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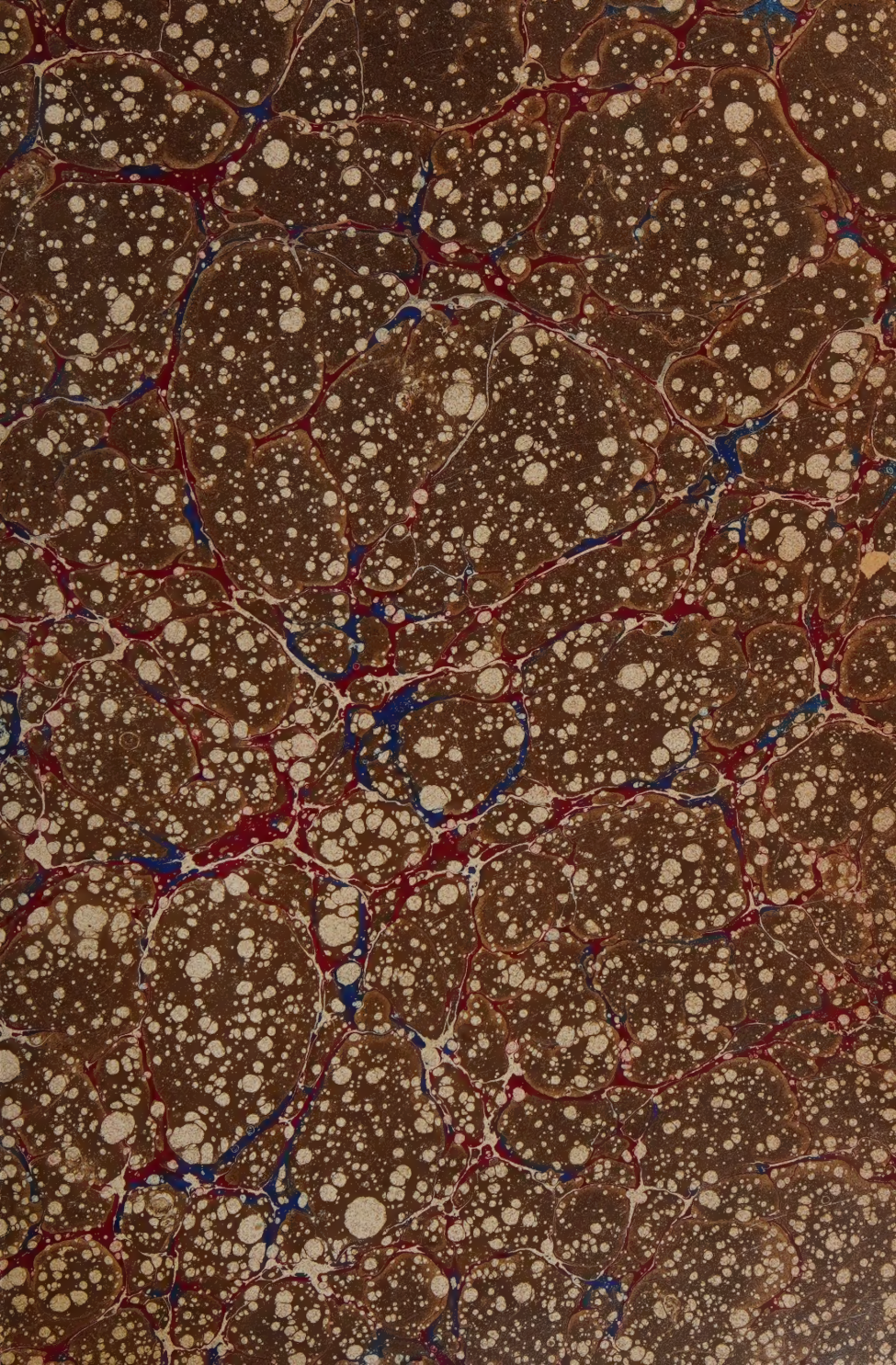

THE LIQUOR PROBLEM

IN ALL AGES.

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BY

DANIEL DORCHESTER, D.D

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PREFACE.

THIS volume has not been a hot-bed growth, but is the result of twenty-two years of special attention to the various questions comprised within its scope. It was originally undertaken as a relaxation from the regular duties of the Christian ministry, and, though not pursued continuously, but at irregular intervals, sometimes of more than a year, few days have passed without some serious thought and inquiry with reference to the great problem.

The plan of discussion of the LIQUOR PROBLEM is historical. The argument is quietly implied in the general structure of the book, and gathered to a focus in the three closing chapters. The historical portion of the book is brought down to near the end of 1883.

While the author has made himself acquainted with what has been written by others[1] upon the topics under consideration, and has fully credited his indebtedness for valuable materials, he has also made extensive original researches, enabling him to bring together much fresh matter not before comprised in volumes of temperance literature.

An important feature of this book is eleven colored *diagrams*, strikingly illustrating the economic aspects of intemperance, and its relative progress to the population in the British Isles and in the United States.

It has been the aim to make this volume a *thesaurus* of facts

[1] They are so numerous that only a small part of them could be mentioned in this preface. To avoid invidiousness, therefore, all are omitted here.

and principles, so arranged as to show the trend of temperance sentiment, and also to be convenient for use by advocates of the Temperance Reform, now a great multitude.

It is not presumed that any of the questions involved in the scope of this volume have been exhausted, for that would be impossible in so broad a survey of the whole field.

The present century has witnessed some of the grandest moral achievements ever accomplished over evils hoary with antiquity, fortified by conventional sanctions, and fostered by the strongest passions of human nature, dueling, polygamy, cannibalism, and slavery, now nearly or quite removed from large areas where, eighty years ago, they held unbroken sway. This volume is committed to the public in the hope that it may contribute something to "*our next emancipation*"—deliverance from the bondage of alcohol.

DANIEL DORCHESTER.

NATICK, MASS., *December* 15, 1883.

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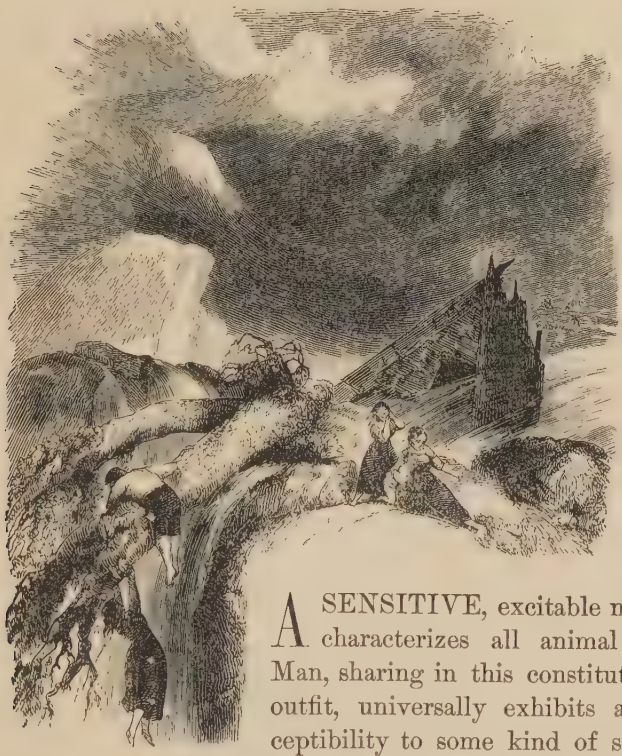
PART I.

Drinks, Drinkers, and Abstainers in the Olden and the Later Times.

CHAPTER I.

STIMULANTS UNIVERSAL.



A SENSITIVE, excitable nature characterizes all animal life. Man, sharing in this constitutional outfit, universally exhibits a susceptibility to some kind of stimulant. However controlled by reason, conscience, education, law, or religion, it is never eradicated or annihilated; and it is manifestly intended, within its legitimate province, to serve a useful purpose in the functions of life. Broadly viewed, man may be stimulated through either his physical, intellectual, or moral powers. This susceptibility is a necessity in the constitution of an intelligent moral agent, in order to his acting

intensely and effectively, in the accomplishment of the great ends of his being. Without it, he would be incapable of quickened action. With it, he is invested with a prime element of power.

Overlooking the exact truth in the foregoing proposition, with what undiscriminating haste have the wildest inferences been drawn in vindication of the grossest indulgences that through all the ages have enfeebled, tortured, and degraded humanity. To infer that man's original susceptibility to stimulation is *prima-facie* evidence that the wise Creator intended that his physical nature should be kept under the dominion of powerful intoxicants, and that their free indulgence is in the legitimate line of his being; or that because stimulants of all kinds are a part of the *vis medicatrix* of nature, therefore they may be habitually used without harm, are conclusions palpably fallacious and ruinous. The world has seen too much of the destructive effects of such indulgences to believe that they come within the scope of the wise Creator's plans. The true philosopher discriminates between acquired desires and appetites, or vitiated, perverse, and inordinate impulses, and those which are normal, necessary, and beneficent.

Like every other original susceptibility, under long and excessive indulgence, often superadded by influences of heredity and custom, it becomes morbid, irregular, and inordinate. Deteriorated and abnormal conditions, with baleful consequences, follow. It is not strange, therefore, that many individuals, and even large bodies of men, have exhibited a wild and reckless passion for stimulants; and that the loose and perverted indulgence of this propensity has produced an incalculable amount of wretchedness, imbecility, and crime, "exceeding the combined ravages of war, pestilence, and famine."

Looking at the subject of stimulants in its largest breadth, comprising those of every kind, we find an exceedingly varied range of these fascinating indulgences.

People of every clime and age, savage or civilized, have found methods for gratifying the propensity for stimulants.

The Hindu chews his betel-nut and pepper-wort; and the Indian of the Andes, his quid of cocoa leaves, reveling in its narcotic delirium, or the thorn-apple, under whose intoxication he imagines that he communes with the spirits of his deceased progenitors. The Kamtschatkan obtains intoxication from a poisonous mushroom, growing in that cold climate, which, dried and preserved, produces effects similar to alcohol. The Seminoles of Florida drank a tea made of a species of holly-tree, which excited them to great and savage undertakings. The North American Indians chiefly relied upon tobacco. The ancient inhabitants of Sweden used a beer brewed from a plant of great intoxicating power. And the Turks, forbidden by the Koran to drink wine, have long been accustomed to use hasheesh, a drug extracted from the hemp of India. Bayard Taylor gives a thrilling account of his experience in testing the properties of this wonderful drug; and Whittier, in one of his poems, humorously describes the effects:

"Of all that Orient lands can vaunt,
Of marvels with our own competing,
The strangest is the hasheesh plant,
And what will follow on its eating.

"What pictures to the taster rise
Of Dervish or of Almeh dances!
Of Eblis, or of Paradise,
Set all aglow with Houri glances!

"The poppy visions of Cathay,
The heavy beer trance of the Suabian,
The wizard lights and demon play
Of nights Walpurgis and Arabian.

"The Mollah and the Christian dog
Change place in mad metempsychosis;
The Muezzin climbs the synagogue,
The Rabbi shakes his beard at Moses.

"The Koran reader makes complaint
Of Shitan dancing on and off it;
The robber offers alms, the saint
Drinks Tokay and blasphemes the Prophet."

Opium and tobacco are more extensively used than any other drugs. Cocoa is used among ten million of earth's inhabitants; betel, among one hundred millions; hemp or hasheesh, among two hundred and fifty millions; opium, among five hundred millions; tobacco, among eight hundred millions; and alcohol, among hundreds of millions. Tea, the drink of many millions, when excessively used in strong decoctions, has been known to produce positive intoxication.[1] Cruder compounds, with stimulating properties resembling alcohol, have been used by many savage tribes. "From tea to hasheesh we have, through hops, alcohol, opium, and tobacco, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in larger." In some cases, several of these stimulants are used by the same people. Having thus briefly noticed the great variety of stimulants used among different nations, we shall henceforth confine our inquiries exclusively to alcoholic drinks, the drinking customs, drinkers, and drink abstainers of the successive ages, down to the beginning of what in modern times, in its more organized forms, has been denominated the Temperance Reformation. The inception and progress of that distinctive work will then be sketched down to the present time.

[1] See Third Annual Report of the Massachusetts Board of Health, p. 129.

CHAPTER II.

AMONG THE CHINESE, HINDUS, PERSIANS, AND EGYPTIANS.

THE Turanian, Aryan, and Semitic races have all shared in the vice of drunkenness. Some kind of intoxicating drinks may be traced to the infancy of all these races.

Where did the vine originate? Of what country was it a native? These have long been "vexed questions among naturalists;" but it is generally conceded to be indigenous throughout all the vast region between the Caspian Sea, on the north, and the Persian Gulf and the Indian Ocean, on the south; eastward, as far as the Himalaya Mountains, and westward as far as Syria —the region to which both history and philology point as the cradle of the human race.

From this central region, it spread with the expansion of the race to every quarter of the globe suited to its cultivation.

Among the *Chinese*, the most conspicuous representative of the *Turanian* branch of the human family, we find Mencius (d. 288 B.C.) and Confucius (d. 478 B.C.) mentioning[1] wine as excessively used in religious rites, and warning their followers against the vice of drunkenness.

The "Shoo-King, or History," and also the "She-King, or Book of Ancient Poetry" referring to a still more remote antiquity, afford ample evidence of excess of wine[2] and other liquors, called "spirits." "The Announcement about Drunkenness," an imperial edict supposed to have been promulgated about 1116 B.C., is a remarkable document. It says, "Our people have been greatly disorganized, and lost their virtue, which can be traced to their indulgence in spirits." After speaking of a long line of ancestors who practiced abstemiousness, it

[1] "Confucius et Mencius," pp. 144, 148, 333.

[2] Legge's "Chinese Classics." Trübner & Co. Vol. iii, pt. 1, p. 274.

mentions the last of a dynasty of kings who was much given to drink. "He gave himself up completely to spirits; and though the extinction of the dynasty of Yin was imminent, this gave him no concern. . . . The rank odor of the people's resentments, and the drunkenness of his hordes of creatures, went loudly up on high, so that Heaven sent down ruin on Yin, and showed no love for Yin, because of such excesses." The mandate concludes as follows: "If you are told that there are companies who drink together, do not fail to apprehend them all and send them to Chow, where I will put them to death. As to the ministers and officers of Yin, who have been led to, it, and been addicted to drink, it is not necessary to put them to death; let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity."

This production shows the existence of drunkenness in China in very remote times, and that severe measures were resorted to to enforce sobriety. The drink appears to have been "arrack," or "spirits" prepared from rice and fermented, which was freely drank on festive and religious occasions, though wine was not unknown. A Chinese ode[1] says:

"For food, the sixth month, plums and vines they spoil;
The seventh, the beans and sunflower seeds they boil;
The eighth, they strike the jujube dates all down;
The tenth, they reap the paddy fully grown,
And with the grain make spirits 'gainst the spring,
Which to the bushy eyebrows comfort bring."

* * * * *

"In the ninth month, the cold begins with frost;
The tenth, their corn-yards swept and clean they boast.
Good spirits in two vessels kept they take
To help their joy, and this proposal make:
'We'll kill both lambs and sheep,' they joyous say,
'And to the ruler's quickly take our way.
We'll mount his hall; the massive cup we'll raise,
Made of rhinoceros' horn; and as we praise,
Wish him long life—the life of endless days.'"

[1] The "She-King," pp. 182, 183.

The protracted character of their revels is seen:

"The dew lies heavy all around,
Nor till the sun shines leaves the ground;
Far into the night we feasting sit,
We drink, and none his place may quit."[1]

Their drinking was accompanied with music and dancing:

"The drums resound;
Having well drunk, they rise and dance,
And thus their mutual joys enhance."

These feasts include all ranks of society.[2] Again:[3]

"They dance about, now fast, now slow,
Can hardly keep their feet;
What fools they are they do not know,
No one resumes his seat."

The royal topers were not always praised:

"Thus to the tyrant Shen our King, Wau said:
Alas! alas! Yin's king so great,
Not Heaven, but spirits flush your face with red,
That evil thus you imitate.
You do in all your conduct what is wrong,
Darkness to you the same as light,
Your noisy feasts and revels you prolong,
And day through you is black as night."[4]

This poem abounds in allusions to the drinking customs of this great Oriental nation, which are too numerous and lengthy for further insertion here. These earlier customs are supposed to have been somewhat improved under the teachings of Confucius, Mencius, and the Buddhist religion, the latter system requiring total abstinence of its priests, and forbidding intoxication among the laity. It is not presumed, however, that drunkenness was entirely stayed by the spread of Buddhism. Notwithstanding its stringent precepts, intemperance continued to exert an extensive sway.

Through long centuries little was known of large portions of China; but it appears, that between the tenth and sixteenth

[1] The "She-King," p. 207. [2] Ibid., p. 375. [3] Ibid., pp. 266–268. [4] Ibid., p. 322.

centuries of our era the distillation of alcoholic drinks was known and practiced there, and that early in the present century, not only spirits, but also native wines were drunk by all classes of people. From rice and millet a spirit, called by western nations *arrack* or *raki*, was distilled. Besides these, for about eighty years, China has imported beer, wine, and spirits from other countries.

M. Huc, who traveled through the Chinese Empire more than thirty years ago, and wrote one of the most intelligent books of travel, says that drunkenness is a prolific cause of pauperism among that people, occasioned by "a variety of liquors," among which wine has been prominent as far back as about 1200 B. C. He says, the vine "has undergone many revolutions:" at some times cut down by order of Government, to give place to cereals; then planted again and specially cherished, but never wholly suspended in any of the numerous dynasties. He says, the Chinese were acquainted with the manufacture of "rice-wine," or arrack, at least twenty centuries before the Christian era; but that "corn-brandy," a kind of distilled spirits, dates back only to the thirteenth century A.D. It is very unpleasant to the taste, but the Chinese drink it with great avidity, serving it hot. "They swallow it like water; and many ruin themselves with brandy. In company, or even alone, they pass whole days and nights in drinking successive cups of it, until their intoxication makes them incapable of carrying the cup to their lips. When this passion has once seized on the head of a family, poverty, with all its lugubrious train, very soon makes its entrance into the house." "One can hardly imagine what pleasure the Chinese find in imbibing these burning drinks, which are absolutely like liquid fire, and, moreover, very ill-tasted. But many instances have been mentioned to us of their having died a fiery death for the sake of it; of men who have absorbed such quantities of alcohol as to have become fairly saturated with it, and to have, in a manner, exhaled it at every pore. The slightest accident then, perhaps in merely lighting a pipe, has been sufficient to envelop in flames and consume

these wretched creatures." This, M. Huc, who is a careful and cautious writer, says he has not seen, but relates on the testimony of "persons on whom we can place the most perfect reliance." [1]

Among the *Aryan races* of *India* we find, at a very remote date, an intoxicating drink, called "soma," offered as a libation to their deities; the priests themselves drinking copiously. The deities were propitiated and bribed with liquors, a preparation from the juice of a creeper, (*Asclepias*,) strained and mixed with malt and warm milk, and allowed to ferment.

The "Rig Veda" is full of allusions to the drinking practices of the deities: "Come hither, O Indra, to our sacrifice. Drink of the soma, O soma drinker; thine intoxication is that which gives us abundance of cows. Come hither, O Indra, and intoxicate thyself." Banqueters are represented as saying, "Called by us, O Indra, sit down and intoxicate thyself with us, thy friends." The "Rig Veda" furnishes full evidence that the priests were inordinate drunkards, and the laity were no better.

The Vedas mention another intoxicating drink, called "sura," much more inebriating than "soma," made from a tall grass, (*Panicum*,) mingled with water, curds, honey, butter, and barley. Later, other ingredients—rice, black pepper, lemon juice, ginger, and hot water—entered into this strange compound, which occasioned much crime.

"The 'Rig Veda,'" says Samuelson,[2] "is certainly the most extraordinary publication of a sacred character that can be imagined in respect to drink and drunkenness, and the space occupied by references to the potations of the gods—for there is hardly a hymn that is free from them—shows clearly that the Vedic people, both priests and laymen, must have been terrible drunkards, and must have believed their deities to have been

[1] "A Journey Through the Chinese Empire." By M. Huc. New York: Harper & Brothers. 1855. Vol. ii, pp. 220–225.

[2] "History of Drink." London: Trübner & Co. 1878. P. 40. To this book the author is indebted for some of the foregoing citations.

the same. At a somewhat later period, however, we find the habit denounced in forcible terms, and the severest penalties attached to its practice; in fact, it is spoken of as heinous in the last degree, and is compared to the murder of a Brahmin."

The laws of Manu (supposed by different investigators to have lived in the fifth, sixth, ninth centuries B.C.) contain many prohibitions of drunkenness, and heavy penalties. Three kinds of pernicious liquors are forbidden—one extracted from sugar, another from rice, and another from flowers of mad huca, (*Bassia latifolia.*) The penalties of drunkenness were, branding with a hot iron on the forehead, exclusion from social life, and branding with indelible marks; and in case of a priest, his soul was consigned to the body of a worm, an insect, a moth, or fly, or some ravenous animal.

Notwithstanding these severe penalties, later Sanscrit literature shows that drunkenness continued among the Aryan races of India. Palaestra, an ancient sage, mentioned no less than twelve kinds of liquor, besides soma, prepared from grapes, honey, sugar, dates, the palm, rice, cocoa-nut, pepper, etc. Near the commencement of the Christian era, large quantities of wine were imported into India. In still more recent times brandy, rum, gin, ale, etc., have been imported. "In the sixteenth century, when the interior of India was visited by European adventurers, many kinds of intoxicants were freely consumed, and they are said to have been drunk out of vessels of the most costly description. The East India Company encouraged the distillation of spirits as a means of revenue, and the best proof of the extensive consumption of such drinks in India, during the last and the beginning of the present century, is to be found in the published statistics of the company. Large quantities of native arrack, besides brandy, rum, gin, wine, and ale, were imported and exported from the various districts; and although the English themselves were, doubtless, large consumers, the quantities named suffice to show that these drinks must have been in general use among all classes."[1]

[1] "History of Drink." By James Samuelson. London. Trübner. 1878. P. 43.

In Central India, there is at one period of the year a great amount of drunkenness and debauchery in every rank of society, usually in connection with certain religious observances. The liquors drank in these saturnalia are manufactured from grain, and the drinking is accompanied with music and dancing. The men, after dancing all day, are joined in the evening by women, who keep up the dancing till far into the night. This frantic worship is protracted several days, or until their liquor is exhausted, and the most licentious debauchery and disorder reign throughout every class of society. Persons of the greatest respectability are not ashamed to participate in these orgies. Kings and nobles throw off all restraint, and abandon themselves to revelry. The *nautch* girls enjoy unbounded liberty, and have special dances in which all propriety is forgotten. "Groups of native wretches," said a spectator of these scenes, "dead drunk, were wallowing in the gutters, and at every step the most disgusting debauchery was exhibited with unblushing effrontery." These scenes, however, are periodic, and not the usual habit of the people.

The *Persians* are another branch of the Aryan family, whose collection of religious books—the Zend-Avesta—affords evidence of the drinking propensities of that people. But while intoxication was a characteristic of the Brahminic ceremonies, the Zoroastrians, although allowed to use intoxicating drinks in their religious rites, were forbidden to become drunk. Nevertheless the ancient Persians were much addicted to intoxication, and other gross immoralities. This is evident from the Zend-Avesta itself. Herodotus says that they were accustomed to discuss public affairs under the influence of wine. He relates that on one occasion, Cyrus, by leaving in his deserted camp "flowing goblets of wine," tempted his enemy to excess, and then attacked and destroyed them. No attempt is known to have been made to suppress drunkenness among the Persians, until the conquest of that country, about A.D. 621, by the Saracens, whose religious book, the Koran, condemned the use of wine. But while the Mussulmans generally abstain from wine,

drunkenness was never wholly suppressed in Persia, other liquors besides wine being resorted to, while, in private, the wine-cup is sometimes used. In some houses in Persia, according to Klemm, a kind of brandy, prepared from the kernels of fruits, and intoxicating to the highest degree, is given to guests.

Fraser[1] says the Mohammedans of Persia, in private, often solace themselves with copious libations from the wine-cup; that "many of the Persians are great topers in spite of the prohibition of their prophet; and when they betake themselves to this kind of pastime, they seldom stop short of absolute intoxication." Another traveler says, "I have never seen people drink ardent spirits in such large quantities as some Mohammedans of station whom I met in travel. A Moslem prince lately asked me why I drank wine. 'It does not make you drunk. I take arrack,' he added. English doctors in the East are frequently summoned to cases of *delirium tremens*. . . . The rich Moslems drink privately; the non-Mussulman, publicly. The Moslem drinks at night; the non-Mussulman at all times." Among the wandering tribes he found the prohibition quite unheeded. In one place, at a native dinner-party, he says, "A servant walked round the room carrying a large bottle of arrack in one hand, and wine in the other. The Khan took half a tumbler of the fiery spirit, and drank it off without winking; most of the guests preferred arrack." He found "one temperance city." "In Koom we found it impossible to refill our empty wine bottles. Something stronger than the Maine law prevails in this sacred city, and in that of Meshed, where the brother of Fatima is buried. Intoxicating liquors appear absolutely unattainable, and intoxication is accomplished by those who desire that condition by bhang or opium."[2]

The *Egyptians* seem to have been at first abstemious. Plutarch, in his treatise[3] on Osiris and Isis, says, "As to wine, they who wait upon the gods in the city of the Sun carry absolutely

[1] Fraser's "Persia." Oliver & Boyd. P. 332.

[2] "Through Persia, by Caravan." By Arthur Arnold. Tinsley. Vol. ii., p. 322.

[3] Williamson's "Egyptians." Vol. ii, sec. vi.

none into the temple, as something not seemly to drink in the day-time, the Lord and king looking on; but the other priests use wine, a little, indeed, and they have many sacred solemnities free from it. Even the kings themselves, being of the order of priests, have their wine given them, according to a certain measure as prescribed in the sacred books. They began to drink this in the time of Psammetichus, previous to which they drank none at all. They think that drinking wine in quantities makes men silly and mad." An official, about the time of Moses, wrote, "If beer gets into a man, it overcomes his mind. Thou art then like an oar starting from its place, which is unmanageable in every way. . . . Thou knowest that wine is an abomination."

The story of Egyptian drunkenness is a brief one. An old tradition ascribes to Isis or Osiris the invention of intoxicating drinks. At the time of the exodus of the Israelites wine was in common use. Antecedent to this time, in the days of Joseph, we find it in the case of Pharaoh's butler, and in hieroglyphics and monuments, which afford evidence of drunkenness as a common vice. Some representations on ancient monuments exhibit men at work in vineyards, or drawing wine from vats into jars, and servants handing cups to guests, and carrying their masters home drunk from a party.

Much of the wine drank in ancient times was simply the blood of the grapes expressed for immediate use, as seen in the illustration on next page.[1] Plutarch affirms that, before the time of Psammetichus, (600 B. C.,) the Egyptians neither drank fermented wine nor offered it in sacrifice. Josephus' version of the butler's speech is, "that, by the king's permission, he pressed the grapes into a goblet, and, having strained the *sweet* wine, he gave it to the king to drink, and he received it graciously." *Gleukos* here designates the fresh juice of the grape before fermentation was possible. Bishop Lowth, Dr. Adam Clarke, Bagster, Dr. Nott, and others, so understood

[1] See "The Wine Question in the Light of the New Dispensation." By John Ellis, M.D. New York, 1882, pp. 187, 188.

Gen. xl, 11. A singular corroboration of this view of ancient usages was afforded by the statue illustrated on this page, exhumed at Pompeii: Bacchus stands by a pedestal, holding in both hands a cluster of grapes, squeezing the juice into a cup. This was not, however, the only form in which wine was drank.

PRESSING GRAPES BY HAND.

But Herodotus (b. B. C. 484) states that grapes were not, in his day, grown in Egypt. Wine was an article of exportation from Greece into Egypt, being carried twice a year in large earthen jars. Egypt seems to have then been a favorite market

for this article, that country being unsuited to its production. Herodotus says that the inhabitants of the corn-growing region of Egypt used a drink made from barley, because there were no vines in that country, the soil seldom serving for grain and for vineyards, the latter thriving best on the hill-sides. Virgil expressed a similar opinion when he said,

> "Apertos
> Bacchus amat colles."—Georg. ii, 113.

Strabo, who flourished four hundred years after Herodotus, says that in his time both red and white wines were produced in the district of Tyoum, on the border of Lake Mareotis, and at Phinthium, at the extremities of the cultivated land. Pliny the Elder, (b. A. D. 23,) who devoted much attention to such matters, said that all the wines of Africa were sour and thin. He also speaks of beer made from "corn steeped in water," and quaintly adds:[1] "*Heu, mira vitiorum solertia! inventum est quemadmodum aqua quoque inebriaret.*" Athenæus, (d. A. D. 230,) writing of a period long prior to his day, represented the ancient Egyptians as great topers, and said they were accustomed to eat boiled cabbages, as a preventive against drunkenness. He cites Eubulus as saying:

> "Wife, quick! some cabbage boil, of virtuous healing,
> That I may rid me of this seedy feeling."

He also quotes Alexis:

> "Last evening you were drinking deep,
> So now your head aches. Go to sleep:
> Take some boiled cabbage when you wake,
> And there's an end of your headache."

In our day, the grape is a common fruit, but wine is not made from it on account of the prohibition of the Koran. The most common is the white grape, of which there are two varieties, large and small, the latter being superior. There is also a black grape which grows large, but is comparatively tasteless. The district of Feiyoom is the most celebrated for its grapes.

[1] "Natural History," lib. xiv., § 29: "Alas! the wonderful subtlety of evil; it has been discovered how water, also, may intoxicate."

CHAPTER III.

AMONG THE JEWS, GREEKS, AND ROMANS.

TURNING again to Western Asia, let us next trace the drinking customs of the Hebrews, the Greeks, and the Romans. Several things will intimately blend these nations in this narrative, and make interchangeable allusions necessary, particularly the question of the quality of pure wine in the same latitude. Besides, the current of history runs from the east to the west.

Homer, one of the earliest profane writers, recognized the vine as originally cultivated in Syria, and, from that country, introduced into Thessaly by King Oeneus, from whom it derived its Grecian name, *oinos*. From Thessaly it spread through southern Europe. Wine was an article of commerce with the Jews, Solomon furnishing it to Hiram, king of Tyre, in exchange for timber. According to Homer, in very ancient times the Prammian and Thracian wines were held in the highest repute. He represents Marion, the priest of Apollo, as presenting to Ulysses a wine produced in the Thracian Isthmanus, which he enthusiastically extols as "luscious, pure, and worthy the palate of the gods." In later times, the choice wines of Greece were from Lesbos, Thrasos, Chios, Cyprus, the Cyclades, and especially from the slopes of Mt. Imolus.

Throughout the history of the Jews, and in the preliminary history of the patriarchs, we find the use of wine mentioned, as in the case of Noah, whose drunkenness is recorded.

What do the Christian Scriptures teach in regard to wine? Mr. Norman Kerr, M.D., F.L.S., presents in a concise form the Bible teachings on the wine question:

BIBLE WORDS FOR WINE.

Hebrew.

1. YAYIN.—All kinds of wine, unintoxicating and intoxicating.
2. TIROSH.—Vine-fruit, gathered, trodden, found in cluster.

3. Shekar.—Sweet drink. Generally intoxicating. Half spirituous strength of port or sherry.

4. Ahsis.—Unfermented, freshly expressed juice.

5. Soveh.—Luscious boiled wine.

6. Ashishah.—Fruit cake.

7. Khamar.—"Foaming," either of unfermented juice into vat, or during fermentation.

8. Shemarim.—Wine on the lees; perhaps preserves, well preserved.

9. Mesek.—Wine mixed with water or with drugs.

10. Khometz.—Fermented, but not intoxicating.

Greek.

11. Oinos.—All kinds of wine, fermented and unfermented.

12. Gleukos.—Sweet wine, probably unfermented.

13. Sikera.—Sweet drink, probably intoxicating.

Mr. Kerr* clearly demonstrates that the term wine is variously applied in the Bible to the juice of the grape, fermented and unfermented, intoxicating and unintoxicating. He shows that the words fermented and intoxicating are not synonymous; that among the Jews, the Greeks, and the Romans, there were various kinds of unintoxicating wines; that unfermented grape-juice still exists in many eastern countries; that it was extensively used by the ancients; that it was often called wine. "There are two modes of interpreting Scripture references to wine. By the one mode, our divine Master made, and the Bible sanctioned, the social use of wine containing poison in an intoxicating proportion. By the other mode, the wine the Bible condemns is the wine with poisoning properties; while the wine, the moderate use of which the Bible approves, and which our Saviour made, was not poisonous, but wholesome."

The Bible records divine commands to abstain: to Aaron and his sons, to John the Baptist, to Samson, to the Rechabites, etc. It teaches that abstinence is in accordance with health, as in the case of Daniel, etc., and contains warnings against drunkenness, against habitual drinking, and even drinking at all. (Prov. xxiii, 31.)

* "Wines, Scriptural and Ecclesiastical." By Norman Kerr, M.D., F.L.S. London, 1881. National Temp. Soc., 58 Reade-st., New York city.

A few passages are quoted to show that intemperance is strongly condemned by the Old Testament. How unmistakable these words:

"*Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.*" "*Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken.*" "Tarrying long at the wine," drinking "mixed wine," and "strong drink," and putting "the bottle to his neighbor's lips" and making him "drunken," are clearly condemned.

We will not attempt a more extended discussion of the Scripture view of the wine question. Our limits will not admit of it, nor is it within the scope of our present purpose.

Very erroneous views exist in regard to the intoxicating qualities of the pure wines of Palestine and southern Europe. The pure wines of the Hebrews were remarkable for their mildness, not exceeding eight per cent. of alcohol, and some of the pure wines of France and Spain contain but little more. The modern practice, now quite prevalent in wine-producing countries, of rectifying wine by the introduction of alcohol, accounts for the strong intoxicating qualities of our imported wines. Very little pure wine comes to us from Europe. Mr. M'Mullen, who is an authority on this subject, says that "in France there exist extensive establishments for the manufacture of every description of wine, both white and red, to resemble the produce, not only of France, but of all other wine countries. Wines manufactured at these establishments are branded and marked as wines usually are, and then shipped to the United States and other countries. Such wines are very strong, containing from 16 to 28 per cent. of alcohol, a quantity which the pure juice of the grape will never produce.

So small was the percentage of alcohol in the wines of the

THE LUSCIOUS GRAPE.

VINTAGERS DESCENDING THE MOUNTAIN.

Hebrews that it was necessary for men to "tarry long at the wine" in order to produce intoxication. In the histories of Greece and Rome we find accounts of remarkable feats of drinking by Bacchanalians of those times. It is said of Alexander the Great that he met his death after two days and two nights of excessive drinking, and that he was in the act of draining for the second time the cup of Hercules, which contained six bottles, when he fell upon the floor. Fabulous stories are related of the wine drinking of Mark Antony and Maximian, which could not have been even approximately true, had the wine they drank possessed the intoxicating power of our imported wines, or even of our domestic wines, which are made by introducing large quantities of sugar, greatly increasing the amount of alcohol.

The mild character of the pure wines of the ancients, and also of the modern wine-producing countries, can be abundantly confirmed. The elder Pliny ("Natural History," xiv, 2) mentions a Spanish wine of such remarkable mildness that he says, "It is not hurtful to strength, since alone it will not intoxicate."

A later testimony is given by Professor Moses Stuart, in his letter to Dr. Nott on the wine question. He says:

When I was pastor of a church in New Haven, I dined with Chief-Justice Swift, the author of a then highly-valued commentary on the laws of Connecticut. He had been secretary of the embassy, sent by our Government to France, at the head of which was that prominent and excellent jurist and man, Oliver Ellsworth, the first Chief-Justice of the United States Supreme Court. In going to France they had no choice but a merchant ship. That was in part dismasted on the voyage, driven far out from her course by storms, and finally landed, as a kind of wreck, on the western coast of Spain. The Chief-Justice was grievously afflicted every moment while on board with sea-sickness, and when he reached the Spanish shore was well nigh irrecoverably exhausted. Of course, he was detained for a while where he landed, before he could move in any direction. Finally, he set out for Paris by slow stages of land travel.

Among the mountains of Spain, through which he was obliged to pass, he and his secretary found a wine set upon the table, which was strongly urged upon them. The Chief-Justice, being a remarkably temperate

man, was afraid to drink it. Judge Swift first made the experiment on himself, as the people of the inns where they stopped assured them that it would not intoxicate. He found that it did not produce any tendency of the kind. To be brief, in the sequel, the Chief-Justice and himself used to drink a bottle each with their dinner, and a small bottle at night. It was found to be a precious balm to the wounded embassador, and probably saved his life and subsequent valuable public services to his country. Judge Swift expressed his confident belief that a gallon drank at a time, if any man could swallow down so much, would not affect his head in the least degree.

Similar to this was, probably, the pure wine of the ancient Hebrews. But it is not so with our domestic wines, for which some strenuously plead, because of the large amount of sugar added in the manufacture, which is of the same nature as the molasses from which New England rum is made. And it is quite probable that no pure wine, or almost none, is now imported into this country, but chiefly rectified wine, strengthened by the addition of alcohol.

The reasons for the greater mildness of the wines of Palestine and some of the European countries bordering on the Mediterranean are: First, the grapes of those climates are noted for their mildness, and hence will not produce so large a portion of the intoxicating element. Second, the heat of the climate affects unfavorably the process of fermentation. Lardner's "Cyclopædia" states that the temperature most favorable for fermentation ranges between 50 and 75 degrees Fahrenheit, but in Palestine the thermometer seldom indicates a temperature below 75 degrees.

Pliny the Elder, in his work on "Natural History," gives us a great deal of curious information about the wines of his time. He says that "wines began to grow into reputation in Rome about 500 years after the founding of the city, and not before; that Romulus used milk when he sacrificed to the gods, and not wine;" and that "Numa forbid the sprinkling of a funeral pyre with wine, by a positive enactment." He speaks of "Acilius Stelenus, who had sixty acres of vineyards, which he sold for 400,000 sesterces;" also of "the fruit of one vint-

age, in one year, selling for 400,000 sesterces;" and every acre of a certain vineyard yielding seven culei, or 140 sesterces. He mentions "195 kinds of wine which might be subdivided so as to make about twice as many. Of all these the world gives the highest praise and the greatest name to the Aminean wines."

Speaking of the qualities of the wines, he says: "It is plain to my mind that the goodness of the wine depends much upon the soil and climate, and not upon the grape." On the same mountain side, the quality will vary much, according to the elevation where the grapes grow. In different localities vines differ in the quantity and the quality of their fruit. He mentions a grape which grew double, like twins, but was harsh and unpleasant to the taste; also a kind of vine covered with down-like cotton; another whose wine was sweet at first, but became hard with age; another which was fit only for the table; others which flourish well by the sea; others which mildew and spoil by rain; and others "whose wine will not keep long, but the grapes themselves may be kept a long time."

He speaks of a Faustian wine, which "will burn with a light flame, a property which belongeth to no other;" of a wine which produceth sleep, and another wakefulness; of "wines produced near Pompeii, which have been found by experience to cause headache, insomuch if a man drink thereof over night, his head will not be in good condition until the following day." He also relates that there is "a kind of black grape, named Inerticula, as a man would say, dull and harmless; but they that so call it might more justly have called it the *sober grape*. The wine made thereof is very commendable when it is old, howbeit nothing hurtful, for it never maketh any man drunk, and this property hath it alone by itself."

The effects of wine seem to have been well understood in these early ages. Eubulus (about 380 B. C.) wrote:

"Let them these parts of wine all duly season,
With wine of water, who'd preserve their reason.
The first gives health, the second sweet desires,
The third tranquillity and sleep inspires.

These are the wholesome draughts which wise men please,
Who from the banquet house return in peace.
From a fourth measure insolence proceeds;
Uproar a fifth; a sixth, wild license breeds;
A seventh, brings black eyes and livid bruises;
The eighth, the constable introduces;
Black gall and hatred lurk the ninth beneath;
The tenth is madness, arms, and fearful death.
For too much wine poured in one little vessel
Trips up all those who seek with it to wrestle."*

The efficacy of age in ripening and improving the qualities of wine was appreciated by the ancients. Homer speaks of wine in its eleventh year. ("Odys.," xi, 391.) Athenæus praises it when kept sixteen years. Horace commends wine whose age was equal to his own. Pliny speaks of some, which he had tasted, which was 200 years old, and was "as thick as honey, and rough in taste."

BEER.

A kind of beer was also used in these early times. Diodorus, of Sicily, writing 630 years B. C., said that Osiris, king of Egypt, (1960 B. C.,) introduced a fermented drink made of barley, as a substitute for wine, which they called Zythos. Archilochus, (b. 720 B. C.,) Æschylus, (b. 525 B. C.,) and Sophocles, (400 B. C.,) speak of barley wine, showing that beer was not unknown to the ancient Greeks. Xenophon (400 B. C.) also mentions that the Armenians used a fermented drink made of barley.

ADULTERATED OR DRUG LIQUORS.

In addition to wine, there were other liquors among the ancients—powerful, stupefying compounds. The Hebrews had what was called "strong drink." Professor Stuart says:

The mere English reader invariably gets the wrong idea in regard to this term. He attaches to it the idea which the English phrase now conveys among us, namely, that of a strong intoxicating drink like our distilled liquors. As to distillation, by which alcoholic liquors are now principally obtained, it was utterly unknown to the Hebrews, and, indeed, to all the

* "Athenæus," vol. i, p. 59.

world in ancient times. An intoxicating liquor, like to what we call pure alcohol, should never be thought of by any intelligent reader of the Scriptures, when he meets with the expression, strong drink.

Highly intoxicating liquor was produced in ancient times by putting drugs into it, and then it had a name entirely different from the one before us. It was called *may-sec*, mixture, or *min-sawk*, which is of the same meaning. But the true original idea of *shay-cawr*, strong drink, is liquor obtained from dates, or other fruits, (grapes excepted,) or from barley, millet, etc., which were dried or scorched, and a decoction was made of them, mixed with honey, aromatics, etc.

Foreign substances of a more intoxicating character were sometimes mixed with strong drink, thereby producing drunkenness and revelry. Their wines, also, were sometimes mixed with different substances for different and opposite purposes; with intoxicating substances for the purpose of inebriation, or with stupefying drugs, in order to render criminals about to be executed insensible to the injuries they were to receive. Hence the Scriptures say, "Give strong drink to him that is ready to perish." Such a mixture was offered by the Jews to our Saviour while on the cross, but was declined by him. And we are told (Prov. xxiii, 30) drunkards "seek mixed wine," probably because of its intoxicating properties.

At how early a date drugged liquors were first used we cannot tell, but they can be traced to very remote times. Such was the morbid and inordinate craving for more powerful stimulants early developed by the use of the comparatively moderate article of pure wine, that in the early days of Egypt and Greece, and in the remote times of the Hebrew commonwealth, men began to introduce into their wines the most powerful and destructive drugs, and sought to regale themselves with the most dangerous dissipation. This practice was common in Greece more than one thousand years before Christ. Homer speaks very plainly of this kind of liquor, in the following lines, as rendered by Pope:

"Meanwhile, with genial joy to warm the soul,
Bright Helen mixed the mirth-inspiring bowl,

Tempered with drugs, of sovereign power to assuage
The boiling bosom of tumultuous rage;
To clear the clouded front of wrinkled care,
And dry the tearful sluices of despair.
Charmed with that virtuous draught the exalted mind
All sense of woe delivers to the wind.
* * * * * *
The drug, so friendly to the joys of life,
Bright Helen learned from Thone's imperial wife,
Who swayed the scepter where prolific Nile,
With various simples, clothes the fattened soil."
—"Odyssey," book iv.

Pliny the Elder speaks of Aristæus as the first Roman to mingle honey with wine; of seasoning and confectionering wine with pitch and resin; of an infinite number of compound artificial wines; of wines made of flowers, of trees, of shrubs, and herbs.

Pliny also quaintly says: "As for the wine of Languedoc, and the province of Narbon, I am not able to vouch any thing for certainty, such a brewing and sophistication of them they make, by fuming, perfuming, and coloring them. Would that they did not put in herbs and drugs that are not good for man's body. For certain it is, that they buy the aloe to give the wine another taste, and to counterfeit the color." "As for the wine, Mesogites, it is known to make the head ache. Neither is the wine of Ephesus healthful and wholesome, because it is sophisticated with a kind of cruit, half-sodden." Book xiv.

He mentions wines which were compounded. "And first among such wines is that which they call Biaeon (an invention of the Greeks) which, above all others, was most esteemed, for it would cure many maladies." The making of it was in this manner: "Take grapes gathered before they are ripe, let them lie to dry in the hot sun for three days, and be turned thrice a day; on the fourth day, press them for wine. Put the liquor into barrels, and let it work in the sun; then add a good quantity of salt sea-water. This device was first learned by a thievish knave, who, having robbed his master and drank up

much of his wine, filled up the vessel and made just measure with sea-water." Book xiv, Eng. Trans. 1601.

BACCHANALIAN FESTIVALS.

The name of Bacchus, the god of drunkards, figures prominently in the histories of Greece and Rome. A son of Jupiter, he soon became a victim of persecution, and was hidden and nursed by the nymphs of Mount Nysa. During the reign of Pentheus, in Thebes, he first appeared in Greece, as a "god," the author and discoverer of the vine and all its blessings. "He had wandered over Asia, India, and Thrace, at the head of an excited *troupe* of female devotees, communicating and inculcating every-where the Bacchanalian ceremonies, and raising in the minds of women that impassioned religious emotion, which led them to ramble in solitary mountains, at particular seasons, there to give vent to violent fanatical excitement, apart from the men, clothed in fawn skins, and armed with the thyrsus. The obtrusion of the male species upon these solemnities was esteemed sacrilegious. . . . Thebes was the first city of Greece to which Bacchus came, at the head of his Asiatic *troupe* of females, to obtain divine honors, and to establish his peculiar rites in his native city. . . . Pentheus violently opposed the new ceremonies, reproving and maltreating the god who introduced them. . . . His mother, Agave, with her sisters and a large body of other women from Thebes, had gone out to Mt. Kitharon to celebrate their solemnities under the influence of the Bacchic frenzy. Thither Pentheus followed to watch them, and there the punishment due to his impiety overtook him. The avenging touch of the god having robbed him of his senses, he climbed a tall pine for the purpose of overlooking the feminine multitude, who detected him in this position, pulled down the tree, and tore him in pieces. Agave, mad and bereft of consciousness, made herself the foremost in this assault, and carried back in triumph to Thebes the head of her slaughtered son."

Thenceforth the Bacchic rites were triumphant all over Greece, and later in Rome. Such is the mythical story, as related by

Grote, and acted in one of the tragedies of Euripides, to the delight of Athenian audiences. And such was the origin of that most remarkable festival of the Greeks and Romans, called the Bacchanalian orgies, and held in commemoration of the fruits of the vintage.

In the earlier periods they were celebrated only by women in the solitudes of Parnassus, Cithæron, or Taygetus, where they passed the night with torches, abandoning themselves to frantic excitement, with dancing and clamorous invocation of Bacchus, tearing animals limb from limb, eating the raw flesh, and even cutting their own bodies with sharp instruments. In process of time men yielded to similar impulses, held noisy revels in the streets of the cities, sounding cymbals and the tambourine, and carrying the image of the god in procession. Later still, the festival was held almost wholly in the cities, in temples erected to Bacchus, men and women indiscriminately participating. Characterized by extravagant merriment and unrestrained indulgence, they led to the coarsest excesses, immorality, and even barbarities. Not only eating and drinking, but also, when heated by liquor, the most unnatural vices were indulged in. Modesty was laid aside, and every kind of vice found full satisfaction. The consequences of these festivals seriously affected society; for false testimonies, forgeries, false wills, denunciations, poisonings, and assassinations proceeded from this focus of crime, and eventually led to the interposition of the State. Men and women alike indulged in the most unnatural appetites; and, for a long time, those who attempted to stop these odious proceedings fell as victims. Livy says it was the principle of these festivals to hold every ordinance of the gods and of nature in contempt. Men, as if seized by fits of madness and under great convulsions, gave oracles; and females, dressed as Bacchæ, with disheveled hair and burning torches in their hands, ran down to the Tiber and plunged their torches into the water. The torches, however, containing sulphur and chalk, were not extinguished. Men who refused to take part in these orgies were sometimes thrown into dark

caverns and dispatched, while the perpetrators declared that the absent ones had been carried off by the gods.

Livy fully sustains this brief description of the Bacchanalian festivals, as conducted in Rome. The excesses became so violent that, in the year 186 B. C., the Roman senate forbade these strange rites under severe penalties. It is believed, however, that they continued in a modified form for some time afterward.

CONVIVIAL HABITS.

In the ruder and untutored periods of the ancient nations, convivial assemblies (in which questions of state policy, alliances, and war were discussed) were held. Stimulants were freely used to quicken the mental action, and give impulse to the colloquial propensities. It is said, "Wine gives wit to the dullest intellect, crowds the brain with ideas, tips the tongue with eloquence, and illumines the eyes with the fire of expression. The dull senses and corroding cares of life are then forgotten, and past dangers and difficulties are related with pleasure. The future is clothed with romantic anticipations of success and happiness; in short, a kind of Elysium opens round the soul." The general discovery of this fact produced everywhere a tendency to convivial indulgences. We find Homer's heroes invoking the aid of ruby wine in relating their exploits. Ulysses says:

> "Hear me, my friends, who this good banquet grace:
> 'Tis sweet to play the fool in time and place;
> And wine can of their wits the wise beguile,
> Make the sage frolic, and the serious smile;
> The grave in merry measures frisk about,
> And many a long-repented word comes out."

Plutarch observes that it was the custom of the Greeks, as well as of the Persians, to debate state affairs in convivial meetings. Homer represents Nestor, on one occasion, when some great question was to be decided, as advising Agamemnon to prepare a feast, and then hear the ablest counselor. Among

the early German tribes, important questions, such as the reconciliation of enemies, the forming of family alliances, the election of chiefs, and even peace and war, were canvassed in their carousing festivals. "The convivial moment, according to their notion, was the true season for business, when the mind opens itself in plain simplicity or grows warm with bold and noble ideas. Strangers to artifice, and knowing no refinement, they then tell their sentiments without disguise. The pleasure of the table expands their hearts and calls forth every secret. On the following day the subject of the debate is again taken into consideration, and thus two different periods of time have their distinct uses; when warm they debate, when cool they decide."

Alexander the Great was much given up to dissipation in wine banquets. Androcydes, the noble sage, wrote to Alexander to correct and reform his intemperate drinking of wine: "My good lord, remember when you drink wine you drink the very blood of the earth. Hemlock, you know, sir, is poison to man; and so is wine to hemlock." But this advice seems to have produced no restraint upon Alexander, and he kept on killing himself and his friends by his excesses. On the capture of Babylon, he abandoned himself to the most intemperate conviviality. Already full of wine, he was persuaded by his friend Medius to sup with him. They passed the whole night in drinking, with the boisterous indulgence called by the Greeks *komus*, or revelry. Having slept off his intoxication during the next day, in the evening he again supped with Medius, and spent the second night in the like unmeasured indulgence. This story of Alexander's death, discredited by some critics, is accepted by Grote in his "History of Greece." There were twenty guests at the table. He drank to the health of every person, and then pledged them severally. "After this, calling for the cup of Hercules, which held six bottles, it was filled, when he drank it all down, drinking to Proteas, by name, and afterward pledged him again in the same enormous bumper. He had no sooner swallowed it than he fell upon the floor." A violent fever set in, and he died soon after.

"Here, then," said Seneca, describing the fatal effects of drunkenness, "is this hero, invincible by all the toils of prodigious marches, by the dangers of sieges and combats, by the most violent extremes of heat and cold; here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules."

The younger Pliny gives a clear view of the drinking habits of the Romans about the beginning of the Christian era. He says:

As though nature had not liberally bestowed water, with which all other animals are content, we even force our horses to drink wine; and we purchase, at great pains and expense, a liquor which deprives man of the use of his reason, renders him furious, and is the cause of an infinite number of crimes. Multitudes know no pleasure in life but that of drinking it. Yea, that we may drink the more, we weaken this liquor by passing it through a straining-bag, and we invent other methods to stimulate our thirst. We go so far as to employ poisons. Some persons, before drinking, make use of hemlock, that the fear of death may compel them to drink. Others swallow powder of pumice-stone, and many other things, which I should blush to name.

The most prudent facilitate the digestion of various crudities by resorting to sweating-rooms, whence they are sometimes carried forth half dead. Some cannot even wait to reach their couch, on the first quitting of the bath, nor even to put on their tunic; but, naked and panting as they are, rush eagerly on great pitchers of wine, which they drain to the bottom, as if to exhibit the strength of their stomachs. They next vomit and drink anew, renewing the like career, once, twice, or three times, as though born only to waste wine—as though men were under obligations to be the channel by which wine should return to the earth.

Others borrow from the barbarians most extraordinary exercises, to show that they are constituted genuine wine-bibbers. They tumble in the mire, where they affect to lay the head flat upon the back, and to display a broad and muscular chest. All this they shamefully practice, because these violent acts lead them to drink with increased avidity.

And now, what shall we say to the infamous representations upon the drinking cups and vessels for wine, which would seem as though drunkenness alone were insufficient to excite men to lewdness. Thus they drink, as if prostitution and drunkenness—ye gods!—were invited and even bribed with a reward.

Some receive a certain sum of money on condition of eating as much as

much as they drink; while others spend in wine what they obtain in games of chance. Thus the eyes of the husband become heavy, while those of the wife are wide open and employed in full liberty.

* * * * * *

In the reign of Tiberius Claudius, about forty years ago, it became the custom in Rome to drink wine in the morning with empty stomachs, and to take no food till after drinking. This practice was of foreign derivation, and was introduced by certain physicians, who wished to commend themselves to public favor by the introduction of some novelty.

To drink is, by the Parthians, considered highly honorable. Among the Greeks, Alcibiades has thus distinguished himself. Among the Latins, Marcellius Torquatus, of Milan, who had been pretor and proconsul, has obtained the surname of Tricongius by drinking at once (one sitting) three congii of wine, in the presence, and to the great astonishment of, the Emperor Tiberius, who, in his old age, became severe and even cruel, but in his youth was much addicted to drinking. It is believed, moreover, that Lucius Piso obtained from him the prefectship of Rome for having remained at table two days and two nights in succession with this prince, who had even then mounted the throne. It was said also that in nothing did Drusus Cæsar more closely resemble his father, Tiberius, than in the quality of a deep drinker.

Torquatus, of whom we have spoken above, had no equal in his exact observance of the Bacchanalian laws; for the art of drinking has also its laws. Whatever quantity of wine he drank, he never stuttered or vomited. The morning found him still at his potations. He swallowed a great quantity of wine at one draught; and if a small cup was poured out to him, he never failed to demand the remainder. While he drank he never took breath nor spat, and he never left in his glass any heel-taps, which could produce sound when thrown on the pavement; in which he diligently observed the rules for the prevention of trick in drinking.

Tergilla reproached M. T. Cicero that he drank two congii at a single draught; and that one day, being intoxicated, he had thrown a glass at the head of Marcus Agrippa. Truly these are the works of drunkenness. But doubtless Cicero, the son, wished to take from Mark Antony, the murderer of his father, the palm of drunkenness; for it is well known that, before him, Antony had been very jealous of the title of a first-rate drinker, and even published a treatise on his drunkenness, in which he dared to apologize for that vice. But this treatise persuades me only, that the drunkenness of Antony was the cause of all the evils with which he has afflicted the earth. He vomited forth this work a short time before the battle of Actium; as if to show that he was already intoxicated with the blood of the citizens, and thirsted only for more of it.

WOMEN AND WINE.

In the early history of Rome, and during the period of the Republic, woman was exempted from this terrible dissipation, by a law of positive enactment. She was forbidden to taste of wine, and the law being enforced with the earliest training, as a habit and traditionary reverence, it became incorporated with the moral feelings of the people, so that its violation was regarded as a monstrous crime. Cato is represented as saying, "The husband has an absolute authority over the wife; it is for him to condemn and punish her, if she has been guilty of any shameful act, such as drinking wine." Pliny ascribed this law to Romulus, and he mentioned two cases in which women were put to death for this offense, and a third case, in which the offender was deprived of her dowry. Cato says that the ancient Romans were accustomed to kiss their wives for the purpose of discovering whether they had been guilty of drinking wine.

Lactantius says that Bona Dea was originally a woman, named Fatua, who was famous for her modesty and fidelity to her husband; but who, unfortunately, having once found a cask of wine in her house, became drunk, and was in consequence scourged to death by her husband. He afterward repented of this act, and paid divine honors to her memory; and, as a memorial of her death, a cask of wine was placed upon the altar during the rites.

In subsequent periods, when drinking and drunkenness became common with the male sex, the women came gradually to be partners in these excesses. The laws subsequently relaxed and fell into desuetude; luxury and gluttony abounded in Rome, and Roman ladies boldly rivaled their husbands in wine dissipation. Seneca represents them as passing whole nights at the table, with charged goblets in their hands, proud of their power to carry off an excess of wine. No banqueting could be more dissipating. It was the period of Roman luxury.

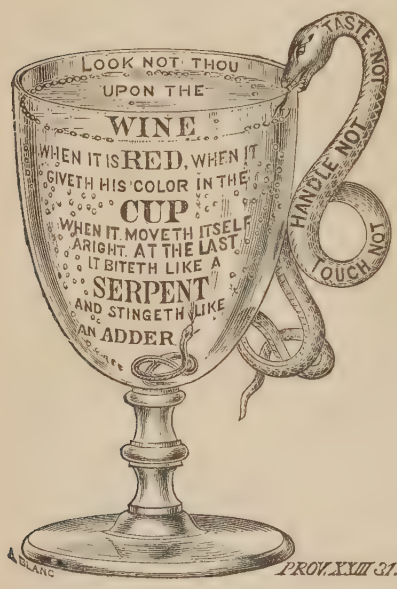
Shakespeare represents Cleopatra, in her rioting with Antony, as saying:

"O Times!
I laughed him out of patience; and that night
I laughed him into patience. The next morn,
Ere the ninth hour, I drank him into bed."

Tertullian (A. D. 200 to 220) speaks of the prohibition of wine to Roman women as in his time obsolete; and the prevalent desire for it among women was one of the greatest trials of St. Monica.

ANCIENT ABSTAINERS.

In all these ancient times there was not wanting those who abstained from the use of wine and other strong drinks. Indeed, temperance is older than intemperance. The Old Testatament abounds in examples of temperance. The patriarchs, Abraham, Isaac, and Jacob, were men of abstemious habits. Hagar, when sent by Abraham against her will into the wilderness, received from him bread and a bottle, not of wine, but of water. The priests were commanded to drink no wine nor strong drink, neither they nor their sons with them; and it was enjoined as a "statute forever throughout their generations." The reason assigned is very significant: "That ye may put a difference between holy and unholy, and between unclean and clean."



The Nazarites were total abstinence men; for we read, "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow the vow of a Nazarite, to separate

themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." These men were teetotalers, emblems of purity. In such high esteem were they held that Jeremiah says of them: "They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire."

Samson was a teetotaler. Before his birth his mother drank no wine nor strong drink, and he was set apart to be a Nazarite unto God, from the womb to the day of his death. He was a total abstinence man of the strictest kind.

The Bible affords the most striking proof of the corrupting influence of wine on the Jewish people, and of its own condemnation of such customs:

> 'Woe to them that are valiant to drink wine,
> And men of might to drink strong drink!
> For they have cast away the law of Jehovah of hosts,
> And despised the word of the Holy One of Israel."
> —Isa. v, 22–24.

> "It is not for kings to drink wine,
> Nor for princes to desire strong drink;
> Lest they drink and forget the law,
> And pervert the rights of any of the afflicted."
> —Prov. xxxi, 4, 5.

"Woe unto them that rise up early in the morning to follow strong drink;
Who tarry until night that wine may inflame them!
And the lyre, and the harp, . . . and wine are in their feasts;
But they regard not the work of Jehovah,
And the doings of his hands they do not perceive.
Therefore shall my people be led into captivity."—Isa. v, 11.

How unmistakable is this language!

The Rechabites were temperance men. Jonadab, their father, was a man of exalted piety. Living in a very wicked age, this godly man determined to guard those over whom he possessed an influence from the evils of intoxication, at that time

prevalent among the Jewish people. They appear to have followed the counsels of their father; for, on one occasion, when wine was placed before them and they were invited to drink, they replied: "We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. We have obeyed the voice of Jonadab our father in all that he hath charged us, to drink no wine, we, our wives, our sons, nor our daughters."

Daniel was a teetotaler. While occupying a position of great honor at the court of Babylon, he refused to eat the "king's meat" or "to drink of the wine which the king drank."

John the Baptist was a teetotaler. It was said of him who came to "prepare the way of the Lord and make his paths straight," that "he should drink neither wine nor strong drink."

Timothy was a teetotaler, or he would not have needed to be urged by St. Paul to take wine as a medicine. St. Paul was a temperance man. He exhorted his brethren not to walk "in rioting and drunkenness," and taught the bishops and deacons not to be "given to wine."

Outside of Jewish and Christian history we find examples. Cyrus was a conspicuous one, educated in habits of temperance. When a mere lad, being asked at a festival given by his grandfather, Astyages, why he did not drink of the wine, he responded that he feared there was poison in the cup; being asked why he thought so, he answered by referring to the drunken conduct of his associates. These principles grew with his years and were carried out into his government, the education of the Persian youth being conducted on the severest principles of temperance; and his kingdom, as might have been expected, from being one of the smallest, became one of the greatest of that age, subduing the great Babylonian Empire, then tottering under the enervating influence of drunkenness and luxury.

The members of the celebrated council of Areopagus, at

Athens, were placed under the strictest obligations of abstinence. If one of them was found drunk, he was punished with death. This great disturber of the reason and depraver of the heart was not allowed to invade this high court of justice. The Spartans were also distinguished for their abstinence and their plain diet.

Under the stern laws of Lycurgus, tippling was punished with great severity, and fathers taught their children to loathe the sight of the drunken Helots. Plato excluded wine from his Model Republic until the age of thirty, but thought it then allowable, to relieve the infirmities of age. Zaleucus, the Locrian, enacted a law punishing with death any man who should drink wine, unless it was prescribed by a physician. The Messalians had a law which prohibited women from drinking any thing stronger than water. A Thracian king, Lycurgus, is said to have cut up all the vines in his kingdom by the roots, and also to have enacted severe laws against the importation of wine. According to Plato, the evil of intemperance was entirely rooted out of ancient Sparta, there being no tippling house nor drinking association in any village or town.

Homer puts noble temperance sentiments into the lips of some of his heroes. For instance, Hector's reply to his mother, who had urged him to refresh himself with wine:

> "Far hence be Bacchus' gifts, the chief rejoined;
> Inflaming wine, pernicious to mankind,
> Unnerves the limbs, and dulls the noble mind."

The tragical end of Elpenor, after a drunken debauch, is thus described:

> "A vulgar soul
> Born but to banquet and to drain the bowl,
> He, hot and careless, on a turret's height
> Repaired the long debauch of night;
> A sudden tumult stirred him where he lay,
> And down he hastened, but forgot his way;
> Full headlong from the roof the sleeper fell,
> And snapped the spinal cord, and waked in hell."

This great poet attributed the immortality of the gods to the fact that they drank no wine.

The early inhabitants of Macedon and Rome, like many other States in their infancy, were distinguished for temperance. The Roman censor was then required to be a man of abstemious habits, and it was also his duty to punish drunkenness with great severity; and drunken senators were expelled from the Senate and branded with perpetual infamy.

"Under the old Roman law intemperance was not allowed to affect the liability of a criminal. The principal distinction which the Jesuits of Rome kept in view, namely, whether a crime was committed with malicious intent or *ex animi impetu*, was applied in later days to the case of drunkenness. They held drunkenness to be a kind of *impetus*, and that a drunken man, when he committed a crime, was equally punishable, but could not be put upon the same footing as an offender acting in cold blood."[1]

Such was the early history of these ancient nations. Their foundations being laid under the influence of such discipline, they grew to be great and powerful; but, in their prosperity, forgetting the secret of their success, they degenerated from the habits of their fathers, became dissolute and effeminate, and fell in pieces.

[1] "Drinks, Drinkers, and Drinking." By R. Vashon Rogers, Jr., Albany, 1881. Page 33.

CONVEYING WINE IN GOAT-SKINS FROM THE SPANISH VINEYARDS.

CARRYING WINE IN MADEIRA

CHAPTER IV.

WESTERN AND NORTHERN EUROPE.

STRABO relates that the ancient Spaniards were very hospitable, delighting in entertainments, treating liberally with ale, "their usual beverage," and with what little wine they had, "sometimes exhausting a whole vintage in a single night." He further says, the only wines in ancient Gaul being on the south coast, and the people more inland being very fond of it, it furnished the means of traffic to Italian merchants, who carried it up the Rhine, and frequently exchanged a vessel containing about eighteen gallons for a young slave. Some of the Gallic tribes rigorously excluded wine, as the Suevi, of whom Cæsar (Bk. iv, sec. 2) says, "They do not permit wine to be imported to themselves at all, because, by this thing, in respect to enduring labor, they believe men to be softened and made more effeminate."

Some authors assert that the vine was introduced into Gaul by the Romans, while others are confident that it was cultivated long before their arrival, even before the advent of the Phoceans. It is related that "on the occasion of the marriage of Eumenes, chief of the Phoceans, with Palta, the daughter of Nemeus, king of the Salii, who inhabited the coasts of Provence, this princess, following the custom of the country, presented to her chosen bridegroom a tankard full of wine and water. Cato the Elder informs us that, in his day, vine plants were brought into Italy from Gaul; and Cicero, in his speech in behalf of Fonteius, refers to the great trade in wine carried on by the Gauls."

"Domitian ordered all the vines in Champagne to be uprooted and destroyed. He had an idea that the culture of the vine caused people to neglect that of cereals and general agriculture, and he also feared that the desire for drinking wine would

attract the barbarians to the country." They were not replaced until the time of the Emperor Probus, (A. D. 280.)

Allusions to Champagne wines are found in the will of St. Remy, near the close of the fifth century, who left to various churches the vineyards he owned at Rheims and Laon, together with the villeins employed in their cultivation. The incessant wars of the succeeding centuries in this district greatly reduced this cultivation. It was subsequently revived under the patronage of Bishop Pardulus of Laon. Under Francis I. and Henry II. the wine grown on the banks of the Marne came first into court favor; and it is said that Charles V., Henry VIII., and Leo X., all had agents at Ay to procure the best vintage wine.

THE ANGLO-SAXONS.

The Anglo-Saxons, in their ancient home on the Continent, prior to their invasion of England, were hard drinkers, as well as hard toilers. "The 'ale-feast' was the center of their social life." "But coarse," says Green,[1] "as the revel might seem to modern eyes, the scene within the timbered hall, which rose in the midst of their villages, was often Homeric in its simplicity and dignity. Queen or earl's wife, with a train of maidens, bore ale-bowl or mead-bowl round the hall, from the high settle of king or ealderman, in the midst to the mead-benches ranged round its walls, while the gleeman sang the hero songs of his race."

THE DANES.

The Danes or Northmen were desperate drunkards. In their own country they led a wild and venturesome life. They carried their habits of intoxication to such an excess that even their religious ceremonies were systematically concluded with drunken orgies. When their sacrifices were ended, they filled and emptied a stoup of liquor in honor of Odin, the god of victory; others to the goddess of love and fertility; others to Braji, the god of eloquence; and then continued to drink in

[1] "History of the English People," vol. i, p. 16.

honor of their gods till they could drink no more.[1] They seem to have been stimulated to these customs by a prevailing belief that drinking large draughts of ale "constituted one of the chief felicities of the heroes of the Hall of Odin."

On their conversion to Christianity, the clergy attempted to put an end to this pious system of intoxication; but, finding it impossible, they determined to give it a religious sentiment. The converts were permitted to drink at the close of religious services, as they had done, but were required, in their toasting, to substitute for the names of their false deities those of the true God and his saints.

Their drinking meetings were conducted with great ceremony, the guests being seated in rows opposite to one another. A slave filled a beaker for each guest; and when every man was served, they all rose together, sang a verse in honor of St. Stephen, St. Eric, or patron saints, and then emptied their beakers. The cans being refilled, they commenced drinking *minnae*, or memory cups, in honor of the dead. A verse was sung in honor of our Lord and Saviour, and the memory cup was reverentially emptied in his honor. Then followed a cup in honor of the Holy Virgin, and a beaker was emptied to her memory. When these toasts were disposed of, they drank bagbotes, or hero cups, in honor of departed warriors, prefacing each with a verse or song in praise of his deeds. In the interval between the toasts, it was customary for some one of the guests to arise, and, after a speech in praise of himself, to make a vow to perform some act of desperate valor. "The vow they made when drunk," we are quaintly told, "they often repented of when sober." No shirking was allowed in drinking. Every man was compelled to empty his cup, and the man who spilled more liquor than he could cover with his foot was fined an ora.[2]

The custom of drinking healths is believed to have been derived from the Danes.[3] If the company consisted of twenty or thirty, it was expected that each should drink health in rotation; and if the subject of the health was absent, and a favorite lady or patron, their healths were to be drank on their knees.

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[1] Mallett's "Northern Antiquities," chap. x.

[2] Bartholomew's "Antiquities," Danic Liber i, chap. viii.

[3] Wm. Codman's "Social History of Great Britain," vol. i, p. 132.

BEER, ALES, ETC.

The earlier drinks of all these northern and north-western tribes were beer or ale made from grain, and mead or methiglen made from honey. Tacitus[1] says the beverages of the early Germans was "a liquor drawn from barley or from wheat, and, like the juice of the grape, fermented to a spirit." Pliny says:

> All the several nations who inhabit the west of Europe have a liquor with which they intoxicate themselves, made of corn and water. The manner of making this liquor is sometimes different in Gaul, Spain, and other countries, and is called by many various names; but its nature and properties was every-where the same. The people of Spain, in particular, brew the liquor so well that it will keep good a long time. So exquisite is the cunning of mankind in gratifying their vicious appetites, that they have invented a method to make water itself intoxicate.

There are some traces of beer made from grain among the Egyptians, Greeks, and Romans, though it was probably used but little in the wine-producing countries. Beer and vinegar were common beverages of the soldiers under Julius Cæsar. The latter was made very strong, and was drank, diluted with water, when on a march. Beer being so suitable to the northern climate, and so easily made by an agricultural people having plenty of grain, it extensively prevailed among the tribes of this portion of Europe.

THE GERMANS.

The early Germans, in their primeval forests, indulged in the habit of drinking to an astonishing degree. The marshy character of their lands, and the cold, damp climate seem to have provoked the inhabitants to intemperate habits. Intoxication has ever been "a vice of the chilly north." Tacitus relates that in the tedious intervals of peace these barbarians were addicted to immoderate drinking and gaming, and it was considered no disgrace to devote whole nights to these

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[1] "De Moribus Germanorum," secs. 22, 23.

indulgences. The blood of friends and relatives often stained their numerous drunken assemblies. Gibbon says:[1]

Strong beer, a liquor extracted with very little art from wheat or barley, was sufficient for the gross purpose of German debauchery. But those who had tasted the rich wines of Italy, and afterward of Gaul, sighed for that more delicious species of intoxication. They attempted not, however, (as has since been executed with so much success,) to naturalize the vine on the banks of the Rhine and Danube; nor did they endeavor to procure by industry the materials of an advantageous commerce. To solicit by labor what might be vanquished by arms was esteemed unworthy of the German spirit. The intemperate thirst for strong liquors often urged the barbarians to invade the provinces on which art or nature had bestowed those much-envied presents. The Tuscan, who betrayed his country to the Celtic nations, attracted them into Italy by the prospect of the rich fruits and delicious wines, the productions of the happier climate.

An old German story says that Gambrinus, a fabulous king of Brabant, discovered the art of brewing beer. After his death he was canonized, and the brewers honor him as a patron saint. The old Germans are said to have used a decoction of oak bark in the preparation of beer. Hopped beer is of later date, and the cultivation of hops cannot be traced back beyond 768 A. D.

In the sixth century it is mentioned in one of the law books of Almains, "that every person belonging to a house of God must deliver fifteen scidels of beer (about fifteen gallons) to the same per annum."

The early history of Germany states that Charlemagne, about A. D. 794, issued an order from Frankfort-on-Main, where he held his council, that all able beer masters should be sent to his court, where he gave instructions, in person, as to the best method of brewing.

In the fourteenth century strong beer was brewed in the German cloisters for the Fathers, from which it was called "Patres Beer," and a weaker kind was brewed for the poor and the retainers of the convents, called "Convent Beer."

[1] "Decline and Fall of the Roman Empire," vol. i, p. 126.

The raising of hops was very general in Germany in the fifteenth century, whence it was introduced into England. The brewers there were called braceators, and the beer gruit. Beer was brewed not only of barley, but also of oats and wheat. The city of Nuremburg issued, about 1290, an order prohibiting the brewing of any beer except from barley, while in Augsburg only oats were allowed for manufacturing beer. In the Netherlands a beer was brewed called *grotheer*, in which herbs for the purpose of fermentation were used. Already in the fifteenth century a difference was made as to stronger and weaker beer. Before the flourishing and the greatness of the cities, every family brewed its own beer at home. After that time the brewers formed themselves into a profession or guild. The brewers enjoyed great influence and power, particularly in the cities of Bommel, Ammersdorf, Defft, Bruges, Ghent, Cologne, and others. Jacob von Artavelde, a brewer of Ghent, acquired by his wealth and courage the favor of the people of Ghent, and also of the rest of Flanders. The Count of Flanders having incurred his displeasure by his tyranny, Artavelde drove him out of the country entirely. In the ensuing war between France and England, this brewer was able to assist the English king with an army of no less than 60,000 men. His son Philip became as renowned as his father. . . . Brunswick mumme and the beers of Mersberg and the *macks* were at that time celebrated. Also were the "schoeps" of Breslau and the "buck beer" of Munich. The first tax on beer was levied in the city of Ulm about 1225, whence this tax was soon after introduced into other cities. In such cities where there was a want of good water or of appropriate cellars, foreign beers were ordered to be imported by the city authorities, which were then sold at certain establishments in the city. In this manner originated the city hall restaurants or Rathskeller, which afforded a nice income to the municipal authorities. The English porter was invented, in 1730, by a brewer by the name of Harwood, in London. The first weiss beer was made, in 1541, at Nuremburg, by a Hollander, Hans Kraene. The oldest work on brewing is that of H. Knaust, five volumes, entitled "On the divine noble gift, the philosophical, highly dear and wondrous art, to brew beer." Erfurt, 1583.[1]

Allusion has been made to Charlemagne, whose broad empire comprised Germany in its area. He was a very temperate king, and, both by example and by imperial edicts, labored to restrain intemperance and reform the drinking habits of his countrymen. He forbade men to appear in court intoxicated,

[1] Mr. Lewis Schade, before the Brewers' Congress, at Pittsburg, Pa., June 8, 1878. "Report," p. 16.

and earls to sit in judgment unless perfectly sober, and priests to offer any drinks to penitents. A soldier found drunk in camp was restricted wholly to water until he confessed the heinousness of his offense, and publicly implored forgiveness. But these edicts were of no avail. These and others, directed against both the common people and against rulers, princes, and their families, were subsequently enacted again and again in later times.[1]

A modern German writer[2] attributes the early love of his ancestors for drink to the damp climate, and their constant occupation in war or in hunting wild beasts. Vineyards were planted at an early period, it is said, by Roman soldiers, but for a considerable period only limited quantities of wine were drank. The first vineyards were planted near the monasteries of Mayence and Würsburg. Beer and mead, however, through many centuries, were the national drink of the ancient Germans, these habits affecting their whole character and also their descendants. Their great councils were held over their cups. Drinking to excess soon stamped the whole nation with a deep impress, taking the form of healths and toasts, drinking for wagers, and pledging transient wayfarers. The "guest friendship," so conspicuous in the Middle Ages all over Europe, was pre-eminently characteristic of the Germans.

All classes and both sexes indulged freely in drink, and, as far back as the middle of the eighth century, there were legislative enactments against drunkenness. These laws were repeatedly renewed with little effect. In 1495, Frederick III., in the Reichstag, ordered all "electors, princes, prelates, counts, knights, and gentlemen to discountenance and severely punish drunkenness." Subsequently, Karl IV. stated that this vice was on the increase, that it led to blasphemy and murder, and that these vices have rendered the Germans, "whose manliness was so famous in earlier times, despised of all foreign nations."

Orders of temperance, moral suasion associations, were not

[1] Quoted by Samuelson from Peterson's Appendix, p. 128.

[2] J. W. Peterson, "History of the German Tendency to Drink," p. 7.

more successful. Some of them were established by emperors, nobles, and high ecclesiastics, and aimed at drunkenness and the kindred vices, with rules enforced with great severity. Fines were inflicted upon violators of the rules; serfs were sometimes punished with three days and nights in jail, and gentlemen with "five shillings and costs," and very hard cases with "fourteen days' imprisonment." The following drinking song of German students[1] reflects the habits of the period, (about the year 1600:)

"Bibit hera, bibit herus,
Bibit miles, bibit clerus,
Bibit ille, bibit illa,
Bibit servus, cum ancilla,
Bibit velox, bibit piger,
Bibit albus, bibit niger,
Bibit constans, bibit vagus,
Bibit rudis, bibit magus.
* * * *
Bibit pauper, et aegrotus,
Bibit exul et ignotus,
Bibit puer, bibit canus,
Bibit praesul, et decanus,
Bibit soror, bibit frater,
Bibit anus, bibit mater,
Bibit iste, bibit ille,
Bibunt centum, bibunt mille."

Every body drank, and drank freely, even youth not being exempt. Samuelson[2] cites from "Jus Potandum," (Introduction, p. 16,) the following: "Now let us see," said a fond parent to a little son, "let us see what you can do. Bring him a half measure;" and later on, "Bring him a measure." Men related in high glee their success in making their guests drink. Tournaments of drink were held. Hans Sachs related an instance where he witnessed twelve "beer heroes," who drank from pots and cans a tun of beer in six hours. The following

[1] "History of Drink." By James Samuelson. Page 107. The author is indebted to Mr. Samuelson for many facts in regard to the Germans.

[2] Idem, pp. 107, 108.

were the names of the liquors, chiefly beers, of that age: Rostocker, Hamburger, Dantzger duppelbier, (equal to our XX,) Preussing, Brunswick mumme, Hanoverian broyhau, etc.

The drinking code allowed young ladies "to drink platonically with virtuous young men, but were warned in droll and not very modest terms against '*pseudo-prophêtes*,' or *lupi rapaces* in sheep's clothing, and the evils of the drinking 'sisterhood' with such ravening wolves are duly and circumstantially set forth in the code. One clause is devoted specially to the expressions in vogue among ladies who might find it necessary, while at the table, to protect themselves against the too great familiarities of their gallant neighbors."

"As a rule, guests might not pledge persons who were present, unless it were a sweetheart, and that toast might be drank *ad unguem*—that is to say, in a bumper—the drinkers often reversing their goblets and ringing them on the thumb-nail to show that not a drop was left therein. . . . Toasts were drank in various ways: sometimes one man drank from two glasses at once; at others, when virtuous young ladies sat by the side of respectable young men, they were allowed to drink simultaneously from the same goblet, and it was deplored that such a mode of drinking could not become more general on account of the wild behavior of the youth of the period. Regular penalties were inflicted for sneezing and coughing into the goblets, and for certain other offenses against decency and propriety which, although they seem to have been every-day occurrences at these carousals, are unfit to be spoken of in genteel society. When new-comers arrived, the goblet was offered to them with sundry compliments and orations, and to refuse to drink was a mortal offense, usually followed with a bloody encounter.

"When a guest found it difficult to keep pace with the company, or could not empty his goblet at a draught, he might avail himself of the aid of any *young* lady who sat by his side, but *old* ladies were not allowed to render assistance under such circumstances, for they were too fond of their liquor themselves."

The code further provided that, "when men became riotous, gentle means were first to be employed to quiet them; if they persisted, warnings followed; if contumacious, they were to be well thrashed and sent home, 'as cheaply as possible.' Table and window breaking were severely punished, and certain acts of indecency, if practiced before ladies, were to be resented by seizing the offender and pitching him neck-and-crop into the streets. Should the reader be desirous of studying this remarkable code, . . . he will see how the German youth of by-gone days studied as '*vini et cerevisiæ candidatus*,' and eventually graduated in the courts of Bacchus But if he imagines that the picture is overdrawn, we should recommend him to consult the historical records, and he will find that no language can adequately portray the state of morals in Germany in those days, at least so far as drunkenness is concerned."[1]

"As already stated, in the highest as in the lowest ranks, drinking to excess was the universal custom. Kings set the example, and subjects followed it. One of the most temperate of the old Kaisers, Rudolph of Hapsburg, is said to have called out in a loud voice in the streets of Erfurt, holding a glass of beer up to the light, 'Well! well! (Wholan! wholan!) What splendid beer! I am sure it comes from Conrad of Bustede!' and by this exclamation to have made himself extremely popular among the Erfurters. . . . The stories which are told of excesses in noble families, and of cruelties practiced in their indulgence, are not fit to be narrated in these pages. In some noble households registers were kept from generation to generation, called drink-albums, in which not only the men entered their exploits, but—*O tempora! O mores!*—the Gräfin von Schwillensaufenstein was allowed to inscribe her name and sentiments (if she was able to write) side by side with those of Baron von Saus and Braus (German terms equivalent to

[1] See Samuelson's "History of Drink," pp. 109–112, who for full confirmation of the sketch refers to "Speise and Trauk," etc., pp. 10, 11, 28, 31, 32, and at p. 34, where an account is given of a hundred and ten persons drinking four tuns of beer and one and one half olm of wine at a sitting.

'revelry' in English.) To be considered of gentle blood a man must of necessity be capable of draining off his bumper at a draught."

Excessive drinking was universal in all ranks, kings leading and subjects following. The goblet was an essential part of all ceremonies, in oaths of fealty, at christenings, funerals, tournaments, archery meetings, and interviews of knights and burghers. Bargains were made over a goblet, and the drinking of a stipulated quantity of beer closed the contract. German intemperance became a by-word among the nations. Antonius Campanius wrote to the Pope from the court of Frederick III., "Living here is naught but drinking." Samuelson adds: "He might have gone further, and said, that snoozing was naught but boozing; for not only had each hour of the day and each occasion its appropriate drink, but even the 'schlaf-trunk,' i. e., the sleeping-draught, was taken to the bedside of guests at night. Nor were women exceptions to the latter custom."

Numerous kinds of drink were in use, and all were very cheap. A poetical proverb told the story of cheapness:

> "In fifteen hundred and thirty-nine,
> The casks were valued at more than the wine."

The clergy were no better than their flocks. In the monastery of St. Gall, during the tenth century, each monk received daily five measures of beer, besides occasional allowances of wine. Penalties were attached to drunkenness among priests: "1. If a bishop or any one ordained has a habit of drunkenness, he must either resign or be deposed. 2. If a monk drink till he vomit, he must do thirty days' penance; if a priest or a deacon, fifty days'. 3. But if this happens from weakness of stomach, or from long abstinence, and he was not in the habit of excessive drinking or eating, or if he did it in excess of joy on Christmas or Easter days, or the commemoration of some saint, and if then he did not take more than has been regulated by our predecessors, it is not to be punished. If the bishop urged him, the fault is not to be imputed to the monk, unless

he gladly consented. 4. If a priest gets drunk through inadvertence, he must do penance seven days; if through carelessness, fifteen days; if through contempt, forty days; a deacon or a monk, four weeks; a sub-deacon, three; a layman, one week."[1]

For a long period it was said that "the Germans led the van of drunkards." Many were their bacchanalian revelries at fairs, in taverns, etc. The Duke of Rohan, while visiting at Trent, in the middle of the seventeenth century, having noticed the constant dissipation of the inhabitants, recommended the mathematicians, then toiling very hard to discover perpetual motion, to seek for it in the cups of the people of that city, which he said traveled a perpetual round without ever stopping. In the eighteenth century the Germans were noted for their enormous wine-casks, said to be the largest in the world. In width and depth three of them measured respectively 24 x 16 feet, 31 x 21 feet, and 30 x 18 feet. In view of the fondness of the Germans for wine, some one wrote the following appropriate lines:

"Si latet in vino verum, ut proverbia dicunt
In venit, verum Tuto, vel inveniret."

Translation: "If truth lies in the wine, as the proverb declares, the Germans will be sure to discover it."

Beer has long been the chief German drink. The Dutch have raised the following quaint query, which is worthy of profound investigation:

"As dat beer is in de man
Is de wyshal in de can?"

Translation: "When the beer is in the man
Is the wisdom in the can?"

The solution of this extraordinary problem is specially commended to some ingenious casuist, who is able,

"To sever and divide
A hair 'twixt the north and north-west side."

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[1] Rabarus Maurus, "The Discipline of Drink" By Rev. T. E. Bridgett. Burns & Oates. Page 141.

The introduction of tea, coffee, and chocolate in the eighteenth century very much modified the intemperate habits of the Germans. A coffee-house was opened in Vienna in 1683; in Augsburg in 1713; in Stuttgart in 1712. This affected chiefly the higher circles of society. After the Thirty Years' War, the consumption of brandy and other strong liquors decreased. The coarse and sensual drunkenness of former periods has been very greatly mitigated, though not renewed. Enormous quantities of beer are still drank, and the effect are deleterious to health and economy. Temperance societies on the moderation plan, like the first temperance societies of the United States, nearly all of which died of drunkenness, as we shall hereafter notice, have been organized in Germany. German Culture Unions are of this class, and all allow beer.

Mr. M'Culloch stated the population of the Prussian monarchy, in 1837, at 14,157,573; the consumption of spirits annually at from 40,000,000 to 45,000,000 gallons; and that beer and spirits were both extensively produced and consumed in all parts of the kingdom. He remarks: "If we take Prussia for a standard, the people of the United Kingdom (Great Britain and Ireland) may be said to be temperate in the extreme; for while the consumption of spirits in Prussia amounts, at an average, to about three gallons to each individual, the consumption in Great Britain and Ireland is only about three fourths of a gallon; and we believe the consumption of beer in Prussia exceeds its consumption in the United Kingdom in a corresponding proportion."

In 1853, Rev. J. H. Bettcher, a temperance apostle at Berlin, said that dram-drinking had greatly increased; that 19,893,131 bushels of potatoes and 3,722,429 bushels of grain were annually consumed in Prussian distilleries, or a fourteenth part of all the potatoes grown in Prussia, and further estimated the consumption of potatoes in the Zollverein distilleries at 33,000,000 bushels, and that of grain at 16,000,000 bushels. The consumption of the stronger liquors, at this date, was nearly three gallons per capita, besides malt liquors.

Coming to our own times, a writer in the *Nation*,[1] (New York city,) says:

Dram and whisky drinking have, with fearful rapidity, spread more and more among the working classes. . . . In Belgium the consumption of alcohol since 1840 has increased from eighteen to forty-three millions of francs, and in the industrial counties there is one dram-shop for every six or seven persons. Thus in Belgium the working classes spend between fifty and sixty millions of francs for alcohol. The same evil has manifested itself in Germany. . . .

In Germany, and especially in the eastern provinces of Prussia, whisky-making is a very aristocratic business, which is carried on by the nobility and the proprietors of large estates, whose value is greatly enhanced by this side branch of agriculture. That the Prussian aristocracy does not disdain to turn a penny by the retail whisky trade I myself discovered when, some years ago, I spent a few weeks on a large farm in Eastern Prussia. My host's neighbor, a Baron So-and-so, was a wholesale distiller of whisky, ran several large distilleries, and sold his article at home and abroad. The lady of the manor and the young baroness attended to the retail trade. On a Saturday evening I saw them in the basement of the old and noble baronial hall, standing behind a counter, selling whisky to the servants and working men who had just received their wages, filling bottles, gills, and tumblers with whisky, changing dirty small money, and doing a very lively business till late in the evening. . . . The money interest in whisky pervades the whole landed aristocracy, and prevents the present government from laying heavier taxes on the distillers of alcoholic drinks. . . . Lately the government has submitted a bill to the Bundesrath which, in my opinion, will be passed, but is only a make-shift in proportion to the great task that is to be achieved. The emperor yesterday, in his opening address, introduced the new measure to the Reichstag, with the words, that the serious increase of crimes and misdemeanors committed in a state of drunkenness, and hitherto not falling within the reach of criminal law, had manifested the need of supplementing the existing penal code with a new statute.

From the foregoing facts it is evident that the Germany both of the past and of to-day has been over-extolled, as a country free from drunkenness and its evil effects. The German rulers are struggling with the great problem of intemperance, whose deteriorating effects are every-where apparent.

[1] March 10, 1881.

SWEDEN.

The traditions of the Scandinavians, a branch of the Teutonic family, afford abundant evidence of proneness to intoxication. Afraelius, in his interesting memorials of early Swedish history, shows the vicious extent to which drinking customs were carried by these northern nations: "Dangerous rivals were treacherously got rid of by supplying them with liquors till they were reduced to insensibility, when the hall, usually a wooden edifice, in which they were entertained, was set on fire, or they were otherwise slaughtered. Willful self-destruction was perpetrated by first getting drunk, and then committing the suicide. To appoint a marriage was to fix a day on which the 'wedding was to be drunk;' to enter upon an inheritance was to drink the heritage ale; and to drink the funeral ale was but another way of naming the ceremony of burial." These customs first appeared under the pagan regimen, with stern and rude features. On the introduction of Christianity they were not abolished, but acquired a new character, under which the outward expression was softened and varied from the harshness of their former reality. At the drinking of the heirship ale of King Sveinn, as related in the chronicles of Snorro Sturleson, "the first bowl was drained by the king and his guests to the memory of his father; the second, to Christ; the third, to St. Michael. For all these and for other pledges, the strongest cups were given to the 'Jonsburg Vikings,' who were thus induced, under the influence of liquor, to offer vows of extraordinary and ruthless service to the monarch; to find, however, on the following morning, when the fumes of the intoxication were dissipated, that they had 'pledged themselves to more than enough.'

"In these and in after times, associations termed 'Gilds,' the drinking practices of which were their leading characteristics, were customarily established in honor of certain saints, by whose names they were designated; and, in such assemblies, whole days and nights were occupied with games of chance and drunken revels, that saint being the most honored whose

votaries lowered themselves to the uttermost depths of intoxication.

"The same tendencies to an organized debauchery appear as late as Charles XI. of Sweden; the association designated 'les Goinfres' affording a conspicuous example. These customs were shared by the Anglo-Saxons as a closely kindred branch of the Teutonic family, and have thus approached us by a double descent."[1]

M'Culloch's "Gazetteer" states:

The Swedes are great consumers of ardent spirits; every proprietor and occupier of land has a right to distill spirits, the size of the still and the amount of the duty depending on the value of the property. Mr. Stevens states, that in 1829 there were 167,744 stills going, which were calculated to make within the year about 30,000,000 gallons with as many *rix* dollars, and paying a duty of 434,000 dollars. He adds: "We understand that but little change has taken place within the last ten years; but taking the consumption at only 25,000,000 gallons, and the population at 3,000,000, it gives an average annual supply of eight and a third gallons to every individual, young and old, being about three times the average consumption of the people of Scotland."

Sir Archibald Alison says:

While in England, in 1841, the number of commitments was 1 in 573, and in Scotland 1 in 738; in the rural districts of Sweden, the commitments for serious crimes were 1 in 460; and while the population in Glasgow and Manchester is not at this moment more than 1 in 500, in Stockholm, with a population of 80,000, and having no manufactories, the number of commitments was 1 in 78; and, what is still more extraordinary, not only is the proportion of foundling and natural children in Stockholm greater than it is in Paris itself—being more than one third of the whole population—but all this is easily explicable, when you look at the manufacture and consumption of spirits in Sweden, where, by an unhappy law, every man upon the payment of five shillings to the crown, acquires the right of distilling spirits for himself to any amount. In Sweden, at this moment, with a population of 3,000,000, there are 150,000 stills constantly at work, in which are distilled annually 30,000,000 of gallons, giving 10 gallons, or 60 bottles, to every man, woman, and child in the country.

[1] "Pathology of Drunkenness." By C. Wilson, M.D.

HOLLAND.

Prior to 1850, Professor Schroeder Van Der Kolk said,

That the injurious effects of intemperance in Holland were forcing themselves upon the attention of the Legislature on account of the steady and continuous increase of pauperism. A report to the Dutch House of Commons, in 1849, showed that in 1841 the proportion of persons receiving public aid was 106 out of every 1,000 of the population; in 1845 it was 142.58; in 1847 it had risen to 160.82; one of the chief causes assigned being the increasing abuse of spirits.[1]

RUSSIA.

William Hewitt, speaking of the "Revenues of Russia," attributed the wide-spread intemperance to the influence of the government: "1. The tax on brandy forms the most important item in the revenue of Russia; it amounts to more than fifty millions of rubles. Here we perceive a vast amount of revenue derived from spirituous liquors—the government having an interest in its maintenance. 2. And, further, the nobles of Russia, who own vast numbers of serfs, are rather pleased than otherwise to find them indulging in drink, as it binds them to their degradation; and, in their cups, they forget that they ought to be free men. On this head notice the remark of a writer in a work recently published, viz.: 'Take care how you advise a Russian nobleman to proscribe drunkenness in his dominions,' the noble is so enchanted with the *happiness* (!) it procures for his peasants that, far from putting any obstacle to it, he encourages it with all his power. The government supports a considerable number of public-houses on the lands of the nobles, from which a large revenue is drawn. Again, let the reader mark an important fact, viz., *the temperance societies* have never been able to take root in Russia.

"Here is a vast organization — government, nobles, and officials—united to push the sale of brandy; and no information is allowed to penetrate to the minds of the people of the injurious character of brandy and kindred spirits. And are not

[1] "Medical and Chirurgical Review," January, 1851.

these lamentable facts? Certainly so—facts with which, perhaps, the advocates of the temperance question are unacquainted."

In 1847, the revenues of Russia proper were stated at £24,794,735, of which the brandy monopoly netted £9,774,167. What a frightful tale these figures tell—nearly thirty-eight per cent. of the whole income of the government derived from brandy!

But the worst feature of the case is that drunkenness is largely compulsory. "In the central provinces, the farmer of the duty on spirits buys the assistance of the local authorities, and between them it is arranged that all business shall be carried on at the public-house, glass in hand. In the other provinces where the farmer of the duty has also an exclusive right of sale in his own district, he makes each commune take a certain quantity per head, or else he forces the peasants to pay a certain sum for permission to buy spirits elsewhere, threatening, in case of refusal, to accuse them of a breach of the revenue laws; and they know that, whether innocent or guilty, if once accused, they are sure to be condemned. The result is, in the words of Haxthausen, that "in the provinces of Central Russia, the peasants are *seduced* into drunkenness, while in the other provinces they are *forced* into it."[1]

The effects of such a practice, continued through a long series of years, has been demoralizing to a fearful degree upon successive generations, and fully accounts for the little progress of temperance in Russia.

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[1] "Gentleman's Magazine," 1854, pp. 481, 482.

CHAPTER V.

IN THE BRITISH ISLES.

THE art of making beer is supposed to have been introduced into the British Isles by the Romans under Julius Cæsar. Prior to that time the usual drinks of the Britons were water, milk, and mead. The early manufacture of beer and mead was by families. Eumenius says that Britain produced grain in such abundance, that it was sufficient not only for bread, but also for the manufacture of a "drink which was comparable to wine."

The drinking habits of the Britons were greatly intensified by their Saxon invaders. Malmesbury, speaking of the Saxons, says "that excessive drinking was one of the commonest vices of all classes of people, in which they spent whole days and nights, without intermission." With them, as with the Britons, ale and mead were the principal drinks, and wine was an occasional luxury. Three kinds of ale are mentioned in this period—clear ale, Welsh ale, and "a crumb full of lithes," or mild ale. Warm wine is also mentioned in the Saxon chronicles. Large quantities of honey were produced, from which metheglin was made. Vineyards were rare in the times of the Saxons, and they were chiefly attached to the monasteries. In a Saxon colloquy, a lad being asked what he drank, replied, "Ale, if I have it; or water, if I have it not." Being asked why he did not drink wine, he said, "I am not so rich that I can buy me wine; and wine is not the drink of children, or the weak-minded, but of the elders and the wise."

Thorpe has given the following account of the drinking customs of this period: "The Anglo-Saxon notions of hospitality were inimical to sobriety. It was the duty of the host to offer liquors to every guest, and, if possible, to induce him to drink to intoxication. The kings and nobles, on their journeys,

stopped to drink at every man's house, and indulged until they were incapable of taking care of themselves." This is proved by the laws which imposed a double penalty on those who injured them on these occasions, and by the number of royal assassinations, which took place where monarchs stopped to drink. Thorpe adds:

> In a country where deadly feuds were numerous, where life was held very cheap, and drunkenness was universal, it was natural that the period of a man's intoxication should be one of danger; and there were national peculiarities which rendered it doubly dangerous among the Anglo-Saxons. To drink from the large stoups or cans then in use, it was necessary to lift them with both hands; and, in this posture, a man offered to his foe an excellent opportunity of stabbing him, which was too often made use of. As a protection against this custom, a system of pledging was introduced, relics of which remain in the familiar customs of the present day. A man when about to drink asked his neighbor to be his "pledge" or guardian. If he consented to do so, he rose, drew his sword, and guarded the drinking man, who afterward pledged or guarded his companion while he drank.
>
> The convivial meetings of the Anglo-Saxons were of the most riotous description, and constantly ended in quarrel and bloodshed. To this their passion for practical joking largely contributed. Among the most common jokes was throwing a rat or a weasel into the stoup of liquor, as it was passed round to the company, or taking up the can and pouring the contents on the head of one of the guests, or dashing them in his face. If the last specimen of fun was attempted, it was creditable to the joker to hit the sufferer in the eyes, as that hurt and annoyed him more than a general ducking would have done. These jokes led to much fighting, and were all at last forbidden by severe enactments.

Ale was regarded as one of the necessaries of life. As early as 694, it became so important an article of luxury that an annual tax of twelve ambers of ale was paid to Ine, the Saxon king, by every subject who possessed twelve hides of land.

In the ninth century efforts were made to check the universal intoxication, and the honor of the initiative belonged to Theodore, archbishop of Canterbury, and Egbert, archbishop of York. Their exertions were prompted by religious motives,

and were seconded by the kings, from a desire to prevent riot and bloodshed.

The habits of the laity were at the time sadly intemperate, and those of the clergy were not less so. The edicts of the archbishops tell the tale of clerical intemperance more effectually than any description of it could do, and are not open to any suspicion of exaggeration or ill-will. When they attempted to check it, they most properly commenced with the bishops. A bishop who was drunk to vomiting, while administering the holy Sacrament, was condemned to fast ninety days; and one who was so intoxicated as, pending the rite, to drop the sacred elements, was required to chant a hundred psalms as penance. All bishops who were constantly and deliberately drunk were deposed from their office. The laity were more mildly dealt with. If a man compelled another to become intoxicated, out of hospitality, he was to do penance for twenty days; if from malice, the same penance was enjoined as for manslaughter. One exception from the rules of intemperance was permitted, which is both curious and suggestive: "If any one," says Archbishop Theodore, "in joy and glory of our Saviour's natal day, or Easter, or in honor of any saint, become drunk to vomiting, and, in so doing, has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, unless indeed the bishop were in the same state himself." [1]

In legislating upon drunkenness it became necessary to mark the exact state of inebriety which was to constitute the legal offense. The archbishop therefore declared that a man was to be considered drunk, "when his mind is quite changed, his tongue stutters, his eyes are disturbed, he has vertigo in his head, with distension of stomach, followed by pain."

But the mild edicts of Theodore were ineffectual in checking clerical intoxication. Archbishop Egbert repeated and amplified them through several centuries. Boniface, the venerable Bede, the Council of Cloveshoe, etc., complained bitterly of the habitual drunkenness of the clergy.

The invasion and settlement of the country by the Danes, whose drunken habits we have described, [2] contributed to the greater demoralization of Britain. In the middle of the tenth

[1] S. Theodore Pœnit XXVI., *de ebietate et vomital, S.* 9. [2] Pp. 48, 49.

century, intemperance had made such fearful ravages that King Edgar was induced to make an effort to check it. Acting upon the suggestion of the Archbishop of Canterbury, he forcibly abolished all the ale-houses, excepting one in every village or small town. For the special benefit of the clergy, it was enacted that pegs should be inserted in the sides of their drinking bowls, so that one half pint should be contained between them, and they were not allowed to drink beyond a peg at once. Some of these bowls or tankards still exist, made of oak or silver, holding about two quarts, and having seven or eight pegs, one above another, on the inside. In an ancient calendar of the eleventh century, are various figures painted to represent the different months, which still further show the drinking customs of that time.

In the time of Harold, we read of "pigment," "morat," and "cyder." Pigment was a sweet and odoriferous liquor made of honey, wine, and spices of various kinds. Morat was made of honey diluted with juice of mulberries.

THE NORMANS.

A new national element was introduced by the invasion and occupancy of the country by the Normans. These were a more polished and temperate people, and looked with disgust upon "the rough drinking bouts" of the Danes, which they at first suppressed with extreme severity, because they were found to be sometimes held as a cloak for sedition, to plot rebellion.

The banquets of the Normans were remarkable for their splendor, but their feasting was moderate, and attended by no excess in drinking. Under their influence, intemperance for a season decreased in England; but, after a few reigns, the Saxons seem rather to have corrupted their Norman conquerors than to have benefited by their example.[1] In the latter part of the twelfth century, the people and clergy began to exhibit

[1] "Anglo-Saxon Home," by John Thorpe, p. 301.

more serious demoralization, and the law which had been enacted two hundred years before, against drinking "beyond the pegs," was revived.

Under the Normans wine became more generally used than under the Saxons and Danes. Neckham, in the latter part of the twelfth century, gave the following rather playful enumeration of the qualities of good wine: "It should be as clear as the tears of a penitent, so that a man may see distinctly the bottom of his glass; its color should represent the greenness of the buffalo's horn; when drank, it should descend impetuously like thunder; sweet-tasted, like an almond; creeping, like a squirrel; leaping, like a roe-buck; strong, like the building of a Cistercian monastery; glittering, like a spark of fire; subtle, as the logic of the schools of Paris; delicate, as fine silk; and colder than crystal."

So important did the regulation of their wines appear to the Anglo-Normans that a jury was appointed in each city and village to examine the merit and settle the value of this enticing commodity; and "by this means," says the contemporary Haveden, "the land was filled with drinks and drunkards." In 1273 the quantity of wine imported into England was 8,846 tuns. On the 24th of March, 1387, the Earl of Arundel attacked a great fleet of Flemish, French, and Spanish vessels, sailing together for mutual protection, and captured 126 vessels with 13,000 tuns of wine. The prevailing habits of the entire nation made wine and ale very prominent articles of trade. From one end of the island to the other the most liberal hospitality prevailed at all the religious houses. The monks were proverbial for good living, jollity, and conviviality, and were not backward in imparting their dainties to strangers. It is not strange, therefore, that toward the close of the fourteenth century gluttony became the prominent characteristic of ecclesiastical dignity.

This is illustrated by the following fact: William Courtenay, archbishop of Canterbury, having established his claim to visit the Abbey of Evesham, in Worcestershire, decreed that, on a

great festival, each monk should have one capon and one quart of wine; the friar two capons with a half flagon of wine; and the abbot three capons and a whole flagon.

A similar condition of things, only with increased demoralization, existed during the two following centuries. The clergy of that period are finely hit off in "Gammon Gurton Needle," one of the oldest dramatic pieces in the English language. Lock, the boy, is sent to find the parish priest. He is told to call—

". . . at Mother Bee's,
Else seek him at Hob Filcher's shop, for as
I heard it reported,
There's the best ale in the town, and now is most resorted."

The boy goes on his errand, and quickly returns, when he is asked:

"Where didst thou find him, boy? Was it not where I told thee?"
"Yes, yes, even at Hob Filcher's house;
By him that bought and sold me,
A cup of ale he'd in his hand," etc.

This was the condition of things before the Reformation; and a high spirited people like the English—with the taint of Lollardism in their blood since the days of Wycliffe—were not likely to tolerate it without remonstrance and even rebellion. Accordingly priests were knocked down in the streets, hooted, burned in effigy, and otherwise maltreated. Women refused to receive the Sacrament at their polluted hands, and it seemed as though a cloud of wrath must soon burst upon them. The poets satirized the priesthood thus:

"Thus I, Collin Clout,
When I go about,
And wondering as I walk,
I hear the people talk,
Men say for silver and gold
Miters are bought and sold:
A straw for God's curse!
What are they the worse?

What care the clergy though
Gill sweat
Or Jack of the Noke?
The poor people they yoke.
* * * *
Doctor Daupatus
And Bachelor Bacheleratus,
Drunken as a mouse
At the ale-house,
Taketh his pillion and his cap
At the good ale-tap,
For lack of good wine,
As wise as robin swine
Under a notary's sign
Was made a divine;
As wise as Waltham calf
Must preach in God's half.
The laymen call them barrels
Full of gluttony and hypocrisy
That counterfeits and paints,
As if they were saints."

CIDER.

The apple, in its wild state known as the crab-apple, has been found generally distributed throughout Europe and Western Asia, growing in as high latitudes as 65° in Europe. Apples have been cultivated in Great Britain probably since the period of the Roman occupation.

It is not easy to determine with precision the origin of cider, and the date of its introduction into England. Tertullian (A. D. 220) and Augustine (A. D. 325) both mention it, and St. James also speaks of an inebriating liquor made from apples. Biscay, long famed for its cider, received it, as is believed, from the Carthagenians, and furnished apple-trees to the Normans. Cider was made on the Mountleburg lands before the year 1285. The monks, who preserved nearly all the knowledge in that era, introduced the apple into their estates in England for the purpose of cider-making, and their tenants were instructed in the art after the approved plan of

Normandy.[1] Wycliffe evidently knew the strength of cider, for he translated Luke i, 15: "He shall be gret before the Lord, and he shall not drynke wyne ne sider."

At a very early day Scotland controlled by law the brewing of ale and mead, and the sale of wine. As early as the twelfth century a tax of four pence was paid for a yearly license to brew and sell ale, but it could not be carried into another town to be sold, nor could it be sold at all, unless it had been previously tasted by public tasters, duly appointed, and sworn to favor no one. The measures were marked and sealed. Brewing and selling were carried on by the women. One law declared—

> What woman that will brew ale to sell, shall brew it all the year through, after the custome of the town. And if she does not, she shall be suspended of her office by the space of a year and a day; and she shall make good ale, and approvable as the time asks. And if she makes evil ale, and does against the custome of the town, and be convicted of it, she shall give to her amercement eight shillings, or be put on the cuck-stool, and the ale shall be given to the poor folks, the two parts, and the third part sent to the brethren of the hospital. And each brewer shall put her ale wand outside of her house, or above her door, that it may be visible to all men. And if she do not she shall pay 4d, fine.[2]

Morewood says it was a common practice in Staffordshire, Shropshire, and Warwickshire, and also in some midland counties in England, for women to brew; that many of them followed it for a livelihood, going from house to house as the wants or calls of the victualers required; and that this had been the practice for centuries. Hence the term *ale-wives* in some old statutes.

About the thirteenth and fourteenth centuries numerous "merry-makings" for the transaction of important business were held, in connection with which there was a lavish consumption of liquor. These meetings were known by the name

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[1] "History of the Domestic Manners of England during the Middle Ages," by Thomas Wright, 1162, p. 437.

[2] "Ancient Laws of the Burghs of Scotland."

of "ales," from the drink then provided, and were further designated after the season, in connection with which they were held, as "Whitsun-ale," "Easter-ale;" "Church-ale," where money was raised for church-support; "bid-ale" or "help-ales," when charitable contributions were gathered; "bride-ales," or wedding-festivals, etc., etc. These meetings were encouraged by the clergy and often in the churches, and Sundays and feast-days were selected for their celebration. They became sources of bitter strife and public nuisances. The Puritan ministers denounced them. Queen Elizabeth lent her influence for their suppression. At last the Commonwealth corrected this evil.

In the fourteenth, fifteenth, and sixteenth centuries the habits of the higher classes became more luxurious, and those of the lower classes grosser. The morals of the women were low, spending much of their time at the taverns, and the taverns were numerous.

The female publicans or "ale-wives" were low and dissolute, enticing men to drink and lewdness. In Ludlow Church there is said to be a carving which represents Satan carrying off the ale-wife, with her gay headdress and false measure; and also one of a mediæval tapster drawing ale. Priests themselves sometimes kept the taverns, usually connected with the monasteries, and not the less resorts for drinking. A satire of these times will show the habits:

"The abbot and prior of Gloucester and suite,
Were lately invited to share a good treat;
The first seat took the abbot, the prior hard by;
With the rag, tag, and bobtail, below was poor I.
For wine for the abbot and prior they call;
To us poor devils, nothing, but to the rich, all.
The blustering abbot drinks health to the prior;
'Give wine to my lordship, who am of rank higher;
If people below us but wisely behave,
They are sure from so doing advantage to have;
We'll have all, and leave nought for our brothers to take,
For which shocking complaints in the chapter they'll make.'

Says the prior, 'My Lord, let's be jogging away;
And, to keep up appearances, now go and pray.'
'You're a man of good habits, and give good advice,'
The abbot replies. They returned in a trice,
And then without flinching stuck to it amain,
Till out of their eyes ran the liquor again."

The abbots kept mistresses, and were fathers of children. The monks were accused of the gravest breaches of the laws. The nuns were no better, some of them being "notorious drunkards." The "clerics," or hired lay-writers, were low, profligate, and disorderly. Under Henry VIII. three hundred and seventy-six of these establishments were suppressed.[1]

Many were the laws, canons, decrees, and pastorals against the sin of intemperance promulgated by various ecclesiastical bodies and officers. Traces of them are found from A. D. 569, when St. David assembled a synod of the bishops of the ancient Britons, down to the Reformation, though steadily decreasing in force and vanishing in influence. The fourth Lateran Council (A. D. 1215) decreed that the clergy should abstain from gluttony and drunkenness, and from visiting taverns and scot-ales. These ecclesiastical laws soon became a dead letter.

Up to the period of the Reformation there was no civil legislation whatever in England against drunkenness. It is a crime not mentioned in the statute-book until the fifth year of Edward VI. Up to that date the action of the State was confined to procuring a supply of good and wholesome liquor, to be sold at a moderate price. The regulation of ale-houses and victualing-houses in England claimed the attention of the government at a very early day, long before the art of distillation was known there. The manufacture of ale was mentioned in the laws of Ina, King of Wessex, and in 728 booths wherein to sell it were erected, and laws passed for their regulation. . . . The Norman kings regulated the prices of ale, and by statute, in 1272, it was ordered that a brewer should sell two gallons of ale for one penny in cities, and three or four for that price in the country. An edict of Henry VIII. forbade the mixing of hops or sul-

[1] For confirmation of above facts, see "Hallam's Constitutional History of England," vol. i, and "British Monarchism," vols. i, ii.

phur with beer. But little attention seems to have been paid to the law, for in 1552 hop plantations were formed. In the fifth year of Edward VI. privileges were granted to those hop grounds. . . . Hops came into common use in Elizabeth's reign. In 1649 the city of London petitioned Parliament against "hoppees" being used, urging that "this wicked weed would spoil the drink, and endanger the lives of the people."[1]

But the low condition we have described was soon aggravated.

DISTILLED SPIRITS.

We have now reached a new period in the history of the drinking customs of the race. Hitherto fermented liquors have constituted the intoxicants of the nations, if we except some adulterated compounds not very extensively used. The drinking habits formed by the use of these milder beverages were henceforth to be intensified to a more fearful degree, and a greater havoc of life and morals witnessed, in consequence of the introduction into common life of the more potent and destructive stimulus of distilled spirits.

The origin of distilled spirits is not now definitely known; but it can be traced to some Oriental nations, among whom a rude kind of still had long existed, for separating the alcoholic spirit from fermented liquors. The Encyclopædia Britannica says:

> The name alcohol indicates that a knowledge of the method of preparing that substance probably came to Western Europe, like much more chemical knowledge, through the Arabs. Albucasis, who lived in the twelfth century, is spoken of as the first Western philosopher who taught the art of distillation as applied to the preparation of spirits; and in the thirteenth century Raymond Lully[2] was not only well acquainted with the process, but also knew the method of concentrating it into what he denominated *aqua ardens*.

The discovery of this art of distillation has been popularly ascribed to Arnoldus de Villa Nova, a physician in the

[1] "Drinks, Drinkers, and Drinking," by R. Vashon Rogers, Jr. Albany, 1881, pp. 40, 41

[2] He wrote a book, "Testamentum Novissimum," on the preparation of alcohol.

thirteenth century; but it is probable that he borrowed it from others, and that he only gave a new and larger impulse to its use, by introducing it as a medicine. Its analysis was first performed by Th. de la Saussure.[1] Arrack was first introduced into England from Genoa[2] in 1430. The Genoese, following his suggestion, prepared it from grain, and sold it in bottles under the name of *aqua vitæ*, or water of life. It was so called, because from its stimulating effects it was supposed to increase life. In the Hollingshed chronicles it is stated that Theoricus wrote a treatise upon this wonderful stimulus, in which he quaintly ascribed to it the following remarkable virtues: "It sloweth age; it strengtheneth youth; it helpeth digestion; it cutteth phlegme; it abandoneth melancholly; it relisheth the heart; it lighteneth the mind; and it quickeneth the spirits; it cureth the hydropsia; it healeth the strangurie; it pounceth the stone; it expelleth the gravel; it puffeth away ventosity; it keepeth and preserveth the head from whirling, the tongue from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the weasen from stiffling, the stomach from wambling, and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

During several centuries distilled spirits were used almost wholly as a medicine. At the commencement of the sixteenth century they began to be used on a more extensive scale. The earliest recorded notice of their application to the purposes of ordinary life was in the case of laborers in the Hungarian mines, as a preservative against cold and dampness. Camden says that, in 1581, they were adopted as a cordial by the English soldiers assisting the Dutch in the Netherlands, who then first learned "to drown themselves in immoderate drinking." Tom Nash, in the reign of Elizabeth, wrote: "Superfluity of

[1] Ure's "Dictionary of Arts," vol. i, p. 42, sixth edition, English print.

[2] "Morewood," p. 560.

drink is a sin that, ever since we mixed ourselves with the Low Countries, is counted honorable; but before we knew their lingering wars it was held in the highest degree of hatred." Chamberlayne wrote: "As the English returning from the wars in the Holy Land, brought home the foul disease of leprosy, . . . so in our father's days the English, returning from the services in the Netherlands, brought with them the foul vice of drunkenness." Those writers cannot mean that drunkenness was a new vice among Englishmen, but that it thenceforth became more common, and assumed a more terrible form.

IRELAND.

The common use of distilled spirits is thought to have prevailed much earlier in Ireland than in England. Among the Irish they were called *uisque beatha*, water of life, a term descriptive of their fiery properties, and especially of their maddening influence on the brain. From *uisque* comes our word whisky. In Ireland, some traces of this kind of liquor may be found as early as the twelfth century. By the time it was introduced into common life elsewhere it had become an evil of considerable magnitude in the Emerald Isle.

An old poem alludes to the use of strong liquors in Ireland, at a time when other nations were still content with less powerful drinks:

"The Russ drinks quass; Dutch, Lubeck beer,
And that is strong and mighty;
The Breton,[1] he metheglin quaffs;
The Irish, *aqua vitæ;*
The French affect the Orleans grape;
The Spaniard tastes his sherry;
The English none of these can 'scape,
But he with ale makes merry."[2]

In 1584 Sir John Peronet addressed the mayor and corporation of Galway on the evils of intemperance, and recommended

[1] Welshman. [2] From an old poem in "The Discipline of Drink," p. 84.

that a "more straighter order be taken to bar the making of *aqua vitæ* of corn in the Commonwealth," saying, that "*aqua vitæ* that is sold in towns, ought rather to be called *aqua mortis* to poison the people, rather than to comfort them in any good sorte." So pernicious were its effects in Ireland, and so materially did its distillation diminish the supply of corn, that it subsequently became a matter of legislation.

The act was in this wise: "Forasmuch as *aqua vitæ*, a drink nothing profitable to be used, is now daily drunken and universally used throughout the realm of Ireland, and especially in the borders of the Irishy, and for the furniture of Irishmen, and thereby much corne, grain, and other things are consumed, spent, and wasted, to the great hinderance, cost, and damage of the poor inhabitants of this realm," etc., it was enacted that, "no one save gentlemen, freeholders of at least £10, and peers, for their own use, shall make *aqua vitæ*, without license from the deputy."

ENGLISH DRUNKENNESS.

During the reign of Henry VIII. drunkenness and crime prevailed in England to a frightful degree. In the reign of Edward VI. licenses for the sale of ale and beer were first granted to taverners by magistrates, under provision of law,[1] and the sale of wine to be drank on the premises was strictly forbidden. But these restrictions soon failed, and under the reign of Elizabeth drunkenness became one of the most striking characteristics of the nation, the public houses in London being crowded with drunkards from morning until evening.

A letter from the Earl of Shrewsbury, while keeper of Mary Queen of Scots, to the Marquis of Winchester, dated 1569, will show the extent of wine-drinking at that time:

> It may please you to understand that I have a certain allowance for wine in my household without imposte. The charges that I do now sustain, and have done this year, by reason of keeping the Queen of Scots, are so

[1] M'Pherson, ii, pp. 111, 112.

great that I am compelled to be a suitor unto you, that ye will have a friendly consideration. Truly two tunnes a month have not hitherto sustained my ordinary.[1]

There must have been some pretty heavy drinking of wine, because the greater part of the household would have ale. Many must have been daily "wine-wise."

From the time of Elizabeth until the Revolution, drunkenness was more general among the upper classes than at any previous time, many of the most conspicuous characters being grossly addicted to it.

A few years farther on brings us to the time of the Commonwealth when, according to Sir William Douglass, distilled spirits had become common among the English gentry. Cromwell freely used them, but ale remained the chief drink among the common people until the time of William and Mary.

In 1657 Reeve wrote, ("Plea for Nineveh":) "We seem to be steeped in liquors, or to be the dizzy island. We drink as if we were nothing but sponges, . . . or had tunnels in our mouths. We are the grape suckers of the earth." The Restoration soon followed with its dissipated habits, the growing custom of drinking toasts still more augmenting the evil.

The introduction of tea and coffee into general use soon after slightly abated this downward tendency. Tea was first imported into England from the Netherlands in 1666. At first it was used only as a medicine, costing sixty shillings per pound. Coffee was a more popular article. The first coffee-house was opened in Paris in 1643; and in London either in 1652 or 1657. There were coffee-houses for all classes. These houses found no favor with the Puritans. But the coffee-houses were soon prohibited by the royal proclamation of Charles II., under a suspicion that they were hot-beds of treason, and the tide of alcoholic drinks rolled on afresh.

In 1691 an act was passed encouraging distillation, and immediately the destruction of grain became immense and dissi-

[1] Wm. Codman's "Social History of Great Britain," vol. i, pp. 142, 143.

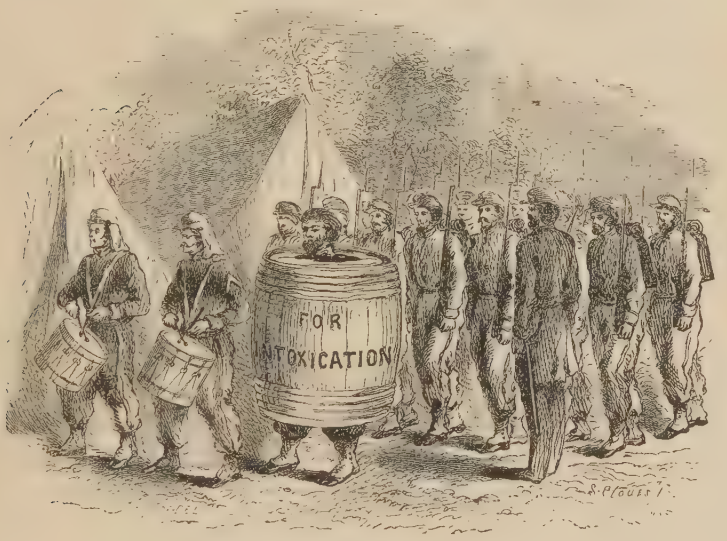
pation excessive. During the reigns of Charles II. and William III. alcohol exerted unlimited sway. De Foe, who lived from 1661 to 1731, said of his times: "To this day, when you speak of a man, you say 'he is an honest, drunken fellow,' as if his drunkenness was a recommendation to his honesty. Nay, so far has this custom prevailed, that the top of a gentleman's entertainment is to make his friend drunk; and his friend is so much reconciled to it, that he takes it as the effect of his kindness. The further perfection of this vice appears in the way of their expressing their joy for any public blessing. 'Jack,' said a gentleman of a very high quality, when after the debate in the House of Lords King William had been voted into the vacant throne, 'Jack, go home to your lady, and tell her we have got a Protestant king and queen; and go, make a bonfire as large as a house, and bid the butler make ye all drunk, ye dog.'" "Here," said De Foe, "was sacrificing to the devil as a thanksgiving to God."

It was not until the reign of the last Edward and subsequently that statutes were framed to punish drunkenness. A considerable advance was made in the times of James I. A statute passed during his reign, after reciting that "the loathsome and odious sin of drunkenness had of late grown to be common in this realm, being the root and foundation of many enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like," drunkenness was declared to be an offense against the public, and punished by a fine of five shillings, to be paid within one week after conviction, to the church-wardens for the benefit of the poor. In default of payment, the guilty party was placed for six hours in the stocks Upon a second conviction the offender was bound by two sureties in the sum of £10 for good behavior. Tippling in alehouses, except as allowed by the law of 1604, was fined three shillings.

In 1637 one P— W—, who drank all night and until "after cock-crowe," was punished by standing "in sackcloth two Sabbaths, and to paye four markes penaltye."

In the time of Cromwell, the magistrates in the north of England punished drunkards by making them carry what was called "The Drunkard's Cloak." This was a large barrel with one head out and a hole through the other, through which the offender was made to put his head, while his hands were drawn through two small holes, one on each side. With this he was compelled to march along the public streets.

An old chronicle relates that, on the 1st of September, 1651, when General Monk attacked and took Dundee, (Scotland,) the



PUNISHMENT FOR DRUNKENNESS.

townsmen did no duty in their defense, most of them being drunken.

Such a condition of things will not surprise us when we reflect that the drinking customs of the age were associated with the most sacred matters, as seen from the following extracts from the records of the parish of Darlington:

A. D. 1639. For Mr. Thompson, that preached the forenone and afternone, for a quarte of sacke, xiiid.

A. D. 1650. For six quartes of sacke to the ministere, when we had not a ministere, 9s.

A. D. 1666. For one quarte of sacke bestowed on Mr. Jellett, when he preached, 2s. 4d.

A. D. 1691. For a pint of brandy, when Mr. George Bell preached here, 1s. 4d.

When the Dean of Durham preached here, spent in a treat with him, 3s. 6d.

For a stranger that preached, a dozen of ale, 1s.[1]

The drunkenness of the Scotch gentry a century and a half

SOCIAL DRINKING.

ago was notorious. "As drunk as a lord" was a common allusion. Gentlemen at dinner often sat all night, and dispersed only when they should have been rising from their beds. Men were not allowed to have their own way about leaving. The door was locked by the host, who, pointing with one hand to the bottle on the table and with the other to the "shakedowns" (for prostrate men) in the adjacent apartment, showed what he expected from his guests.[2] A refusal to participate consigned

[1] "Bacchus," by Dr. Grindrod.

[2] "Chambers' Miscellany."

the recusant to contempt and exclusion from society. Sir Walter Scott[1] relates that among the chief respectable men among the Caledonians, when large companies assembled, the cask of liquor must be exhausted. Two men stood at the door with a barrow, on which to carry the guests, as fast as they were drunken, to their beds. If any of the party retired for a few moments, on his return he was compelled to apologize, in rhyme, for his absence, or, if unable to do it, to perform some penance dictated by the company.[2] Similar customs prevailed among the Irish gentry.

Addison thus described the "typical drunkard" of his time:

I was only the other day with honest Will Funnell, the West Saxon, who was reckoning up how much liquor had passed through him in the last twenty years of his life, which, according to his computation, amounted to twenty-three hogsheads of October, (bitter,) four tuns of port, (sherry,) half a kilderkin of small beer, nineteen barrels of cider, and three barrels of champagne, besides which he had assisted at four hundred bowls of punch, not to mention sips, drams, and whets without number. I question not but every reader's memory will suggest to him several ambitious young men who are as vain in this particular as Will Funnell, and can boast of as glorious exploits.

The taverns of this time, which "even noble ladies were in the habit of largely patronizing," were quaintly described:

"There enter the prude and the reprobate boy,
The mother of grief and the daughter of joy,
The serving-maid slim and the serving-man stout—
They quickly steal in and they slowly reel out.

* * * * * *

Surcharged with the venom, some walk forth erect,
Apparently baffling its deadly effect;
But, soon or later, the reckoning arrives,
And ninety-nine perish for one who survives."

Watson (1662) said: "The tavern bell, I fear, does more harm than the church bell does good."[3]

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[1] "Lord of the Isles." [2] Morewood.
[3] "The Upas Tree in Marybone Lane." James Smith.

Scotland also shared in this kind of taverns, as seen from a portrayal of the High Street of Edinburgh during the last century:

> "Next to the neighboring tavern all retired,
> And draughts of wine their various thoughts inspired;
> O'er draughts of wine the beau would moan his love;
> O'er draughts of wine the cit his bargain drove;
> O'er draughts of wine the writer penned his will,
> And legal wisdom counseled—o'er a gill."[1]

We have before spoken of the drunkenness of the Irish, which extended to the clergy and laity alike. Archbishop Plunkett says of them in his day, (1678:) "Give me an Irish priest without this vice, and he is assuredly a saint." A little later Chesterfield said: "Nine gentleman in ten in Ireland are impoverished by the great quantity of claret which, from mistaken notions of hospitality, they think it necessary to be drunk in their houses." Another writer about the same time said: "Would not a Frenchman give a shrug at finding in every little inn Bordeaux claret and Nantes brandy, though in all likelihood not a morsel of Irish bread."[2] In the train of drunkenness a fearful catalogue of evils followed.

The poem, "The Court of Death," by John Gay, (1688–1732,) forcibly depicts the time. It represents Death sitting on his throne, about to declare his intention to name his prime minister. Each disorder puts forth his claim to the high office. Fever, gout, consumption, plague, and unnamable diseases advocate their claims, competing for "the wand." The grim monarch rises in his throne and says:

> "Let Intemperance take the wand.
> You, Fever, Gout, and all the rest,
> * * * * *
> Forego your claim; no more pretend:
> Intemperance is esteemed a friend;

[1] "The High Street of Edinburgh." By Sir Alexander Boswell.

[2] Leckey, "History of England in the Eighteenth Century."

He shares their mirth, their social joys,
And as a courted guest destroys.
The charge on him must justly fall
Who finds employment for you all."

Miss Strickland [1] says:

Most of the crime and sorrow of the present day, and indeed the greatest misfortune that ever befell this country originated from the example given by William III. (1689–1702) and his Dutch courtiers, as imbibers of ardent spirits. . . . The laws of England, from an early period, sternly prohibited the conversion of malt into alcohol, excepting a small portion for medicinal purposes. Queen Elizabeth (and the Act, it is said, originated from her own virtue of temperance) strictly enforced this statute, and treated the infringement of it as a moral dereliction. And these were the times when breaking laws, made for the health and happiness of the people, were not visited by fines, which were easily spared by fraudulent mammon profits, but by personal infliction on the delinquent. . . . The consummation of all injury to the people was the encouragement that King William III. was pleased to give to the newly-born manufactories of spirituous liquors. Strange it is, after noting such stringent laws against converting food into fire-water, that a sovereign of Great Britain could come repeatedly into his Senate to earnestly recommend to legislators its encouragement. Yet this respectable request of royalty stares the reader in the face in every Manuscript Journal of Parliament. . . . The alteration of the wise restrictive law of Elizabeth was not done in ignorance; more than one luminary of the Church and law remonstrated. These are the words of Whiston: "An Act of Parliament has abrogated a very good law for discouraging the poor from drinking gin; nay, they have in reality encouraged them to drunkenness, and to the murder of themselve by such drinking." Judge Hale, (Sir Matthew,) who earnestly supported the amended law, and opposed its abrogation, declared that "millions of persons would kill themselves by the fatal liquors." The prediction of the legal sage has indeed been fearfully verified, owing to the acts of this unpaternal reign.

ADULTERATION.

We have before noticed the adulteration of wines among the Jews, Greeks, and Romans, by mixing with them stimulating and intoxicating herbs. Very early in English history the same

[1] "Queens of England." Vol. ix, pp. 258–260; English ed.

evil existed. As early as the reign of Edward III., in the 14th century, measures were taken to prevent the sale of unsound and unwholesome wine. "Wine tonners," as they were called, were appointed, described as "persons of the most sufficient, most true, and most cunning of the craft, who hold no taverns," to inspect the character of all the wines sold at retail. Bad and adulterated wines were thrown into the gutters, and the possessors thereof were sent to the pillory.

In the sixth year of Henry VI., Stowe says, the Lombardes corrupted their sweet wine. When the knowledge of it came to John Randwell, mayor of London, he commanded the heads of the butts and other vessels to be broken in the open streets, to the number of fifty, and the liquor running forth passed through the city, like a stream of rain water, in the sight of all the people, emitting a loathsome smell.

In 1492 the Parliament of Scotland ordered that no corrupted or mixed wine should be imported or sold in the kingdom, and prohibited all adulteration of wine or beer under pain of death. Shakespeare, in the following lines, alluded to the practice of mixing burnt lime or gypsum with Spanish wines:

"You rogue,
There is lime in this sack too."

In 1656 a committee of Parliament was ordered "to consider the abuses of the excessive prices of wines, the corrupting and mixing of wines, and the measures by which they were sold, and prepare a bill for the redress of the evils thereof."

In the "Tattler," (No. 131,) Addison said:

There is in London a fraternity of chemical operators, who work under-ground, in holes, caverns, and dark retirements, to conceal their mysteries from the observation of mankind. These subterranean philosophers are daily employed in the transmutation of liquors; and by the power of magical drugs and incantations, raising under the streets of London the choicest products of the hills and valleys of France. They can squeeze claret out of the *sloe*, (a bitter wild plum,) and draw champagne from an apple.

Nor did the beer and ale escape corruption. For several hun-

dred years there had been "ale-conners," or "ale-tasters," appointed in England, whose duty it was to test the purity of beer and ale. In the days of Queen Anne it was found necessary to enact a special statute prohibiting the use of *Coculus indicus* or any other unwholesome ingredient in brewing beer. A report of the House of Commons shows that, between the years 1812 and 1819, about two hundred excise prosecutions took place of wholesale and retail houses guilty of adulterating beer.

Porter, says Dr. Grindrod,[1] is a drink of moderate invention, dating back no farther than 1722. Previous to that time, among street porters and others engaged in similar occupations, there was a drink composed of "beer, ale, and twopenny," which was in great demand. As a substitute for this a London brewer, named Harwood, invented a drink, which derived its name from the employment of these useful members of society. "Porter," says Dr. Grindrod, "principally differs from ale and beer in being made from high-dried malt." The water most suitable for the preparation of this liquor is thus described: "The Thames water at London is fattened by the washings of hills and the dirt of sewers, which gives it a thick body and a muddy taste, and therefore it brews well, and makes most drink with less malt."

QUAINT AND CURIOUS THINGS.

A few curiosities connected with the old drinking customs of Great Britain will be of some interest.

As to the vessels used for liquors, it is stated that in the establishment of Edward IV. there was "a pitcher house," with "new ashen cups" for ale, and "pots to serve men of worship." In the Earl of Northumberland's house, in 1512, there were earthen pots in common use, and also "leathern pots." "Drinking stone pots" were imported from Cologne in the reign of Queen Elizabeth. Frequent mention occurs in the records of that period of the breaking of stone pots at beer-houses because

[1] "Bacchus."

they were not of sufficient measure. Bottles and jugs, such as are now used, were introduced between 1760 and 1790, before which time wine was kept in flasks. The following verse, written about one hundred years ago, alludes to the new earthen jugs:

"Then for your pottles with handles there,
I'm sure they'd get no praise from me.
For when a man and his wife shall fall to strife,
As they often may do in the course of a life,
The one does lug, and the other does tug,
And 'twixt them both they break the jug;
But if it had only been a leathern pottle,
They might have tugged away yet, and all been well.
So let us hope," etc.

There is a story of a quaint bar-room sign in the old English times. In the town of Nottingham there was a publican, named Little John, who put up over his door the sign of Robin Hood, and the following lines:

"All ye that relish ale that's good
Come in and drink with Robin Hood;
If Robin Hood is not at home,
Come in and drink with Little John."

After Mr. Little John's death, his successor, thinking it a pity to lose so good a sign and such excellent "tap-room poetry," substituted his own name:

"All ye that relish ale that's good
Come in and drink with Robin Hood;
If Robin Hood is not at home,
Come in and drink with Samuel Johnson."

Goldsmith probably had such a house as this in his mind when he wrote the following couplet:

"Where village statesmen talked with looks profound,
And news much older than the ale went round."

Different kinds of liquors have appeared at various times. During the reign of Charles II. a new kind of liquor gratified

the lovers of novelty—a strong beer called *mum*, introduced from Brunswick. The name was said to have been derived either from the German *mum melu*, to mumble, or from *mum*, the sign of silence, from which the double inference was drawn, that it would "either make a cat speak, or that it would take away the power of speech." The latter is the more probable inference.

Pope seems to have referred to this drink in the following lines:

> "The clamorous crowd is hushed with mugs of mum,
> Till, all, turned equal, send a general hum."

This foreign drink was subsequently rivaled by Dorchester beer, or, as it was afterward called in London, Dorset beer. One who had very freely indulged in it called it "foolish Dorset," and said, "I found the effect of last night's drinking that foolish Dorset, which was pleasant enough, but did not agree with me, for it made me very stupid all day."

The following quaint poetical list of the fashionable liquors of the olden time is found in the celebrated romance of the "Squire of Low Degree:"

> "We shall have mumney and malespine,
> Both 'ypocras, and vanage wyne,
> Mountrese, and wyne of Greek,
> Both alenade, and despice eke."

During the reign of the Stuarts a great number of drinks were ingeniously prepared, with a variety of ingredients and mixtures; indeed, it is said, they scarcely ever drank any thing "nett." Even wine was mixed, as a couplet from Dryden will show:

> "To allay the hardness of the wine;
> With old Bacchus new metheglin join."

The following were the names of some of these drinks: Bishop, Cardinal, Pope, Hippocras, Rum fustian, BrownBetty, Curacoa, Capillaire, Sherbet Lemonade, etc. In Elizabeth's time the ale-drinkers had single beer and double beer, dagger

ale, a kind called huff-cap, mad dog, angel's food, dragon's milk, which they drank until they were "as red as cocks, and little wiser than their combs." The renowned city of Oxford was celebrated for a drink called "Oxford night-cap," which one of the learned men of the olden time gave the following reasons for drinking:

"Three cups of this a prudent man may take:
The first of them for constitution's sake,
The second, to the lady he loves best,
The third and last to lull him to his rest."

The different kinds of liquor have had their favorite advocates, who celebrated their respective merits in verse and song. The following Anacreontic lines, ascribed to Lord Broghill, set forth his views of the comparative merits of wine and beer:

"The drinking of beer
Did ne'er yet appear
In matters of any weight;
'Tis he whose design
Is quickened by wine
That raises wit to its height,"

In this view Lord Broghill seems to have agreed with Æschylus, who, accounting for the superiority of the Greeks over the Egyptians in war, attributed it to their drink:

"Here you may look to meet a race of men,
Not such as drink your sodden barley mead."

Shakespeare also makes one of his characters account for the superiority of the Normans by the nobler beverage which they drank:

"Can sodden water,
A drink for sur-reigned jades, their barley broth,
Decoct their cold blood to such valiant heat;
And shall our quick blood spirited by wine
Seem frosty?"

Some curious specimens of casuistry have appeared in verse, when hard drinkers have attempted to give their reasons for

drinking, one of the quaintest of which is ascribed to a celebrated Dr. Aldrich. He said:

"If on my theme I rightly think,
There are five reasons why men drink:
Good wine, a friend, because I'm dry,
Or lest I should be by and by,
Or any other reason why."

A drinking song, written about the year 1550, will illustrate that age:

"I cannot eat but little meat;
My stomach is not good;
But sure I think that I can drink
With him that wears a hood.
Though I go bare, take ye no care;
I nothing am a colde;
I stuff my skin so full within
Of jolly good ale and old.

Chorus.

"Back and side go bare, go bare,
Both foot and hand go colde;
But belly, God give thee good ale enough,
Whether it be new or olde.

"I love no roste but a nut brown toste,
And a crab laid in the fire;
A little bread shall do my stead;
Much bread I noght desire.
No frost, no snow, no wind I trowe,
Can hurt me if I wolde:
I am so wrapt and thoroughly lapt,
Of jolly good ale and olde."

It was about this time that Burton said: "A man is a noun-adjective, for he cannot stand alone by himself." Some one added that the nation must have been in a pretty rolling condition; for the verbs were sots, and could lend them but a staggering support.

As a further specimen of those times, I give the following epitaph of a son of Bacchus, inscribed on the wall of the audience-room of Great Woolford Church, in Warwickshire, England, in 1699:

"Here old John Randall lies,
Who, counting from his tale,
Lived three-score years and ten;
Such virtue was in ale.
Ale was his meat,
Ale was his drink,
Ale did his heart revive;
And if he could have drank his ale,
He still had been alive."

A typical fact, reflecting the low condition of public sentiment in that time.

No wonder that Howell wrote the following genesis of piety: That "good wine maketh good blood; good blood cause thgood humors; good humors cause good thoughts; good thoughts bring forth good works; good works carry a man to heaven; *ergo*, good wine carrieth a man to heaven. If this be true," he adds, "surely more English go to heaven this way than any other, for I think there's more Canary brought into England than to all the world besides."

SINCE THE YEAR 1700.

We hasten to notice the habits of the later period.

The legislative interference, in 1700, to stay the progress of dissipation, did not accomplish any thing, and the statutes were of short duration. During the reigns of George I. and Queen Anne intemperance attained a fearful height. Nor was it much abated during the next two reigns. The story is a dark one.

Says Leckey:[1]

The amount of hard drinking among the upper classes was still very great. Addison, the foremost moralist of his time, was not free from it. Oxford, whose private character was in most respects singularly high, is said to

[1] "England in the Eighteenth Century," pp. 517, etc. D. Appleton & Co., 1878.

have come, not unfrequently, drunk into the presence of the queen. Bolingbroke, when in office, sat up whole nights drinking, and in the morning, having bound a wet napkin around his forehead and his eyes, to drive away the effects of his intemperance, hastened, without sleep, to his official business. When Walpole was a young man his father was accustomed to pour into his glass a double portion of wine, saying, "Come, Robert, you shall drink twice when I drink once; for I will not permit the son in his sober senses to be witness of the intoxication of the father." This education produced the natural fruits, and the entertainments of the minister at Houghton were the scandal of his country, and often drove Lord Townsend from his neighborhood at Rainham. The brilliant intellect of Carteret was clouded by drink, and even Poulteney, who appears in his later years to have had stronger religious convictions than any other politician of his time, is said to have shortened his life by the same means.

Among the poor, however, in the beginning of the eighteenth century, the popular beverage was still beer or ale, the use of which—especially before the art of noxious adulteration was brought to its present perfection—has always been more common than the abuse. The consumption appears to have been amazing. It was computed in 1688 that no less than 12,400,000 bbls. were brewed in England in a single year, though the entire population little exceeded 5,000,000. In 1695, with a somewhat heavier excise, it sank to 11,350,000 bbls., but even then almost a third of the arable land was devoted to barley. Under Charles I. a company was formed with the sole right of making spirits and vinegar in the cities of London and Westminster, and within twenty-one miles of the same, but this measure had little fruit; the British distilleries up to the time of the Revolution were quite inconsiderable, and the brandies which were imported in large quantities from France were much too expensive to become popular. Partly, however, through hostility to France, and partly in order to encourage the home distilleries, the government of the Revolution, in 1689, absolutely prohibited the importation of spirits from all foreign countries, and threw open the trade of distilling, on the payment of certain duties, to all its subjects.

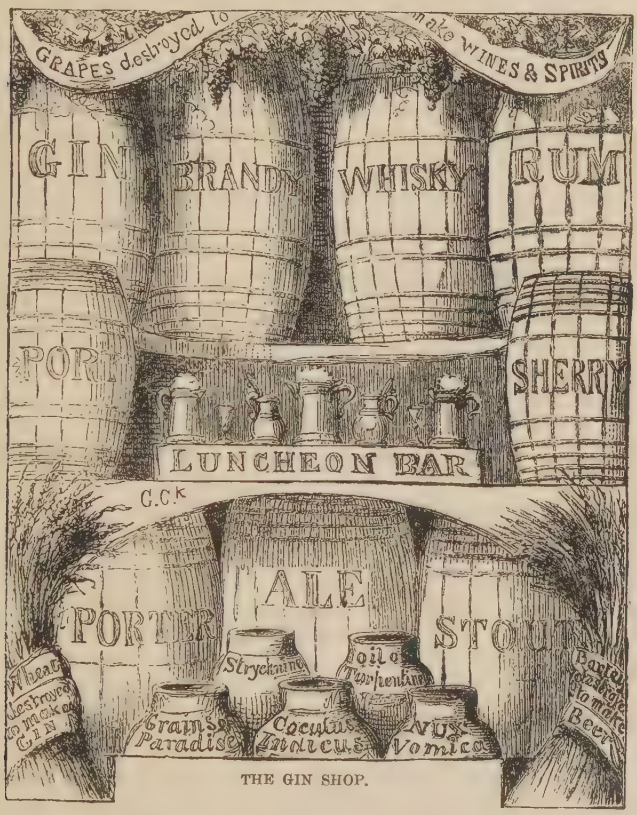
These measures laid the foundation of the great extension of the English manufacture of spirits; but it was not till about 1724 that the passion for gin-drinking seems to have affected the masses, and it spread with the rapidity and violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences which have flowed from it, the most momentous in the eighteenth century—incomparably more so than any event in the purely political or military annals of the country. The fatal passion for

drink was at once and irrevocably planted in the nation. The average of British spirits distilled, which is said to have been only 527,000 gallons in 1684, and 2,000,000 in 1714, had risen in 1727 to 3,601,000, and in 1735 to 5,394,000 gallons. Physicians declared that, in excessive gin-drinking, a new and terrible source of mortality had been opened for the poor. The grand jury of Middlesex, in a powerful presentment, declared that much the greater part of the poverty, the murders, the robberies of London, might be traced to this single cause. Retailers of gin were accustomed to hang out painted boards announcing that their customers could be made drunk for a penny, and dead drunk for twopence, and should have straw for nothing; and cellars strewn with straw were accordingly provided, into which those who had become insensible were dragged, and where they remained until they had sufficiently recovered to renew their orgies. The evil acquired such fearful dimensions that even the unreforming Parliament of Walpole perceived the necessity of taking strong measures to arrest it, and in 1736 Sir J. Jekyll brought in and carried a measure, to which Walpole reluctantly assented, imposing a duty of twenty shillings a gallon on all spirituous liquors, and prohibiting any person from selling them in less quantity than two gallons without paying a tax of £50 a year.

Such a scale, if it could have been maintained, would have almost amounted to prohibition; but the passion for the liquor was now too widely spread to be arrested by law. Violent riots ensued. In 1737, it is true, the consumption rose to 3,500,000 gallons; but, as Walpole had predicted, a clandestine retail trade soon sprang up, which, being at once very lucrative and very popular, increased to such an extent that it was found impossible to restrain it. In 1742 more than 7,000,000 gallons were distilled, and the consumption was steadily augmenting. The measure of 1736 being plainly inoperative, an attempt was made in 1743 to suppress the clandestine trade, and at the same time to increase the public revenue, by a bill lowering the duty on most kinds of liquor to 1d. per gallon, levied at the still-head, and at the same time reducing the price of retail licenses from £50 to 20s. The bill was carried in spite of the strenuous opposition of Chesterfield, Lord Hervey, and the whole bench of Bishops; and, while it did nothing to discourage drunkenness, it appears to have had little or no effect on smuggling. In 1749 more than 4,000 persons were convicted of selling spirituous liquors without a license, and the number of private gin-shops, within the Bills of Mortality, was estimated at more than 17,000. At the same time crime and immorality of every description were rapidly increasing.

The city of London urgently petitioned for new measures of restriction. The London physicians stated that in 1750 there were in and about the

metropolis no less than 14,000 cases of illness, most of them beyond the reach of medicine, directly attributable to gin. Fielding, in his well-known pamphlet, "On the Late Increase of Robbers," which was published in 1751, ascribed that evil, in a great degree, "to a new kind of drunkenness unknown to our ancestors," and declared that gin was "the principal sustenance (if it may be so called) of more than 100,000 people



THE GIN SHOP.

"These are the *Drinks* that are sold night and day
At the bar of the Gin-shop, so glittering and gay."

in the metropolis," and he predicted that "should the drinking of this poison be continued at its present height, during the next twenty years, there will by that time be very few of the common people left to drink it." It was computed that in 1750 and 1751 more than 11,000,000 of gallons were annually consumed, and the increase in population, especially

in London, appears to have been perceptibly checked. Bishop Benson, in a letter written from London a little later, said: "There is not only no safety in living in this town, but scarcely any in the country now, robbery and murder are grown so frequent. Our people are now becoming what they never before were, cruel and inhuman. Those accursed spirituous liquors, which, to the shame of our government, are so easily to be had and in such quantities drunk, have changed the very nature of our people; and they will, if continued to be drunk, destroy the very race of people themselves."

In 1751, however, some new and stringent measures were carried under the Pelham ministry, which had a real and very considerable effect. Distillers were prohibited, under a penalty of £10, from either retailing spiritous liquors themselves, or selling to unlicensed retailers. Debts contracted for liquors, not amounting to twenty shillings at a time, were made irrecoverable by law. Retail licenses were conceded only to £19 householders under the Bills of Mortality, and to traders who were subject to certain parochial rates without them, and the penalties for unlicensed retailing were greatly increased. For the second offense the clandestine dealer was liable to three months' imprisonment and whipping; for the third offense he incurred the penalty of transportation. Two years later another useful law was carried, restricting the liberty of magistrates in issuing licenses, and subjecting public houses to severe regulations. Though much less ambitious than the Act of 1736, these measures were far more efficacious, and they form a striking instance of the manner in which legislation, if not overstrained or ill-timed, can improve the morals of a people. Among other consequences of the Acts, it may be observed that dropsy, which had risen in London to a wholly unprecedented point between 1718 and 1751, immediately diminished, and the diminution was ascribed by physicians to the marked decrease of drunkenness in the community. Still these measures formed a palliation and not a cure, and from the early years of the eighteenth century gin-drinking has never ceased to be the main counteracting influence to the moral, intellectual, and physical benefits that might be expected from increased commercial prosperity. Of all the pictures of Hogarth none are more impressive than those where he represents the different conditions of a people whose natural beverage is beer, and of a people who are addicted to gin; and the contrast exhibits in its most unfavorable aspect the difference between the Hanoverian period and that which preceded it.

In the year 1751 the measures of the English government were more successful in restraining the use of distilled spirits,

and the nation returned to the consumption of the usual quantity of ale.

In an old magazine, printed in 1789, the writer, speaking of the persons whose habit it was to resort to the various "tea-gardens," near London, on a Sunday, calculated them to amount to two hundred thousand. Of these he considers that not one would go away without having spent half a crown, and consequently £25,000 would have been spent in the course of a day. Twenty-five thousand multiplied by the number of Sundays in a year gives, as the annual consumption of that day of rest, the immense sum of £1,300,000. The writer calculates the returning situation of these persons as follows: sober, fifty thousand; in high glee, ninety thousand; drunkish, thirty thousand; staggering tipsy, ten thousand; muzzy, fifteen thousand; dead-drunk, five thousand—total, two hundred thousand.

About this time hackney coachmen in London carried on a lucrative business by going with their vehicles through the streets, during the night, in order to take home drunken gentlemen who had been overcome with drink, under the rules of hospitality, at places of entertainment, and were staggering homeward or lying in the street, who next day paid them liberally for their pains.[1]

A writer in the second volume of the "Glasgow Temperance Record" says: "From this time, 1751, until the removal of the restrictions on the sale of gin, in 1825, beer continued to be the favorite drink of the English workmen; but, immediately, on the nation being again exposed, with all its ale-quaffing habits, to the light, diffusive, and agreeable stimulus of distilled spirits, it fell; the thirst for the new liquor spreading with all the rapidity of lightning."

Drunkenness in Scotland steadily increased from 1800 to 1822; but, after the latter date, when the duty on spirits was reduced from 7s. to 2s. 10d. per Scotch gallon, a much greater

[1] Chambers' "Miscellany."

and more decided increase took place. It was at first thought that the novelty of cheap whisky would produce only a sudden ebullition of drunkenness which would soon wear off; but in this they were disappointed. The increase in spirit drinking kept on, from year to year, until it reached its climax in 1830, the consumption increasing from 2,079,000 gallons in 1822, to 5,777,000 in 1830.

In England and Wales, in 1825, the duty on spirits was lowered from 12s. 7d. to 7s. per gallon. Mark the effects:

	Gallons Consumed.	Crime.
1823	4,225,903	12,263
1824	4,880,679	13,698
1825	4,132,263	14,437
[1] 1826	8,888,644	16,164
[1] 1827	8,005,872	17,924
[1] 1828	9,311,624	16,564

When this great increase in the consumption of distilled spirits became apparent, and the corresponding increase of crime as indicated by the above statistics, the leading statesmen of England thought the evils of intemperance might be stayed by affording greater facilities for the sale of beer. There had been loud complaints of the monopoly of the brewers. By means of their wealth they had obtained the exclusive privilege not only of brewing but also of retailing beer. They owned large and overwhelming shares in the public houses. The brewer's beer was sold in the brewer's retail shop, the keeper of which called himself a "licensed victualer." The keeper was wholly at the mercy of the affluent brewer, for he could not go into the market, as the miller and the baker did.

To meet this difficulty, in 1830, Parliament passed an "Act to permit the general sale of beer in England and Wales." This allowed every body to sell beer without any license at all, provided two others, householders, would certify to the Excise

[1] After the change.

that the proposed retailer was a respectable person, or nearly so. The act was passed by acclamation. The object sought was to wean the people from spirit drinking, by cheapening beer, and give them a good "wholesome beverage," as was thought, instead of the more abominable liquors. It was claimed that it would promote better morals, just as is now claimed for beer. Lord Brougham advocated the measure, because "it was giving the people what, under present circumstances, might be called a *moral species of beverage*." The Duke of Wellington, in sustaining the policy, said: "He was sure the measure would be attended with the most beneficial consequences to the lower orders." The Chancellor of the Exchequer declared: "The measure would at once conduce to the comfort of the people, in affording them cheap and ready accommodations; to their health, in procuring them a better and more wholesome beverage; and to their morality, in removing them from the temptations to be met with in a common drinking house, and introduce them to houses of a better order." Thus was the bill advocated on its passage. When it had passed, the Duke of Wellington proclaimed it "a greater achievement than any of his military victories."

But what were the effects? The strongest supporters of the measure were surprised at the sudden and general demoralization which followed. Rev. Sydney Smith, who had anticipated much good from it, only two weeks after it came into force, wrote: "The new Beer Bill has begun its operations. Every body is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state."

In one year twenty-four thousand three hundred and forty-two licenses were granted in England and Wales, and magistrates, clergymen, and others multiplied their testimonies as to the demoralizing effects of the bill. Even Lord Brougham and the Duke of Wellington changed their opinions. Mr. Sadler said: "That, from his own knowledge, he could declare that these beer shops had made many, who were previously sober and industrious, now drunkards; and many mothers had also

become tipplers," just as many American mothers are now becoming through beer.

The English press, which had called for the passage of the bill, as an act of justice to the common people, changed their attitude, and testified stoutly *against* it, when they saw its effects. The "Globe" said:

> The injury done by the Beer Act to the peace and order of the rural neighborhood, not to mention domestic happiness, industry, and economy, has been proved by witnesses from every class of society to have exceeded the evils of any single act of internal administration passed within the memory of man.

The "Liverpool Mail" said:

> A more pernicious concession to popular opinion, and so prejudicial to public morals in the rural districts, in the villages, hamlets, and roadsides of England, never was made by the blind senators of a bad government in the worst of times.

Four years after, the Select Committee of the House of Commons reported that "the Act, without destroying a single public house, against which the bill was intended to operate, had added fifty thousand still more baleful houses to the list of temptations so baleful to the people."

There were, in England and Wales, the following places of traffic in liquors:

	Public Houses.	Beer Shops.
In 1834	53,741	38,415
1836	55,192	45,738

A little later Rev. J. Kingswell, chaplain of the Pentonville prison, declared that "beer houses were the nurseries of crime." G. F. Drury, Esq., a magistrate, said: "The Beer Bill has done more to brutalize the English laborer, and take him from his family and fireside into the worst associations, than almost any measure that could have been devised. It has furnished victims for the jails, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement." (See also pp. 574, 575.)

The following are the chief European drinks, and the quantity of alcohol.[1] (See also pp. 144, 145 :)

Beverages.	Percentage of Alcohol.
German beer	from 1.9 to 4.62
Cider	" 5.4 " 7.4
Ale and porter	" 5.4 " 8.5
Very strong ale	" 10.5 " 12.4
Moselle and Rhine wines	" 7.5 " 9.5
Claret	" 8.0 " 9.0
Champagne	" 11.5 " 14.1
Sherry	" 15.4 " 16.0
Port	" 15.0 " 20.7
Madeira	" 19.0 " 19.8
Marsala	" 19.9 " 20.0
Gin, (London)	" 31.73 " . . .
Geneva spirit	" 49.4 " . . .
Brandy	" 50.4 " 53.6
Whisky	" 59.2 " 59.4
Rum	" 72.7 " 77.1

EXAMPLES OF TEMPERANCE.

Charlemagne was a temperate monarch. In the Diet of Panderbun he gave a constitution to his nobles, conferring privileges of great value, accompanied with a solemn injunction not to sully by drunkenness that which they had obtained by valor. Soldiers were commanded not to persuade nor force their companions to drink. The elder people were required to set an example of abstinence to the young, and the young to imitate the abstemious virtues of their seniors. He forbade the drinking of healths, and the clergy were brought under strict injunctions, and punished for going inside of a tavern.

The early fathers of the Church found it necessary to restrain their members from intemperance. St. Cyprian, Justinian, Boniface, Basil the Great, St. Ambrose, and other ecclesiastical dignitaries raised their voices against the great evil. King Edgar, as we have noticed, enacted a law restrict-

[1] Samuelson's " History of Drink," p. 160.

ing the clergy in their potations. A Welsh law of great antiquity rendered it imperative on doctors, lawyers, and divines to keep sober at all times, and allowed them no redress for any injuries received while in a state of intoxication. By a law of Constantine II., of Scotland, in 861, death was declared the punishment for drunkenness.

These enactments were of little efficacy; but the examples cited show that there were some exceptions to the general dissipation.

After the revival of learning, many men became more enlightened, and less gross; and measures were resorted to, in a very few instances, to prevent drunkenness. It is a curious fact that, in the fifteenth and sixteenth centuries, on the European Continent and in the British Isles, a few temperance societies were formed by some of the most intelligent and upright men. One was called the Society of St. Christopher, and one took the appropriate name of the Golden Band. These societies were productive of some good, tending to the increase of industry, and the improvement of morals and general good order.[1] But they were not sufficiently numerous or radical to extensively modify society.

In 1646 the Church of Scotland, alarmed at the progress of intemperance, which it ascribed to the practice of drinking healths, forbade them among its members.

The great and good Milton raised his voice loudly and sternly against the great evil of intemperance, and illustrated the strictest temperance in his daily life. He upbraided, with unsparing language, the vicious and drunken court of Charles I. In his "Paradise Lost" he inculcated the principle of abstinence. In his drama of "Samson Agonistes" he says:

> "O madness! to think the use of strongest wines
> And strongest drink, our chief support in health,
> When God, with these forbidden, made choice to rear
> His mighty champion, strong above compare,
> Whose drink was only from the limpid brook."

[1] Brigham on Education, p. 100.

Chief-Justice Hale, about 1670, said:

The places of judication, which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities which have been committed for the space of nearly twenty years; and, by a due observation, I have found that, if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, and rapes, and other great enormities that have happened in that time, were divided into five parts, four of them have been the products of excessive drinking, or of tavern and ale-house meetings.

Addison advocated temperance, though sometimes himself intemperate. But Locke, like Milton, not only inculcated the virtue of abstinence, but illustrated it in his living example. Dr. Samuel Johnson, in early life an excessive wine-bibber, subsequently became a total-abstinence man. Speaking on one occasion to his friend Boswell, he said, "I can be abstinent, but not temperate."

Two distinguished poets of the last century, Young and Cowper, raised their voices loudly in nervous and sententious utterances against this evil. Dr. Young thus discourses:

"In our world Death deputes
Intemperance to do the work of Age;
And, hanging up the quiver Nature gave him,
As slow of execution, for dispatch,
Sends forth his *licensed butchers;* bids them slay
Their sheep, (the silly sheep they fleeced before,)
And toss him twice ten thousand at a meal.
. . . O! what a heap of slain
Cry out for vengeance on us!"

Cowper, (1731–1800,) also satirized the drunkenness of his times:

"Pass where we may, through city or through town,
Village or hamlet, of this merry land,
Though lean and beggared, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes
That law has licensed, as makes Temperance reel.

There sit, involved and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom ; the craftsman there
Takes a Lethean leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough ; all lewd alike,
All learned and all drunk. . . .

"'Tis here they learn
The road that leads from competence and peace
To indigence and rapine ; till at last
Society, grown weary of the load,
Shakes her encumbered lap, and casts them out.
But censure profits little: vain the attempt
To advertise in verse a public pest,
That, like the filth with which the peasant feeds
His hungry acres, stinks, and is of use.
The Excise is fattened with the rich result
Of all this riot ; and ten thousand casks
Forever dribbling out its base contents,
Touched by the Mida's finger of the state,
Bleed gold for ministers to sport away.
Drink and be mad then; 'tis your country bids;
Gloriously drunk, obey the important call;
Her cause demands the assistance of your throats;
Ye all can swallow, and she asks no more."

The Society of Friends have also been noted, from their first foundation, in a very corrupt and dissolute age, for the inculcation, both by precept and example, of the strictest doctrines of temperance. They have scrupulously initiated these principles into the minds of their children, and taught them the art of suppressing all those dangerous passions which militate against the welfare of society.

A writer of good authority has said: "The idea of prohibition is not an entirely recent one. Dr. Erasmus Darwin was in practice what is now called a teetotaler, and always expressed the most vigorous aversion to 'vinous potations.' During his life he almost banished wine from the tables of the rich of his acquaintance, and his influence and example sobered the town

of Derby, where he lived. This was forty years before total-abstinence societies were introduced or known. He also recommended a total prohibition of the destructive manufacture of grain into spirits or strong ale, thus converting the natural food of man into a poison, and thinning the ranks of society both by lessening the quantity of food and shortening life by disease. 'Prometheus, and the vulture gnawing his liver, affords,' he said, "an apt allegory for the drinking of spirituous liquors.' Dr. Darwin enjoyed excellent health, and this he attributed to his temperate habits. He was father to the great naturalist, Charles Darwin, whose name and fame is world-wide."

JOHN WESLEY AND THE EARLY METHODISTS WERE STRINGENT TEMPERANCE MEN.

At a very early period of his ministry, in 1743, this distinguished servant of God was convinced that intemperance was a great obstacle to the progress of religion, and he became a decided opponent of this evil, following it up with great severity and persistence through his whole life. In one of his sermons he says:[1]

> We may not sell any thing which tends to impair health. Such is eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true these may have a place in medicine, . . . although there would really be no occasion for them were it not for the unskillfulness of the practitioner; therefore, such as prepare and sell them only for this end, may keep their conscience clear. . . . But all who sell them in the common way, to any that will buy, are *poisoners-general.* They murder his majesty's subjects by wholesale, neither does their eye pity or spare. *They drive them to hell like sheep.*
>
> And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture. . . . Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood. O thou man of blood! though thou be

[1] Wesley's sermon on the "Use of Money." These bold words were uttered when the use of intoxicating liquors was universal, both in England and America.

clothed in scarlet and fine linen, and feast sumptuously every day, canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore thy name shall soon be rooted out.

In the early days of the Wesleyan societies in England, each preacher who had the charge of a circuit was directed, as soon as there were "four men or women believers in any place," to "put them into a band," and to "see that every band-leader had the rules of the bands." Among the directions given to these "bands," as early as December 25, 1744, were the following:

You are supposed to have the faith that "overcometh the world." To you therefore it is not grievous,

I. Carefully to abstain from doing evil; in particular,—

* * * * * * * * *

2. *To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.*

* * * * * * * * *

7. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

Every preacher was instructed to enforce these rules "vigorously but calmly." Every new "helper," as the preachers were then called, when received into the Conference was asked, before that body, "Do you take no snuff, tobacco, or drams?"

The seventeenth question and answer in the "Larger Minutes," were as follows:

Ques. Have those in band left off snuff and drams?

Ans. No. Many are still enslaved to one or the other. In order to redress this, 1. Let no *preacher touch either on any account.* 2. Strongly dissuade our people from them. 3. Answer their *pretenses*, particularly *curing the colic.*

Mr. Wesley also prescribed a rule for his societies which excluded "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity."

In the year 1760 the people of one of the districts of Scotland, moved with indignation at the rapid spread of intemper-

ance, combined to resist the spread of the evil, drawing up the following compact:

We, the inhabitants of the town of Leadhills, having taken into our most serious consideration the former direful effects of the malt distilleries, and being justly apprehensive of the like fatal consequences in time coming, as we hear that these devouring machines are again to be let loose, unanimously come to the following resolutions:

1. That the malt distilleries have been the principal cause of the immoderate use of spirituous liquors, which has been found, by experience, highly detrimental, not only to the health, but also to the morals of mankind, especially to the laboring part thereof; it being productive of all kinds of debaucheries, drunkenness, indolence, and, in fine, the very enemy of social happiness.

2. They have, ever since they came to any height, been a principal cause of the famine, while such immense quantities of the best food, designed by the bountiful hand of Providence for the subsistence of his creatures, have been by them converted into a stupefying kind of poison, calculated for the sure though slow destruction of the human race; and, therefore,

3. We are firmly resolved, in order to prevent their baleful influences, to discourage to the utmost of our power, by all public methods, that pernicious practice, being determined to drink no spirits so distilled; neither frequent nor drink any liquor in any tavern or ale-house that we know sells or retails the same. And, as we have no other means left to combat these enemies of plenty, we have chosen this public way of intimating our sentiments to the world, craving the concurrence of all our brethren in like circumstances in town and country, tradesmen, mechanics, and laboring people of all denominations.[1]

[1] "Edinburgh Magazine," April, 1760.

CHAPTER VI.

IN THE UNITED STATES.

PERIOD I.

FROM THE FIRST ENGLISH AND FRENCH SETTLEMENTS TO THE YEAR 1800

AT the time of the discovery of the American Continent, the Aborigines were acquainted with only a few kinds of mild intoxicants. Those most familiar to us were made from herbs, but there is some evidence, as we shall soon see, of drinks made from grain. At the time when the English and French settlements began, the use of distilled spirits had only recently become common in Europe. Early in the seventeenth century they became a profitable commodity of commerce, and were freely imported as an article of subsistence.

It has been said that distilled spirits were almost unknown to the good people of the colonies. The more probable view is that the social habits of the colonists did not greatly differ from those of the countries from which they came. Not only malt liquors, but also wine and brandy, were in use in all the early colonies. Other distilled liquors were extensively used in later periods. The current sentiment regarded them as "the good creatures of God," as they were called in their laws. Their sale was authorized by license, and taverns were required to keep a supply of them on hand. But the excessive use of them was deprecated. This seems to have been the maximum of their temperance principles; but in maintaining them they were very rigid. They regarded drunkenness as a crime to be judicially punished, and the keeping of houses merely for tippling purposes they considered a great evil. They passed severe laws against drunkenness and the indiscriminate sale of ardent spirits. Their habits and sentiments may be inferred from facts presented in their early colonial records.

PLYMOUTH COLONY.

1633. John Holmes was censured for drunkenness, and ordered "to sitt in the stocks, and amerced in twenty shillings fine." 1635. Joseph Bidle was "found guilty of being drunck, by ye jury, and was amerced forty shillings." 1636. Thomas Savery was "found guilty of drunkenes, and thought meet he should be whipt."

1637. "Presentment by ye Grand Jury." 1. Wm. Renolds is presented for being drunck at Mr. Hopkins his house, that he lay under the table, vomiting in a beastly manner, and was taken up between two.

2. Mr. Hopkins is presented for sufferinge excessive drinking in his house, etc.

1657. John Barnes, for his frequent abusing himself with drunkenes, after former punishment and admonition, is fined five pounds; and, in case any shal entertaine in theire, in a way of drinking, shal bee fined the sum of twenty shillings; and if any of the town of Plymouth shal bee found drinking in his companie euery such to pay two shillings and twopence. 1662. Thomas Lucas, on being convicted of drunkenness the third time, was sentenced "to bee publickly whipt." 1675. "Thomas Lucas, for being distempered with drinke, it being soe oftens, and that he hath borne seuerall particular punishments gradually, and cannot be reclaimed," it was ordered "that all that sell drinke be strictly ordered and prohibited to lett him have none."

A law in this colony, in 1658, disfranchised drunkards.

MASSACHUSETTS COLONY.

1629. The governor and deputy of the New England Company, (in England,) under whose auspices "The Plantation of Massachusetts Bay," as it was then called, was established, addressed a long letter to those having charge of it, in which was the following advice:

We pray yow endeavor, though there be much *strong waters* sent for sale, yett see to order it, as that the saluages may not for or lucre sake bee induced to the excessive use or rather abuse of it, and, at any hand, take care or people giue us ill example; and if any shall exceed in that inordinate kind of drinking as to become drunck, wee hope you will take care his punishment be made exemplary for all others.

Governor Winthrop, in his Journal, March 3, 1630, speaking of his fellow-passengers on their voyage to this country, said: "We observed it a common fault with our grown people, that they gave themselves to drink *hot waters* very immoderately."

In 1633 he records: "Robert Cole, having been oft punished for drunkenes, was now ordered to wear a red D about his neck for a year."

In 1637 one Captain Sedgwick is said to have built the first brewery in Massachusetts; and John Appleton, in 1641, is said to have been the first malster in that colony.

Thenceforth they needed no longer to write home to England, as they did in 1630:

> "If barley be wanting to make into malt,
> We must be content and think it no fault,
> For we can make liquor to sweeten our lips,
> Of pumpkins, and parsnips, and walnut-tree chips."

In 1637 a law to prevent loafing ordered that no person should remain in any inn or common victualing house "longer than necessary occations vpon payne of 20 shillings for every offence." The preamble of this act set forth the following reasons for the law:

> That much drunkenes, wast of the good creatures of God, mispence of precious time, and other disorders, have frequently fallen out in the inns and common victually houses, within this jurisdiction, whereby God is much dishonored, the profession of religion is reproached, and the welfare of this commonwealth greatly impaired, and the true vse of such houses (being the necessary releefs of travellers) subverted, etc.

As early as 1630 Governor Winthrop, in view of the great evils he had observed in England connected with the custom of drinking healths, restrained it at his own table, and by other suitable efforts endeavored to bring it into disuse. In the MS. volume of his history, a loose paper was found giving reasons for a law against this custom, both curious and interesting, as follows:

> (1.) Such a law as tends to the suppression of a vain custom, (*quatenus*, it so doth) is a wholesome law. This law doth so—*ergo*.

The minor is proved thus: 1. Every empty and ineffectual representation of serious things is a way of vanity. But this custom is such; for it is intended to hold forth love and wishes of health, which are serious things, by drinking, which, neither in the nature nor use, it is able to effect; for it is looked at as a mere compliment, and is not taken as an argument of love, which ought to be unfeigned—*ergo*. 2. To employ the creature out of its natural use, without warrant of authority, necessity, or convenience, is a way of vanity. But this custom doth so—*ergo*.

(2.) Such a law frees a man from frequent and needless temptations to dissemble love, etc., (*quatenus*, it so doth,) is a wholesome law. But this doth so—*ergo*.

In 1639 a law was enacted forbidding the drinking of healths, for the following reasons declared in the preamble: "Because it was an occation of much wast of the good creatures, and of many other sinns, as drunkenes, quarrelling, vncleanes," etc., "which ought not to be tolerated by such as are bound by solemn covenant to walk by the rule of God's word in all their conversation," etc. This law was repealed in 1645.

A law enacted in 1645 fined innkeepers five shillings "for sufferinge any to be drunck in their houses, or to drink excessively; or to continue tippling above the space of half an hour." It was declared to be excessive drinking, "when above half a pint of wine was allowed at one time to one person to drink."

THE ORIGINAL "MAINE LAW."

In the year 1646 the Massachusetts Bay colonists, finding that all previous attempts to prevent or restrain the evil of intemperance were unsuccessful, enacted a still more stringent law, more radical than any that had preceded it, involving the provisions for "searching" and seizing liquors, so prominent in the well-known "Maine Law," as follows:

For as much as drunkenes is a vice to be abhorred of all nations, especially of those who hold out and profess ye Gospell of Christ Jesus, and seeing any strict law against ye sinn will not prevail vnless ye cause be taken away, it is therefore ordered by this Courte, 1. First yt no merchant, cowp, nor any other person whatsoever, shall after ye first day of ye first month, sell any wine, under a qrtr caske, neither by quart, gallon,

or any other measure, but onely to such taverners as are licensed by ye Corte to retail wine, or any one whom ye Corte may license to sell by ye gallon; and whosoever shall transgress ye order shall pay 10£ to the treasury of ye county, to be levied by distress on his goods & chattels; & when there is no estate found, such delinquent agst this order to be imprisoned during ye Cortes pleasure.

2. Yt no tavern be licensed to sell wine, but shall first pay a fine to ye treasury, and a yearly rent for his said license, also.

3. Yt ye Constables have power from time to time, not onely to enter into and search ye taverns for any disorder yt may be found, to punish according to law, either ye taverner yt suffereth misdemeanor in his house, or any other offenders there; as also to search any house suspected to sell wine contrary to ye ordr; also any taverner or other person yt shall inform against any transgresser of ye order shall have halfe of ye fine for his incouragement, ye to be of force until ye end of ye next Corte of Elections, and no longer, except ye Corte shall otherwise order.

In 1649 Massachusetts Colony ordered that "every victualler, ordjnary keeper, or taverner shall always keep provided with good and wholesome beer for the entertajnment of strangers, who, for want thereof, are necessitated to much needless expenses in wine."

Five years later they use the following language: "Notwithstanding the great care this Corte hath had and the lawes made to suppress that swineish sinn of drunkenes, yet persons addicten to yt vice find out ways to deceive the laws in yt case." It was therefore ordered that:

None licensed to sell strong waters, nor any private housekeeper, shall permit any person or persons to sit tippling strong waters, wine or stronge beere in their houses, under severe penalties—for the first offence twenty shillings, and in default of payment to be set in the stocks; for the second offence, twenty shillings and forfeiture of license; for the third, to be put under a twenty pound bond for good behavior, with two sufficient sureties, or be committed to prison.

In 1641 the cultivation of hops was introduced into the Massachusetts Colony. Prior to 1667 a law was passed that "beer should be made with five bushels of good barley malt, at least, to a hogshead, without any mixture of molasses, cane

sugar, or other materials instead of malt, and that it should not be sold above twopence per quart."

NEW HAMPSHIRE.

This colony was not settled by persons distinguished for morality and religion. They did not come, like the pilgrims,

> "Breaking the depths of the desert's gloom
> With their hymns of lofty cheer."

They were adventurous traders in quest of better fortune. A few years satisfied them that the fisheries and the manufacture of salt afforded meager profits, compared with the fur and peltry trade with Indians. An Indian hunter would give a fine otter skin for two quarts of rum, a trade yielding more profit than a week's work at any other kind of labor.

Portsmouth and Dover thus grew to be trading posts for the sale of liquor to the natives, one of them extensively known for many years by the name of "Rum Corner." The traffic so advantageous to the whites was terribly destructive to the red men. At this early period, while they traded in liquors with the natives, they drank comparatively little themselves. With the majority poverty favored abstinence, and the custom of passing round the bottle on social occasions had not obtained currency. This custom came into general observance after the opening of the eighteenth century, perhaps nearer the middle of the century.

CONNECTICUT COLONY.

An interesting incident shows the state of public sentiment in this colony at a very early date. A vessel returning from Boston touched at Norwalk. It was soon noised about that the packet master had on board a barrel of rum, which he intended to land. A general indignation was excited, and the civil authorities and principal inhabitants came together and inquired as to the truth of the rumor. The captain replied that he did intend to land it. They responded, as with one voice, "You

shall never land it on our shores. What! a whole barrel of rum! It will corrupt our morals and be our undoing."

In 1650 a heavy duty was laid on all imported liquors, and an excise tax on all manufactured at home. Drunkenness was fined five shillings for the first and ten shillings for the second offense. Tavern-keepers, victualers, etc., were fined if they allowed persons to get drunk in their house.

NEW YORK COLONY.

The earliest notice of intoxicating liquors we have been able to find in the record of this colony was in 1644, when an excise tax was levied on beer, wine, and brandy. In 1651 the people of East Hampton, L. I., in a town meeting, voted that "no man should sell any liquor, but such as were deputed thereto by the town; and such men shall not let youths remain drinking at unseasonable hours, and such persons shall not have above half a pint at a time among four men." At a very early period the license principle was recognized. In 1714 retailers of "strong liquors" paid a special tax, which was appropriated for the support of the colonial government. Any person who sold less than five gallons was liable to a fine of five pounds sterling for each offense. None was allowed to be sold to any "negro or Indian slave" under a penalty of forty shillings for each offense. A law in 1719 provided for a fine of three shillings upon any "Christians" who should be convicted of drunkenness, cursing, or swearing, and a number of stripes, at the discretion of the magistrates, upon "Indians, negroes," etc., guilty of those offenses. In 1738 an "Act" was passed restraining tavern-keepers, etc., from selling "strong liquors" to servants and apprentices, and from "giving large credit to other."

PENNSYLVANIA.

The manufacture of beer was commenced as early as 1683, under the direction of the founder and proprietor of the colony, William Penn.

VIRGINIA.

In 1676 the sale of wines and ardent spirits was forbidden in this colony, but the law was of little account.

Similar laws were enacted in other colonies. From these early statutes we can easily understand the condition of society in regard to the use of intoxicating liquors in those early times. It was then an evil, and measures to restrain it were deemed necessary, but were only partially successful, and, in the course of another century, it was destined to be seriously augmented.

CANADA.

Brandy was very early introduced into the Canadian colonies. In that cold climate it spread very rapidly, and became a conspicuous commodity in trade in every town and village. The chief obstacle to moral progress was the infinite number of drinking shops. "All the rascals and idlers of the country," said a Frenchman, visiting Canada about 1670–'90, "are attracted into the business of tavern-keeping. They never dream of tilling the soil; but, on the contrary, they deter the other inhabitants from it, and end with ruining them. I knew seigniories where there are but twenty houses, and more than half of them dram shops. At Three Rivers there are twenty-five houses, and liquor may be had at eighteen or twenty of them. Montreal and Quebec are on the same footing."[1]

THE INDIANS.

In some degree, though quite limited, stimulating liquors were found among the aborigines of America. The discoverers of America found a kind of beer made of corn among the Peruvians. The ancient Mexicans, when Cortez overran them, had their exhilarating drinks. A kind of fermented maple juice was found among some of the tribes of the redmen. The savage tribes on the Gulf of Mexico, and the Mississippi and Ohio Rivers, were accustomed to disinter the bodies of their

[1] "The Old Regime in Canada." By Francis Parkman, pp. 376, 377.

dead at a particular festival and to consume a large quantity of native liquor during the ceremony, which was one of very ancient origin. But none of their drinks were so fiery and destructive as those which were imported by the Europeans.

The worst phases of our civilization have ever proved most attractive to the Indians of North America, and most ruinous in their effects. They early learned the bewitching influence of alcohol, and abandoned themselves to its delirium. Their passion for strong drink was intense and all-controlling. Through this fatal propensity they became easy victims of the trade, rapacity, and lust of unscrupulous white men. The English colonists in Massachusetts, as early as 1654, enacted very stringent laws against the sale of ardent spirits to the Indians. The Dutch colonists were more indulgent, and profited financially by complying with their wishes. The early New Hampshire colonists were equally unscrupulous. In his history of New Hampshire, Rev. John M. Whitton relates an incident which occurred in 1668, as strikingly indicative of the good sense of the Indian chiefs. He says: "Two English traders having established a 'trucking house' among the Ponacooks, some of the chiefs took a journey to Portsmouth to request that no spirituous liquors might be sold. They were disregarded; and not long after a white man was killed by an Indian in a drunken carousal within the present limits of Concord. The chiefs then renewed their entreaties to furnish no more rum, and even complained to the General Court, urging the plea that the Mohawks might come upon them when drunk and destroy them. Who can suppress the wish that this early temperance movement had been attended with better success? The only apology is that the public mind was then unenlightened on the subject, and the traffic in ardent spirits was not viewed as an immorality."

At an early date the Jesuits in Canada forbade, on pain of excommunication, the giving or selling of spirits to Indians, "because, being intoxicated to excess, and thus depriving themselves of reason, they fell into mortal sin." This prohibition

was so strictly observed that no Frenchman, for some years, "dared to give a glass of brandy to an Algonquin or Huron."[1]

The Indians, being passionately fond of these liquors, ceased to trade with the French, and went to trade with the Dutch in New York, who supplied them with brandy. In consequence, the trade of the Indians, at two Canadian posts, fell off, in a short time, from 52,000 pounds of peltries to about 30,000 pounds.[2]

Furthermore the Jesuits discovered that the Indians not only found the means to gratify their appetites, but also allowed themselves to be catechised by the Dutch Protestant parsons. Hence, in 1666, Talon, the viceroy of Canada, removed[3] the restriction, and henceforth the Jesuits, as well as others, in their trading with the Indians, did not scruple to use brandy.

All restrictions being removed, the most terrible scenes of dissipation and violence were witnessed in the streets of Montreal and Quebec. Charlevoix,[4] who first came to Canada in 1705, says: "Husbands, wives, fathers, mothers, brothers, and sisters were frequently seen in the streets of Montreal in a state of intoxication, worrying one another with their teeth like so many enraged wolves." He also relates how an Indian, being asked what he thought the brandy he loved so well was made of, replied, "Of tongues and hearts, for when I have drank it I fear nothing, and talk like an angel."

Such was the commencement of that war of ardent spirits, so long waged with such destructive effects against the North American Indians. More than any other single cause, drunkenness has extirpated them.

CIDER AND WINE.

The apple and the grape are not natives of American soil. The earliest information we have of the apple, on this continent, dates back to 1629, when it was first cultivated in Massachusetts, from seed imported from England. In 1632, by order of the Massachusetts Bay Company, Governor's Island was

[1] "Records of the New York Colony," ix, p. 22.
[2] Ibid., p. 1049.
[3] Ibid., p. 55.
[4] Letters, viii, xxi.

given to John Winthrop, on condition that he should plant an orchard upon it. Until very recently it has sometimes been called Apple Island. The cultivation of this fruit gradually extended, and, in course of time, cider was made in very large quantities, and became a common beverage.

As early as 1700 the cultivation of the vine had commenced in Canada, New York, Virginia, and the Carolinas. Good wine is said to have been made as far north as the St. Lawrence, though not in large quantities. The court of France, fearing that it might injure the wine trade of the mother country, forbade the manufacture of that article in Canada, and even went so far as to compel the colonists to destroy their vines.

PERIOD II.

FROM THE YEAR 1700 TO THE CLOSE OF THE REVOLUTION.

Thus far our inquiries have been confined chiefly to the period from the first English and French settlements, down to about the year 1700. After the opening of the eighteenth century, the evil of intemperance became much more extensive and aggravating. It gradually increased all through the century, and, as we shall hereafter notice, down to about the year 1826.

Several things successively contributed to the increase of this evil. The first was the introduction of West India rum, and the subsequent manufacture of New England rum.

RUM.

This "hydra monster," one of the most terrible scourges of modern society, when compared with the antiquity of other stimulating beverages, is yet in his youth, not much more than two hundred years old. Rum was not manufactured until after molasses and treacle became abundant, which was not until about the middle of the seventeenth century. During that century the cultivation of sugar-cane was extensively promoted in the West Indies, Central America, and the northern part of

South America, and sugar and molasses became important articles of commerce. West India rum soon followed, making its way into all the American colonies.

In course of time the colonists began to manufacture their own rum to supply the increasing demand. Molasses could be obtained in large quantities and at a lower duty than rum. The precise date when New England rum was first manufactured we are unable to clearly ascertain; but the earliest notices we have found are in the years 1700, 1714, 1730. There were three distilleries in the New York Colony in 1746, and six in 1749. Essex and South Streets, Boston, and later, Beach Street, were long noted for distilleries. The oldest that can now be traced was owned by Henry Hill,[1] distiller, in 1714, and by Thomas Hill after him.

This business spread extensively in New England, hence the term New England rum. In Newport, R. I., at one time there were thirty distilleries of rum. Before the close of the last century there were thirty in Boston; and, at one time, says Drake, New England rum was only fourpence, and West India rum, sixpence, per quart, in Boston. It became a prominent article of commerce to Nova Scotia, Canada, France, Africa, Turkey, etc., about six hundred thousand gallons of New England rum being annually exported for several years before the Revolution. It was the staple article in the African slave-trade used in payment for slaves, a fitting conjunction of two monstrous evils in the most diabolical of all outrages against humanity.

THE FRENCH AND INDIAN WAR.

Another source of demoralization was the French and Indian war, (1755, 1763,) during which the thirst for strong liquors was greatly intensified. The colonies furnished large bodies of troops, and the English government also, marshaled for the most part under English officers, and furnished according to

[1] Drake's "Old Landmarks of Boston," p. 406.

English customs, by which rum was included in the army rations. In the hardships of the war, rendered doubly distressing by the severity of the Canadian and Nova Scotia winters, this beverage was supposed necessary to physical endurance; but it was found destructive to discipline and a detriment to the service. It was nevertheless continued. Wherever the army moved rumsellers established themselves in the neighborhood of the camp, which proved so demoralizing that Sir Geoffrey Amherst, who commanded in 1759, was compelled to adopt measures of extreme severity to suppress the disorder. He directed that "every soldier who should be found guilty of intemperance should receive twenty lashes *per diem* until he disclosed the name of the person from whom he procured the liquor."

At the close of the war it was found that many persons formerly temperate had acquired an appetite for strong liquors which they carried with them to their homes. The demand for distilled spirits increased every-where; many more resorted to the business of distilling, and the country was soon flooded with this dangerous stimulant.

The deleterious effects of these habits upon society was noticed by the more observing minds, and the First Continental Congress, in 1774, uttered the following decided declaration:

Resolved, That it be recommended to the several Legislatures of the United Colonies immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived, if not quickly prevented.

The early abstemious habits of the first New England colonists had so far declined, that an old minister, in a fast-day sermon, in 1775, said: "Vast numbers of young and old, male and female, are given to intemperance, so that it is no uncommon thing to see drunken women; and I fear there are many of our youth who are training up for rank drunkards."

The next source of the increasing demoralization was

THE REVOLUTIONARY WAR.

There were two causes which contributed very much to increase this great and deplorable evil, namely, the action of Congress and the cutting off of foreign commerce. The Continental Congress voted supplies of distilled spirits for the army, under the fatal delusion that it was necessary in the hardships and dangers to which the soldiers were exposed in that severe struggle. In consequence of this action, this diseased appetite was not only fostered where it already

DRINKING IN THE REVOLUTIONARY ARMY.

existed, but was also awakened in many who had not hitherto experienced its insatiable longings.

The commerce of the colonies had been cut off, and with it foreign beer, wines, and West India rum. This absence of the foreign supply, and a more extensively vitiated appetite, increased the demand for distilled spirits at home. A great impulse was thus given to the manufacture and trade. The absence, too, of foreign competition made the business of distilling more profitable, and many entered upon it. The consumption of grain soon became so great that it was feared that

there would be a famine in the army. In 1779 the army began to suffer, and the State of Pennsylvania enacted a law preventing the distillation of all kinds of grain or meal. Rye and barley were afterward excepted. But this check was only temporary.

From these facts, too, it appears that, during the war, almost the only kind of liquor used was distilled spirits—the most fiery and vitiating of all the beverages ever presented to the lips of man. And this was in demand for almost every purpose of cure or sustenance. The light in which it was regarded appears from a passage in a letter from Col. Willett to Gen. Clinton, July, 1781. He says: "I need not mention to you, sir, that the severe duty and portion of fatigue that falls to the lot of the troops in this quarter make rum of importance here."

We are prepared, therefore, to expect a great increase of this terrible evil after the close of the Revolution. The soldiers, on being discharged, carried out into the communities the appetites which they had formed, and many others, long inclined to the use of stimulants, but cut off from milder articles, had become addicted to those of the most deteriorating character. Hence we find that, within about forty years after the close of the war, intemperance attained its greatest proportions, and was often mentioned in those days by travelers from Europe as "the most striking characteristic of the American people."

Turning back a little, by way of review, let us notice more specifically some of the drinking habits, customs, and curiosities of this period.

THE SCOTCH-IRISH IN NEW HAMPSHIRE.

The first English settlers in the eastern part of New Hampshire are said to have been more abstemious than the Scotch-Irish, who settled in Londonderry in 1719. On account of the rigid adherence of the latter to their religious creed and their social irregularities on festive occasions, it was a common

saying, that "the Derry Presbyterians never gave up a pint of doctrine, nor a pint of rum." The Derry fair, an annual festival kept for many years, has been described as "a kind of Protestant carnival—a wild drinking, horse-racing, frolicking merry-making, at which strong drink abounded." Whittier has vividly described it in one of his poems: "They who good-naturedly wrestled and joked together in the morning, not unfrequently closed the day with a fight, until like the revelers of Donnybrook,

> "'Their hearts were soft with whisky,
> And their heads were soft with blows.'"

A later poet, (William Stark,) in describing his ancestors, among the first settlers of Amoskeag Falls, says:

> "Of the goodly men of old Derryfield,
> It was often said, that their only care,
> And their only wish, and only prayer,
> For the present world, and the world to come,
> Was a string of eels and a jug of rum."

THE CLERGY.

"The drinking habits of all classes, ministers included, hung like a dead-weight upon the Churches. Ordinations were seasons of festivity, in which copious drinking had a large share, and an ordination ball often ended the occasion. Not very far from the period of the Revolution, several councils were held in one of the towns of Massachusetts, where the people were trying to get rid of a minister who was often the worse for liquor, even in the pulpit, and once, at least, at the communion table; but some of the neighboring ministers stood by him, and the people had to endure him till his death." [1]

Such a condition of things is not to be wondered at, in those times, when it was not unusual for towns to vote "to buy a

[1] Rev. I. N. Tarbox, D.D., "Centennial Discourse before the General Association of Massachusetts, 1876."

barrel of rum to raise the meeting-house." It is not strange that in the midst of such social customs ministers should become tipplers, and even drunkards. There were few people of any class who abstained from liquor.

The first sermon in Warren, N. H., was preached by Rev. Grant Powers, of Haverhill. Mr. Little, the historian of Warren, in closing his graphic account of the event, says:

> After the services Parson Powers went home with Obadiah Clement to enjoy the hospitality of his house and spend the night. As was the custom in those days, a good glass of the dear creature was brought forward, just as soon as he crossed the threshold, to clear the reverend throat. When night came he had a different kind of beverage to make him slumber quietly, and induce pleasant dreams. In the morning the best the house afforded was served up for breakfast, and then an excellent glass of punch was quaffed, and away rode the divine of these wilderness settlements on his strong little horse over the Height-o-land to his own home.

Elder Crockett, of Sanbornton, was a popular pastor, and scrupulously punctual in visiting his people. They were always glad to see him, and he could not courteously decline the proffered social glass. In his old age he came to have a florid countenance. Meeting one of his boyhood's friends, who in the lapse of years had grown exceedingly corpulent, the elder jocosely inquired: "How is it, Brown — is this genuine solid flesh? or is it rum bloat?" "Rum bloat, elder, nothing else! And I can safely swear that you, during these many years, have been painting *your* face with something stronger than pure cold water?"

FUNERALS.

The drinking customs of these early times extended to funeral occasions: "It is recorded in the Probate Office that, in 1678, at the funeral of Mrs. Mary Norton, widow of the celebrated John Norton, one of the ministers of the First Church in Boston, fifty-one gallons and a half of the best Malaga wine were consumed by the 'mourners'; in 1685, at

the funeral of Rev. Thomas Cobbett, minister of Ipswich, there were consumed one barrel of wine and two barrels of cider, and 'as it was cold,' there were 'some spice and ginger for the cider.' You may easily judge of the drunkenness and riot on occasions less solemn than the funerals of old and beloved ministers. Towns provided intoxicating drinks at the funerals of their paupers. In Salem, in 1728, at the funeral of a pauper, a gallon of wine and another of cider are charged as 'incidentals'; the next year six gallons of wine on a similar occasion. In Lynn, in 1711, the town furnished 'half a barrel of cider for the widow Dispaw's funeral.' Affairs came to such a pass that, in 1742, the General Court of Massachusetts forbid the use of wine and rum at funerals." [1]

CHILDREN AND TOWNS CHRISTENED.

Years before the colonies were independent, liquor became, in the popular estimate, a necessity. Births, marriages, and deaths were alike to be celebrated by a free use of intoxicating drinks. On working-days and holidays, in health and in sickness, New England rum was the universal panacea. So indispensable was it thought to be, that, on the settlement of a new township, the first article brought to the rude half-burned clearing was a supply of rum. Francestown, N. H., was settled in 1761. The first invoice of goods brought to the new town was drawn on a hand-sled from Dunstable, and consisted of sixty pounds of corn meal, five pounds of sugar, one pound of produce, half a bushel of salt, a peck of beans, and a five gallon keg of rum.[2]

DRINKS.

Punch constituted one of the most common drinks, being made and drank in bowls, and passed round to the company. Flip, toddy, and egg-nog were made and drank in mugs.

[1] "Speeches, Addresses, and Occasional Sermons." By Theodore Parker, pp. 341, 397.

[2] Correspondent of the "Boston Journal," 1873.

Wine was used only by the gentry. Black strap, made of rum and molasses, was much used. Large quantities of cider were drank, as soon as the people obtained orchards, for which mugs were used. The drinking of the common people seems to have been conducted on a very social democratic basis, all partaking from the same mug or bowl. Hop beer was brewed, and drank in considerable quantities.

TAVERNS.

After the manufacture of New England rum had made the article plentiful, it was sold at a moderate price. In the meantime the temporal circumstances of the people had improved upon the poverty of the first settlers. Thus liquor stores came to be more numerous, and the public houses had their bar-rooms expressly for the sale of liquor by the glass. In the winter evenings the great fire-places, with abundant fuel, huge back-logs and loggerhead, were kept at white heat, while flip, egg-nog, punch, and apple-jack were dispensed to the motley assembly, who came together to hear the news, gossip, and talk politics.

The country taverns of the last century became sadly demoralized by rum, and the most prolific sources of vice. The Elder Adams, of Braintree, Mass., felt this deeply, and wrote and talked very boldly against them. The following extract from his Diary, in 1761, will show the condition of the New England taverns in his time:

> Few things, I believe, have deviated so far from the first design of their institution, are so fruitful of destructive evils, or so needful of a speedy regulation, as licensed houses. The accommodation of strangers, and, perhaps, of town inhabitants on public occasions, is the only warrantable intention of a tavern; and the supply of the neighborhood with necessary liquors, in small quantities and at the cheapest rates, is the only excusable design of a retailer; and that these purposes may be effected, it is necessary that both should be selected from the most virtuous and wealthy people, who will accept the trust, and so few of each should be selected that the profits may enable them to make the best provisions at a moderate price. But at the present day such houses

are become the eternal haunt of loose, disorderly people of the same town, which renders them offensive, and unfit for the entertainment of a traveler of the least delicacy; and it seems that poverty and distressed circumstances are become the strongest arguments to procure an approbation; and for these assigned reasons, such multitudes have been lately licensed, that none can afford to make provisions for any but the tippling, nasty, vicious crew, that frequent them. The consequences of these abuses are obvious. Young people are tempted to waste their time and money, and to acquire habits of intemperance and idleness, that we often see reduce many to beggary and vice, and lead some of them, at last, to prison and the gallows. The reputation of our country is ruined among strangers, who are apt to infer the character of a place from that of the taverns, and the people they see there. But the worst effect of all, and which ought to make every man who has the least sense of his privileges tremble, these houses are become in many places the nurseries of our legislators. An artful man, who has neither sense nor sentiment, may, by gaining a little sway among the rabble of a town, multiply taverns and dram-shops, and thereby secure the votes of taverner and retailer and of all; and the multiplication of taverns will make many, who may be induced by flip and rum to vote for any man whatever. I dare not presume to point out any method to suppress or restrain these increasing evils; but I think, for these reasons, it would be well worth the attention of our legislature to confine the number and retrieve the character of licensed houses, lest that impiety and profaneness, that abandoned intemperance and prodigality, that impudence and brawling temper, which these abominable nurseries daily propagate, should arise at length to a degree of strength that even the Legislature will not be able to control.

In 1751 Mr. Adams drew a draught of the principal roads in Braintree, (his place of residence,) with the position of every licensed house and tavern marked upon it, to which was annexed the following note, which, taken as a sample, shows what kind of an institution the tavern was in those days, and how numerous they were in many New England towns:

Place one foot of your dividers at E. C. Thayer's house, and extend the other about one mile and a half, and there sweep a circle; you will surround eight public houses, besides one in the center. There is vastly more traveling and little less business in Milton, Dorchester, and Roxbury, where public houses are thinly scattered, than there is in Braintree; and why poor Braintree men, who have no virtue to boast of, should be solicited with more temptation than others, I can't imagine. This I will say,

that whoever is in fault, or whatever was the design, taverns and dram shops have been systematically multiplied in this town; and like so many boxes of Pandora, they are hourly scattering plagues of every kind—natural, moral, and political—through the whole town.

In the whole town there were twelve retailers of liquors. He also said it was not an uncommon thing to find twelve such places in a country town.

A tavern sign in New England read as follows:

> "Why will ye pass by, both hungry and dry?
> Good brandy, good gin, please to walk in,
> Good baiting, good bedding,
> Your humble servant, Thomas Redding."

TAVERN ACCOUNTS.

A COURT BILL.

April 15, 1772. C————, N. H.

	s.	d.
Court, to mug of Flip	0	8
" to bowl of Punch	1	6
" to bottle of Wine	3	0
" to bottle of Wine	3	0
Total	8	2

A JURY BILL.

April 15, 1772.

	s.	d.
To two mugs Flip	1	4
" of Cider	0	10
To eleven Dinners	9	2
To two mugs half Cider	1	0
To three mugs Flip	2	0
Total	14	4

We have now come to the darkest period of all:

PERIOD III.

FROM THE CLOSE OF THE REVOLUTION TO THE COMMENCEMENT OF THE TEMPERANCE REFORMATION IN 1826.

It was in this midnight hour, in respect to intemperance, that our nation had its birth and early training.

We have before noticed the great increase of intemperance after the close of the Revolution. Let us now trace that increase down to the time when it reached its highest point in the history of this country. First, we have a comparison of the year 1792 with 1810. In 1792 there were 2,579 distilleries in the United States. In 1810 they numbered 14,191, being an increase of nearly sixfold, while the population had increased less than twofold. During the year ending September 30, 1792, there had been foreign spirits imported, exports deducted, 4,567,160 gallons; wines, exports deducted, 1,267,723 gallons; distilled in the United States, exports deducted, 5,171,564 gallons. Total, 11,008,447 gallons consumed.

The population of the country at that time was 4,173,024, which would be an average of about two and one half gallons for every person, including women, children, and slaves.

I cannot present a more satisfactory or reliable view of the quantity of alcoholic liquors used in 1810, than by quoting from the circular of the "Massachusetts Society for the Suppression of Intemperance," in 1814. It is over the signature of Hon. Samuel Dexter, LL.D., President of the Society. Mr. Dexter had abundant facilities for making an intelligent statement, as he had recently been Secretary of War, and also Secretary of the Treasury of the United States. He says:

The quantity of ardent spirits consumed in the country surpasses belief. By the marshals' returns to the Secretary's office in 1810 of domestic manufactures in the United States, it is ascertained that 25,499,382 gallons of ardent spirits were distilled in that year, of which 133,823 gallons were exported, leaving 25,365,559 gallons to be consumed at home. Considering the caution with which the accounts of property are ren-

dered to government through fear of taxation; considering, also, the quantities distilled in private families, of which no account may have been rendered, there is a high probability that *millions might be added* to the account rendered by the marshals. Let it stand, however, as it is, and add to it 8,000,000 gallons of distilled spirits in the same year imported, and the quantity for home consumption amounts to 33,365,559 gallons. Importations since that period, on account of the embarrassment of commerce, may have been less; but the increase of the quantity distilled in the country is probably much more than a balance of that deficiency.

This would be an average, in 1810, of four and four-seventh gallons for every person of every age and condition in the United States, or nearly a twofold increase in the period of only eighteen years. But Mr. Dexter proceeds to make calculation from these data. He says:

Next take an estimate of the number of persons who drink up this flood. The population of the States by the census of 1810 was 7,239,903. From this number deduct slaves, said not to be permitted to drink it, 1,191,364; and children, who drink little or none, at least 1,670,000; and others who, through disrelish, delicacy, or principle, drink little or none, at least 1,000,000 more, and the remaining number have a quantity of ardent spirits to consume of nearly ten gallons to each person.

Mr. Dexter further says:

The solemn fact is, more than four times as much spirit is consumed on the farm now as was used upon the same farm, by the same conductors of it, twenty years ago. The pocket-flask is grown into a case-bottle, and the keg into a barrel. This fact is not affirmed upon light evidence. The consequence is found to be that the bloated countenance and the tottering frame are become a frequent spectacle among the yeomen of the country, once regarded, even to a proverb, the healthiest, the hardiest, the happiest class of the community.

Next we compare 1810 with 1823. This great vice continued to work with increasing malignity, until it reached its culmination about the year 1825. We have noticed that the average consumption of distilled spirits and wine (malt liquors excepted) in 1792 was two and a half gallons per capita; in 1810 it had increased to four and four-seventh gallons. In

1823 a high authority, the Boston "Recorder," rated the average at seven and a half gallons. The "Recorder" says:

It is an evil of wide extent, and still it spreads. No check is given or scarcely attempted. Philanthropists, statesmen, and Christians witness and deplore it. As a destroying angel it lifts its palled front and ghastly look in our cities, towns, and scattered settlements. It reels and wears rags in every street, and mouths the heavens with drunken blasphemies under every hedge. Nor does it lay its polluted hand on the rabble merely; it may be seen in milder and more fashionable forms, pacing splendid carpets, waving a lily hand over well-furnished sideboards, and here and there flushing the cheek and deadening the eyes of female delicacy. Fifty millions of dollars lost is but a trifle compared with the moral influence of intemperance. This immense sum has poured down the throats of ten millions of people seventy-five millions[1] of gallons of liquid fire, mingling and flowing with their life-blood.

The town of Fitchburg, Mass., in 1825, then with 1,900 inhabitants, consumed 100 hogsheads of rum in a single year; Dudley, in 1826, with 1,800 inhabitants, 10,000 gallons of rum; Shrewsbury, in 1825, with 1,400 inhabitants, 120 hogsheads of rum; Wilbraham, in 1827, with 2,000 inhabitants, 8,000 gallons of rum; Salisbury, Conn., in 1827, had 34 families who consumed 29½ gallons of rum to each family; Troy, N. Y., in 1829, with a population of 10,000, consumed 73,959 gallons of rum.

Rev. Heman Humphrey, D.D., a pastor of a Church in Connecticut, in 1813 preached a sermon which contained the following statement:

From a personal inquiry of most of the retailers in this place, I am well satisfied that there is sold, by retail, in this town the amount of 10,000 gallons of ardent spirits annually. The population is not far from 1,500 persons. There is an average then of 6½ gallons to each person, including infants, children, men who do not use it, etc.

He went on still further to make deductions, from which he concluded that there were 100 persons in that town who used

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[1] In 1827 Judge Cranch said 72,000,000 of gallons.

64 gallons each per annum, or one pint and one half each per day.

From 1730 to 1830, a full century, the strongest intoxicating

OLD TIMES IN NEW ENGLAND.

drinks were in general use, with rarely a word of rebuke from pulpit, press, or philanthropist. An extract from Kidder's history of New Ipswich, N. H., one of the most staid and Puritanic towns in the State, will portray these old times:

At the commencement of the century the industry and energy of the people of this town had enabled them to overcome the destitution occasioned by the Revolutionary struggle. Affluence, however, introduced dissipation. In a moral point of view, the first ten years of the century will not bear a favorable comparison with other periods of our history. The great bane to the welfare of the town was intemperance. Taverns and places where liquor was dealt out were very numerous. The quantity of rum purchased, as shown by some of the old store account books of that day, is almost beyond belief. The exhibit of bad debts is in corresponding proportion. Every body drank more or less, from the minister and his deacon, downward. They drank on all occasions. The doctor could not visit a patient without being offered his dose of stimulus; when the patient died the mourners stifled their grief with liberal potations. After the death of the truly lamented pastor, in 1800, we find a vote of the town to pay the funeral expenses, dinners, liquors, etc. No one thought of making a friendly call, or doing his shopping, without enjoying the rites of hospitality, in the shape of cider, toddy, sling, or flip; and on all working occasions, such as raisings and reaping, haying and highways, the "eleven o'clock" and "four o'clock" were absolutely indispensable to man and boy. While this state of things lasted, the consequences both to body and estate are easily conjectured. The great majority were in a condition which nowadays would be called questionable, but which then was considered legitimate, because it was the common level, and all saw the same horizon.

Intemperance had not then the weight of public sentiment to struggle against as now. To get drunk did not much injure a man's reputation or influence. Not only ministers, but deacons, drank immoderately, without seriously compromising their positions. Said Rev. Leonard Woods, D.D.:

I remember when I could reckon up among my acquaintances forty ministers, and none of them at a great distance, who were either drunkards, or so far addicted to drinking, that their reputation and usefulness were greatly impaired, if not utterly ruined. I could mention an ordination which took place about twenty years ago (1816) at which I myself was ashamed and grieved to see two aged ministers literally drunk, and a third indecently excited.

Another gentleman, about the same time, in a Boston newspaper, said:

A great many deacons in New England died drunkards. I have a list of one hundred and twenty-three intemperate deacons in Massachusetts, forty-three of whom became sots.

In the spring of 1810 Rev. Lyman Beecher settled in Litchfield, Conn., where in his intercourse with his brethren in the ministry, at ordinations and other gatherings, his mind was powerfully stirred upon this subject. But the account shall be given in his own plain and forcible words:

Soon after my arrival at Litchfield, I was called to attend the ordination at Plymouth of Mr. Hart, ever after that my very especial friend. . . . At this ordination the preparation for our creature comforts in the sitting-room of Mr. Hart's house, besides food, was a broad sideboard covered with decanters and bottles and sugar and pitchers of water. There we found all the various kinds of liquors then in vogue. The drinking was apparently universal. This preparation was made by the society, as a matter of course. When the Consociation arrived, they always took something to drink round, also before public services, and always on their return. As they could not all drink at once, they were obliged to stand and wait as people do when they go to mill.

There was a decanter of spirits also on the dinner table to help digestion, and gentlemen partook of it through afternoon and evening as they felt the need, some more and some less; and the sideboard, with its spillings of water and sugar and liquor, looked and smelled like the bar of a very active grog-shop. None of the Consociation were drunk; but that there was not at times a considerable amount of exhilaration, I cannot affirm.

When they had all done drinking and taken pipes and tobacco, in less than fifteen minutes there was such a smoke you couldn't see. And the noise I cannot describe; it was the maximum of hilarity. They told their stories, and were at the height of jocose talk. They were not old-fashioned Puritans. They had been run down. Great deal of spirituality on the Sabbath, and not much when they got where there was something good to drink. I think I recollect some animadversions were made at that time by the people on the amount of liquor drank, for the tide was swelling in the drinking habits of society.

The next ordination was that of Mr. Harvey, in Goshen, and there was the same preparation, and the same scenes acted over, and still louder murmurs from the society at the quantity and expense of liquor consumed.

These two meetings were near together, and in both my alarm and shame and indignation were intense. 'Twas that that *woke me up for the*

war. And, silently, I took an oath before God that I would never attend another ordination of that kind. I was full. My heart kindles up at the thought of it now.

Such were the convicting processes through which this great and energetic mind passed, in its preparation for the bold and resolute part which it was about to take in one of the most difficult and important departments of Christian philanthropy in modern times.

QUAINT NAMES FOR THE FIRST STAGES OF DRUNKENNESS were in common use about the commencement of this century. Men who were under the first effects of liquor were called, "Boozy," "Groggy," "Blue," "Damp," "Tipsy," "Fuddled," "Haily gayly," "How came you so?" "Half shaved," "Swipsy," "Has got a drop in his eye," "Cut," "Has got his wet sheet aboard," "Cut in the craw," "High up to picking cotton," (Georgia,) etc., etc.

A TAVERN CHARGE IN 1812.

The following item is taken from "The Drunkard's Looking-Glass," a curious old pamphlet, published in 1812:

April 1, 1812.

Col. A— B— to Thomas C—, Dr.

To

3 Mint "slings" before breakfast, 25 cts	$0 75
1 Breakfast	0 50
9 tumblers of "Grog" before dinner, 12½ cts	1 12½
3 glasses of Wine and "Bitters," 12½ cts	0 37½
Dinner and Club	1 25
2 "Ticklers" of French Brandy, 25 cts	0 50
Cigars	0 25
Supper and Wine	1 25
Total	$6 00

SPIRITUAL ECONOMY IN 1803.

A gentleman in one of the interior towns of Massachusetts, in the year 1802, prepared the following statement. It was republished in the "Panoplist" in 1814:

In this town we are annually paying taxes for the following sums, viz.:

For Schools	$800
State and County	900
Making and Mending Highways	3,000
Support of the Poor	1,000
Support of two Ministers	670
Incidental Charges	1,000
Total	$7,370

It is found, by exact inquiry, that within one year the following quantities of ardent spirits have been retailed in this town:

80	casks of	N. E. Rum, at 61 cts.	per	gallon	$6,240
50	"	W. I. Rum, at $1	"	"	5,900
12	"	Brandy, at $1 50	"	"	2,250
6	"	Gin, at $1 50	"	"	1,170
		Amounting to			$15,560

Population, 3,000; being an average of 6 1-7 gallons to every man, woman, and child. Average cost to each, $5 25. The cost for education, religion, and taxes was about half as much as for alcoholic drinks.

SPIRITUAL EDUCATION IN 1810.

An old account book, kept in a store in Thompson, in Windham County, Conn., in the year 1810, contained the following charge, which came under my personal notice:

A— B—	Dr.
To one New England Primer	$0 15
" " pint of Rum	0 10
	$0 25

It was then considered to be necessary to take a little rum in order to prepare the mind to appreciate such studies as the following: "*Question*—What is the chief end of man? *Answer*—To glorify God and enjoy his presence forever."

The following bill of refreshments for the singers at a funeral in Londonderry, N. H., is a curious item:

To 5 quarts West India Rum	$3 20
" 1 pint of Brandy	40
" 1 gallon Cider	20
" 16 " Pyes "	2 00
" 100 Fried Nuts	75
" 5 pounds Cheese	63
" 1 bunch Cigars	13
Total	$7 31

We can understand how the above singers might be lively and spiritual, but we fear they were not very solemn.

An old bill of stores to be obtained, in Boston, for an ordination service in the town of C—, "to be paid out of the town treasury," embraced, among many other articles, the following: Five gallons of West India rum; three gallons of brandy; five gallons of wine, and one barrel of cider. But this is only one, out of many similar cases.

Whisky was almost the sole production of extensive new regions, and it was a common remark that "a horse could carry only four bushels of rye, but he could carry the whisky made from twenty-four bushels." A prominent French official said, "Whisky is the best part of the American government."

In 1866, Prof. Calvin E. Stowe, in a temperance address, in Hartford, said:

My recollections cover a period of sixty years, the first twenty-five including the time when drinking habits were at their worst in this country. I was born and brought up in Middlesex County, Mass., one of the best counties of one of the best States. Its moral condition would compare favorably with the best portions of the country, and yet before I was four years old I was drunk. My father was not a drinker, but he considered it a duty of hospitality to furnish to guests. Among other liquors, he had a lot of cherry rum. One day he poured the cherries on the ground out back of the house. I got hold of them, thought them pretty good, ate a large quantity, and was made ingloriously drunk. It is about the first sensation I recollect, and a most painful one it was. Soon after this I went out to a part of the farm away from the house, and found the men at their lunch. I stole a drink, and again got drunk. And so frequent were the temptations that it is astonishing that any one grew up sober. At the age of six my father died, and I went to live with my grandfather.

He was a good man, and a deacon in the church; but both he and his wife took their daily drams, at eleven in the morning and at four in the afternoon, and always gave to me at the same time; and that was the custom of the country. Mr. O-- B—, a resident in that section, said that in his father's day—that is, in 1760—they laid in a pint of rum for haying on his father's farm; but his son, in 1810, was obliged to lay in half a barrel of rum for haying on the same farm. So much had the drinking custom grown in fifty years. I recollect only two protests against rum that existed at that time. One of these was in Noah Webster's spelling and reading book, and favored total abstinence; the other was a tract, written by Dr. Rush, of Philadelphia, on "The Nature and Effects of Ardent Spirits." There was a grocery store in the town, kept by Deacon Eb, as he was always called, where an enormous amount of rum was sold. He failed, and in some way his account books were scattered about the streets. We boys called them Deacon Eb's psalm books. The charges in them ran somewhat thus: "To rum, to tod, to rum, to tod, to rum, to rum, to rum." Nine out of ten of the charges were either for rum or toddy. I recollect being in a store one day, when an old man came in, who was once the owner of a fine farm. He was squalid and trembling, but called for toddy. With his trembling hands he just managed to raise a first and second glass to his lips. He called for a third, and instead of taking it in his hand, he was obliged to place it on the counter, lean over, and suck it up with his lips. I look back upon this period with perfect terror.

BOY WITH A JUG OF RUM.

At this time the great monster of intemperance had become completely domesticated. Like the viper in the fable, it had been taken into the warm bosom of society. On all social and festive occasions, at funerals, amid the toils of every-day labor, at the mid-day meal in most families, in the entertainment of the clergy, and in the payment of the most trival forfeits, ardent spirits were freely used. Its use was almost as common as

bread, and it was generally regarded as nutritious and indispensable. Cider was deemed as necessary a part of family supplies as potatoes, and six or eight barrels were considered a small quantity for a family; while some went as high as twenty or thirty barrels. The following extract from the "Old American Encyclopædia" (edition of 1830) will forcibly set forth the drinking usages of this period. It was witten by a gentleman who was familiar with them:

A fashion at the South was to take a glass of whisky, flavored with mint, soon after waking; and so conducive to health was this nostrum esteemed, that no sex, and scarcely any age, were deemed exempt from its application. At eleven o'clock, while mixtures, under various peculiar names—sling, toddy, flip, etc.—solicited the appetite at the bar of the common tippling-shop, the offices of professional men and counting-rooms dismissed their occupants for a half hour to regale themselves at a neighbor's or a coffee-house with punch, hot or cold, according to the season; and females, or valetudinarians, courted an appetite with medicated rum, disguised under the chaste name of "Hexham's Tinctures" or "Stoughton's Elixir." The dinner hour arrived, according to the different customs of the different districts of the country, whisky and water curiously flavored with apples, or brandy and water, introduced the feast; whisky or brandy and water helped it through; and whisky or brandy without water secured its safe digestion, not again to be used in any more formal manner than for the relief of occasional thirst or for the entertainment of a friend, until the last appeal should be made to them to secure a sound night's sleep. Rum, seasoned with cherries, protected against the cold; rum, made astringent with peach-nuts, concluded the repast at the confectioners; rum, made nutritious with milk, prepared for the maternal office; and, under the Greek name of *Paregoric*, rum, doubly poisoned with opium, quieted the infant's cries.

No doubt there were numbers that did not use ardent spirits; but it was not because they were not perpetually in their way. They were an established article of diet, almost as much so as bread; and with many they were in much more frequent use. The friend who did not testify his welcome, and the employer who did not provide bountifully of them for his help, was held niggardly; and there was no special meeting, not even of the most formal or sacred kind, where it was considered indecorous, scarcely any place where it was not thought necessary, to produce them. The consequence was that, what the great majority indulged in without scruple, large numbers indulged in without restraint. Sots were common in both

sexes, of various ages, and of every condition; and though no statistics of the vice were yet embodied, it was quite plain that it was constantly making large numbers bankrupt in character, prospects, and property, and inflicting upon communities a large amount of physical and mental ill in their worst forms.

Thus had American society invested this evil with the most potent conventional sanctions. Probably in no other country had the vice of intemperance, in its most fiery and vitiating form, viz., from the use of distilled spirits, so completely interwoven itself into the entire net-work of social life. Hitherto, individuals possessing strong minds had occasionally been found, who, standing alone, had successfully withstood this evil. But where one had stood, hundreds had fallen.

In consequence of this state of things the people were poorer than they now are. The buildings, fences, farms, animals, and the furniture of the buildings all indicated poverty, with few exceptions, in the rural towns. North Coventry was an average Connecticut town of that period, (1800–1820,) but according to the valuable testimony of Rev. George A. Calhoun, D. D., (sermon on the fortieth anniversary of his settlement,) there were

> Only four floors in the town with carpets on them, but four houses painted white, and not more than ten four-wheeled vehicles. Even whitewash on the walls of rooms was very seldom used. Nor was the difference in the times merely. Real poverty was the cause. Even in the condition in which they did live, there were few who had money at interest, compared with those who were in debt, and those whose farms were mortgaged. Property was constantly changing hands by the foreclosure of mortgages and insolvency. But the expense of living then, as compared with now, was very small. What, then, was the reason for this depression in worldly circumstances? Their gains were consumed and they were oppressed by the use of intoxicating drinks. At least one man in every score became a drunkard, and not a few women were addicted to habits of intemperance. Forty years ago there was probably not one in five hundred who did not believe that the use of intoxicating drinks, as a beverage, was absolutely needful.

Let it not be overlooked that this condition of gross intemperance existed under a very stringent license system.

Under this old license system intemperance flourished and rapidly increased.

It scarcely need be said that this period, from 1781 to 1825, was one of very low general morality, probably the lowest in the history of this country. The reports of all the ecclesiastical bodies of that day afford abundant evidence of this condition. Sabbath-breaking and profanity were alarmingly prevalent. French infidelity, and particularly the writings of Thomas Paine, had great influence. And there was not only general lukewarmness, but also much apostasy, in the Churches. The revival of 1800–1802 somewhat improved the condition of the Churches, but it left many social customs untouched. The drinking custom remained. But there were some good and true men who had not yielded to the general current, and whose voice of lamentation and warning was heard, though faintly, by the public ear. Yet they had no power to arouse the people. Some one, speaking of this period, has said that "*Intemperance sat as a great nightmare upon the breast of the nation.*" And Rev. Dr. John Marsh has said: "There were horrid sufferings, but every limb was spell-bound. All moral power was broken. Men preferred their suffering to any disturbance of their delusion."[1] Still the tide of evil rolled on, and deepened. The night that had been dark soon became hideous. Fears grew into alarms; misgivings into convictions. It became too palpable to be long denied that intemperance was undermining the very frame-work of society, producing a vast amount of crime, pauperism, and wretchedness, increasing the number, frequency, and violence of diseases, weakening the understanding as well as the bodies of men, blunting their moral sensibilities, and hardening their hearts. Thus by viewing the demoralizing effects consequent upon the use of ardent spirits as a beverage, public attention was aroused, and the incipient measures of a great reform were undertaken.

[1] "Half Century Tribute," p. 5.

CHAPTER VII.

THE WINES OF THE WORLD—THE BREW OF THE WORLD.

TWO conspicuous attempts have been made to assemble the wines of the world for the purpose of comparing and judging them. The first was due to Philip Augustus, of France, a noted patron of learning, and "the grand consolidator of regal authority." The old chroniclers tell us that he sent forth heralds, with great "flourishing of trumpets," to summon the wines of all lands to his convivial table, that each might be honored according to its merits. The samples received are said to have not exceeded a score or two.

In 1873, in response to the invitation of the Emperor Franz Josef, twenty thousand[1] specimens of fermented drinks came to the Vienna "Weltauss-tellung." "The tasting, comparing, and judging the Vienna samples taxed incessantly the palates, heads, and stomachs of some thirty jurors and experts, divided into some four or more separate groups, for a period of nearly two months; whereas the French king and his gustatory adviser, hobnobbing at their ease over the Cyprus and Malaga, experienced no kind of difficulty in conferring the fanciful dignities of pope, cardinal, king, count, and peer on the few wines they found most to their liking."

At Vienna nearly all the wine-producing districts of the world were represented, covering nearly half the habitable globe. Mr. Vizetelly thus defines the area:

> The northern limit of the zone, within which the vine is cultivated for the purpose of producing wine, commences at the Azores, passes south of England, and proceeding from Vannes in Brittany, beyond Mazières to Alençon in Normandy, mounts thence to Beauvais in the Isle of France.

[1] See "Wines of the World." By Henry Vizetelly, Wine Juror for Great Britain at the Vienna Exposition in 1873. London: Ward, Locke, & Tyler. 1875, pp. 9, 10.

VINTAGE IN PORTUGAL.

VINTAGE SCENE IN THE UNITED STATES.

and subsequently striking still more northward, through Rhenish Prussia, and above Dresden, ascends as high up as Königsberg, which forms as it were the apex. It then inclines southward across the Carpathian Mountians, traversing both Little and Eastern Russia to the upper shores of the Caspian, whence it stretches to the river Amoor and the Pacific, intersecting North America just above San Francisco and Colorado, and skirting Lakes Michigan, Erie, and Ontario. The southern limits of the vine, which grows at certain elevations and in particular localities within the tropics, after including Africa, Australia, and New Zealand, terminate in South America at Valdivia, in Chili, and Bahia Blanca, in the Argentine Republic.

The following table summarizes the various awards for wines at the Vienna International Exhibition of 1873:[1]

Countries.	Number of Exhibitors.	Diplomas of Honor.	Medals for Progress.	Medals for Merit.	Honorable Mention.
France	278	1	21	38	83
Germany	256	..	21	65	71
Switzerland	15	..	1	5	7
Austria	490	2	18	69	163
Hungary	253	1	7	50	76
Russia	28	1	1	7	4
Portugal	92	..	5	17	26
Spain	249	1	27	79	62
Italy	259	..	11	24	62
Greece	25	..	2	2	6
Turkey	50	..	6	10	19
Roumania	28	..	..	2	6
United States	17	..	4	3	2
Australia	22	1	3	7	6
Cape of Good Hope	4	..	1	3	..
Algeria	..	..	..	2	24
	2,026	7	128	373	587

The produce of wine per acre varies greatly in the same country:

In France, from 42 to 547 gallons per acre.

In Germany, from 79 to 379 gallons per acre.

[1] "The Wines of the World," p. 177.

Mr. Mulhall[1] gives the following table of wines in Europe:

	Acres of Vines.	Yield Gallons	Gallons per Acre.
France	5,250,000	1,100,000,000	210
Italy	4,620,000	660,000,000	145
Spain	3,500,000	260,000,000	75
Portugal	474,000	132,000,000	270
Germany	304,000	90,000,000	300
Austria	2,000,000	375,000,000	190
Russia	20,000	2,000,000	100
Total	16,168,000	2,619,000,000	165

Mr. Mulhall[1] gives the following new wine-growing countries:

	Acres of Vines.	Yield Gallons.	Gallons per Acre.
United States	130,000	20,800,000	160
Australia	15,000	1,800,000	120
South Africa	18,000	4,500,000	250

He says:[2] "France, in the earlier part of the present century, produced 800,000,000 gallons yearly, but in late years the vintage has averaged 1,200,000,000, representing a value of £48,000,000 sterling, 94 per cent. being kept for home consumption, and only 6 per cent. exported. Italy could raise wine to supply half of Europe; but some of her wines cannot stand a sea voyage." Only one sixth of the wine made in Spain is exported.[3] (See also p. 101.)

STRENGTH OF WINES.

	Degrees of Proof Spirits.		
Burgundy vary from	13	to	24
Gamay often less than			10
Gamay White vary from	20	to	30
German	15	to	25

[1] "The Progress of the World," London, 1880, p. 529.

[2] Ibid., p. 18.

[3] Ibid., p. 429.

A WINE CELLAR IN PORTUGAL.

	Degrees of Proof Spirits.		
Austrian	11	to	27
Hungarian	20	to	28
Russian, Crimea	16	to	29
" Bessarabia	14	to	23
" Caucasus	13½	to	26
Portuguese, ordinary	11	to	18
" fortified	20	to	30
" " commercial	36	to	40
Spanish	26	to	35
" Malagas fortified	30	to	37½
Italy, Naples	12	to	15
" Piedmont	18	to	20
" Lombardy, red	19	to	22
Greek	15	to	26
United States, California	15	to	33
Australia	18	to	25

THE RECTIFYING AND ADULTERATING OF WINES.

Mr. Vizetelly[1] says:

The fortifying of these wines (Port) is carried on to the same extent as formerly, partly because it is a kind of tradition with the growers and shippers that a high spirituous quality is looked for in Port by foreigners generally, partly to disguise the extreme roughness of the inferior vintages, but mainly to make up for a clumsy mode of vinification, and to render the wine quickly marketable.

Mr. Bernard[2] estimated the amount of spirit ordinarily added to Port wine at 22 per cent., or 25 gallons per pipe; Baron Forrester,[3] at 26 gallons of over-proof spirits; while Mr. Johnstone[4] considered 49 gallons of "adventurous proof spirits per pipe" to be nearer the standard of the Port wine ordinarily imported into England. It is a significant fact that not long ago Portugal imported upward of 1,600,000 gallons of British spirits in a single year. Since then it has obtained from Prussia a cheaper article of spirit distilled from potatoes and beets.

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[1] Wine Juror at Vienna in 1873.

[2] Who visited Portugal wine districts for the British Government.

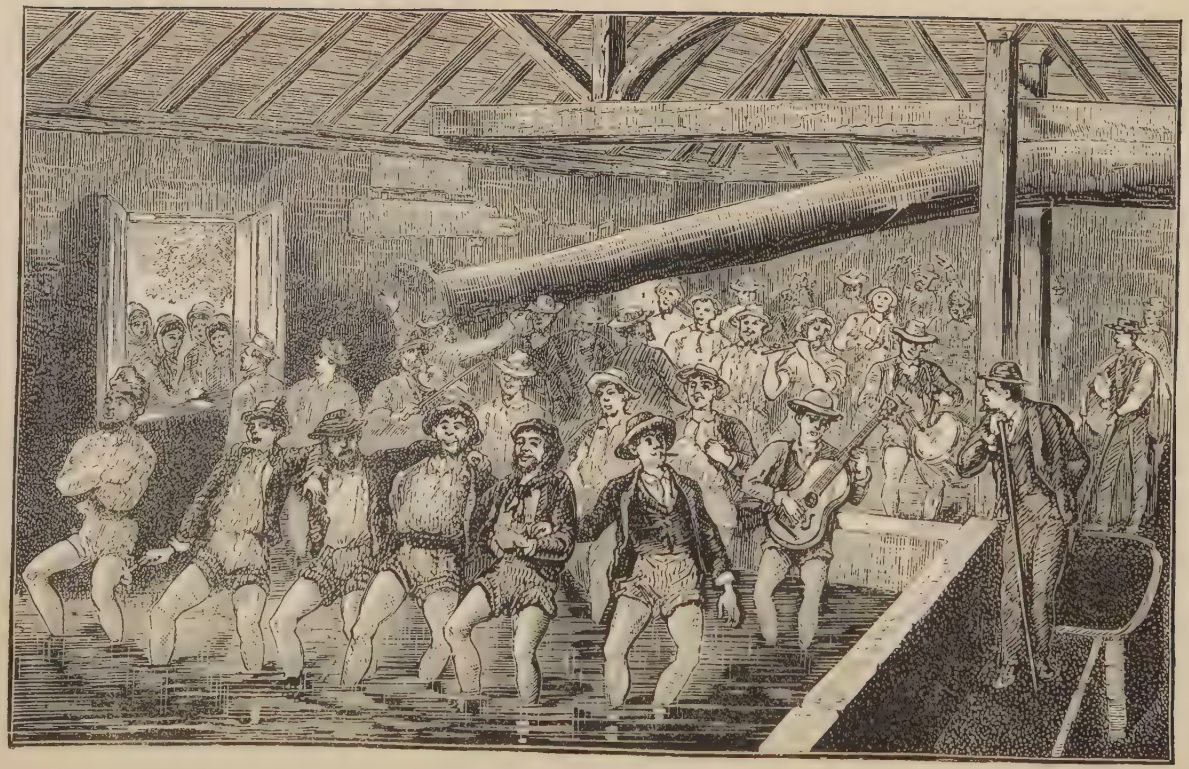
[3] Himself a wine grower.

[4] Of the Testing Department of her Majesty's Customs.

Seventy-five years ago it appeared in evidence that the average quantity of Port wine imported into England was 20,000 pipes annually, while the annual consumption was not less than 60,000 pipes; and before a parliamentary committee it appeared that Port wine was made of Cape wine, cider, and brandy; others from common French, Spanish, and Sicilian wines and a liberal admixture of raw spirits. These and a variety of other mixings were made in the London docks. One witness produced a book, called the "Licensed Victualer's Guide," which gave receipts for the manufacture of Port and other wines:

Nowadays (says Mr. Vizetelly) spurious Port is produced on a large scale at Taragona, in Spain, which imports considerable quantities of dried elderberries presumably for deepening the color of, if not for actually adulterating, the so-called "Spanish Reds." A couple of years ago I tasted scores of samples of fictitious Ports, in every stage of early and intermediate development—rough, fruity, fiery, rounded, and tawny—in the cellars of some of the manufacturers at Cette, and saw some thousands of pipes of converted Rousillon wine lying ready for shipment to England and various northern countries as vintage Port.

Mr. Vizetelly gives similar facts in regard to the rectification and adulteration of the popular Sherry wine. Dr. Thudichum, who speaks from personal observation of the practices in wine countries, after mentioning the use of plaster of Paris and sulphur, says that subsequently "spirit is added to the wine, the finer qualities receiving a couple of gallons to the butt, and the commoner ones six gallons. This is simply the first dose, for sulphured Sherry cannot be properly clarified without having its alcoholic strength materially raised; besides which, whenever the wine chances to fall sick, as it frequently does, spirit, the pabulum for all disorders with rearers of common Sherry, is again had recourse to." The conventional Sherry receives seven gallons of proof spirit to the butt; the golden, fifteen gallons; and the pale-brown, twenty gallons. Mr. C. H. Vince, a correspondent of the London "Times," stated a few years ago that "many hundreds of tests made by him in Spain of young wines, the primary fermentation of which was complete, gave



TREADING THE GRAPES IN PORTUGAL.

an average of 26 per cent. of proof spirit; " and Mr. Walter Burton, late of her Majesty's Customs, said that "of many thousands of tests, which he had made at the London Custom House, the average showed 37 per cent. of proof spirit, while some exhibited as much as 50 per cent." The same unbiased authority says that "the wine supply in the Custom's warehouses is often amplified under the positive superintendence of Government officials, and at public cost." "A wine jobber having, say 1,000 gallons of wine, can add thereto 100 gallons of spirit, making a total of 1,100 gallons of wine, thereby converting in a few minutes 100 gallons of crude potato whisky, diluted with London water, and costing about a shilling per gallon, into, it may be, a "special Sherry" or a "vintage Port."

"With regard to the natural strength of the native Jerez (Spain) wines, samples procured on the spot by Mr. Bernard, for her Majesty's Commissioners of Customs, were found to contain 26½ to 28 degrees of proof spirit," or about 17 per cent. of alcohol. Two exceptional wines showed 29 to 35 degrees.

These statements we have been careful to obtain from gentlemen who will not be charged with "temperance fanaticism."

Mr. Vizetelly, near the close of his book, says:

> Fortified wines, it should be remembered, are never by any chance consumed by the inhabitants of the country where they are produced. They avoid them as the manufacturers of imitation wines avoid their own compounds. I remember, when at Cette, one of the largest of these amalgamators, in allowing me the use of his extensive cellars, candidly enough informed me that he would not admit a single one of his transformed products to his own table.

Is it said that there are some wines so cheap that there can be no profit in imitating or adulterating them?

"The Italian wines do not bear exportation. Hence the demand for them is limited, and their prices very cheap." "The pure juice of the grape," says an eminent American long resident in Florence, "can be furnished here for two cents a bottle,

yet the retailers choose to gain a fraction of profit by the admission of water and drugs." A friend of mine, a German residing in Rome, was advised by an Italian physician to get, if possible, some pure wine for the use of his wife, who was an invalid. He applied to a friend in the wine business and begged him to procure some wine which he could warrant to be unadulterated. "I cannot do it," said the dealer, "and I do not believe that you can obtain it in all Italy."

A few facts will show the absurdity of supposing that many of the wines sold as choice articles all over the world can be genuine. The quantity produced from the juice of the grape, under the original name, is too small for so wide a circulation. Two or three facts will suffice:

The slopes of Mt. Vesuvius produce a wine called, for its rarity, great delicacy, and exquisite flavor, *Lachrymæ Christi* —the tears of Christ. And yet this rarest, choicest, and most precious of all Italian wines is sold at every inn and restaurant in Southern Italy at about 75 cents a bottle; and in many parts of the world besides it is sold at enormous prices.

Adjoining the Castle of Johannisberg, on the Rhine, is a vineyard of seventy acres, where is raised by the proprietor, Prince Metternich, the most famous of Rhine wines, called "Johannisberg." It is eagerly sought for by emperors, kings, and princes, and sells, by the thousand bottles, at about $5 a bottle. Yet it is on the wine list of every hotel in Germany at from $2 to $3 a bottle. The brand called the "Chateau Morgeaux" is, perhaps, the most highly prized of all the Bordeaux wines. It is sold all over France at the rate of other good Bordeaux wines, and yet probably no genuine wine of this brand has been in the market for twenty years. The correspondent of the *London Illustrated News* some years ago visited the vineyard in the early spring, and was permitted to see the book on which the orders were registered. He found that the King of Prussia, the pope, the Emperor of Russia, and other sovereigns of Europe, had engaged the whole vintage in advance for several successive years.

More Champagne wine is annually exported to Russia and England than the Champagne districts of France can produce. How are the markets of the civilized world supplied? Dickens has not spoken too strongly when he says that he "does not believe there is such a thing as honest grape juice now remaining. It is a myth and a shadow."

WOMEN TREADING THE GRAPES IN PORTUGAL.

TAKING A SAMPLE OF NEW WINE.

Said a vender of wine in Paris: "Full one half of the liquor drank as wine in Paris is fabricated."

Canon Farrar, not less eminent for candor and fairness than for research and eloquence, speaks very clearly on the question of the adulteration of wines. He says:[1]

You think that the wine you are sipping was ripened in the golden sunlight of Italian valleys, or that it bloomed in purple on the hills of the Rhine or the Moselle. But did it? *O sancta simplicitas!* Now, I always like to get my evidence, as far as possible, not from those who agree with me, but from those who differ from me, because then I feel that it must be quite above suspicion. And I am very glad to adduce evidence which is not in the least my own, but which comes entirely from those who are the hearty opponents of total abstinence.

I saw the other day a pamphlet from a gentleman who has lately taken upon him to denounce total abstinence, and who makes an attack on me; and he tells a story of a French wine dealer of his acquaintance, who said: "I grow 400 pipes of wine on my estate and I sell 10,000.". When I want more information I go, not to the books of "teetotal fanatics," not to temperance publications, but to the books of connoisseurs, who write in the interest of wine-drinking. Professor Mulder, in his work on the "Chemistry of Wine," says that in the manufacture of wine there are two main processes—the process of fermentation, and that of clearing; and he tells us that adulteration begins from the very moment the grapes are gathered. He also says that in the process of fermentation are added (among other things) cream of tartar, bone charcoal, juniper, and preparations of lead; the latter, if added in even the smallest quantity, rendering the wine highly deleterious. Then comes the process of clearing or "fining," and he says there are added (among other ingredients) powdered marble, gypsum, blood, salt, and sulphuric acid, and also, that in sulphurizing the casks, the wine becomes not unfrequently arsenical.

But, perhaps, in the exercise of that virtue which enables you to look down upon us, you are drinking dry Sherry. Therefore I go to an article written by Dr. B. Yeo against total abstinence, and he makes the remark that dry Sherries do an incalculable amount of harm. Frightened by that you turn to best Sherry. I go to the observations of Mr. Cyrus Redding, and there find that it is sometimes a low-priced Sherry, mixed with the washings of brandy casks and a small quantity of lamb's blood. Therefore you take refuge in Claret. Again I go to Mr. Cyrus Redding's book,

[1] "Talks on Temperance," New York, 1881, pp. 187–189.

where he tells me about a low-priced Claret, which is frequently made of bad French wine mixed with cider, cochineal, turnsole, and other drugs. After that I have no doubt you will say, "I will have nothing to do with Sherries; I will take refuge in grand old crusted Port wine." But when you come to Port wine the case is a great deal worse for you. Professor Mulder tells us that a great deal of Port is made in which there is not a single drop of grape juice at all, but that there is a concoction of gum-benzoin, gum-dragon, red sander, tartar, tartaric, citric, and oxalic acids, logwood, and that recently there has been added to it, in order to give it color and aroma, nitric acid and nitric ether.

Perhaps you think you are too great connoisseurs to be deceived by such mixtures. They deceive even experienced chemists, and Professor Mulder tells us that England stands far beyond other countries in the art of adulteration; and Mr. Redding says that the adulteration of wine has become of late almost a scientific pursuit, and also that the effect of pure wine on a healthy stomach is known in this country by very few.

The United States Consul Glover,[1] of Havre, writes under date of April 28, 1882, as follows, respecting the wine and brandy products of France:

It is very difficult to arrive at a just conclusion in regard to the amount of falsified wines and liquors shipped from this consular district to the United States. My opinion is, however, that a very large percentage of such products is either adulterated by the introduction of deleterious drugs, or the mixing of a low grade of Spanish wines.

While I am hardly prepared to say that such falsification would call for the absolute prohibition of importation into the United States, I am quite sure that our Government would be justified in instituting a rigid inspection of all wines and brandies exported from this country.

BRANDY.

The question of the adulteration of wine is closely related to the adulteration of brandy, pure wine being the basis of pure brandy. The following testimony by Hon. George Gifford,[2] United States Consul at La Rochelle, France, over the date of June 5, 1882, notwithstanding its length, is too valuable to be either omitted or condensed. He says:

[1] "Reports of Consuls of the United States," Washington, D. C., 1882, p. 517.
[2] Ibid, pp. 386–389.

No considerable quantity of wine being exported to the United States from the La Rochelle district, my inquiries have been wholly confined to the quality of the brandy produced in this region whence nearly the entire supply of our country is drawn. In the year 1881 the export of brandy from France to the United States was of the declared value of $1,338,563, of which a part, valued at $1,210,851, was shipped from this district, chiefly from the town of Cognac.

The conclusion is inevitable at the outset that the production of genuine brandy from the white wine of the country has substantially ceased on account of the failure of the vine. In a trip for personal observation through the "Grand Champagne" region of the department of Charente, I was unable to find a single vineyard; the destruction caused by the phylloxera is complete, and not a barrel of wine will be made this year in that famous country. In the region of the so-called "Petite Champagne" a few vines may still be seen, and in the "Bois," where formerly a pure brandy, but of relatively inferior quality, was produced, the wine crop of the last three years has been of comparatively trifling importance. Every-where wheat-fields occupy the soil formerly covered by the vine. In the whole department of the Charente 197,500 acres of land, all in the zone of inferior brandy, remain nominally devoted to vineyards; but two thirds of this area is already attacked by the phylloxera. In the Lower Charente, where also a portion of the white wine was formerly distilled, 375,500 acres of vineyards still exist; but 125,000 acres are rendered in great measure unproductive by the progress of the disease, which is this year making its appearance upon the coast itself, where it has hitherto been supposed that its approach was not to be dreaded. The average annual production of wine was formerly 176,000,000 gallons in the two departments. For the last three years it has been as follows:

	1879.	1880.	1881.
	Gallons.	*Gallons.*	*Gallons.*
Charente	12,081,124	18,387,774	12,633,060
Lower Charente	26,764,596	41,226,768	37,548,038
Total	38,845,720	59,614,542	50,181,098

The production of wine has therefore fallen to less than one third of its former average, and in the Cognac region it has ceased. The production of genuine brandy has diminished in a much larger proportion, since the 50,000,000 gallons of wine reported for 1881 include the red wines not used for distillation, and the high price of the small quantity remaining fit for making brandy prevents its general use for that purpose.

FALSIFICATION OF BRANDY.

Production having ceased three years ago, the only genuine brandy sent to the United States is drawn from the stocks accumulated in former years. These accumulations are still quite important, amounting, it is claimed, to over 2,000,000 gallons. But less than a third of the shipments to the United States are made by houses that have refused to renew their supplies by purchasing or concocting the new brandy, which is, in the majority of cases, necessarily *falsified*. A very large part of the brandy we receive from France is this falsified article, and, in my opinion, *not more than one third of it can be regarded as above suspicion*. Not a week passes without shipments to New York or Boston of brandy which is delivered in the cask, all expenses paid, on board the steamer at Havre or Bordeaux, for *less than the genuine article costs here*. During the present quarter, for instance, many shipments have been made at 175 to 180 francs the hectoliter of 22 gallons, while no brandy, even the so-called "1881," is sold at less than 205 francs by the rural proprietors.

In case of prices like the above there is not the least room for doubt, all the disinterested authorities whom I have consulted here being unanimously of the opinion that an article furnished on such terms *cannot contain a drop of genuine brandy*. In fact, I do not understand the merchants to sustain a different view; they only say that their American customers demand an article at a given price, and that they furnish it as required.

The greater part of the shipments, however, especially from Cognac, are at prices calculated to inspire confidence. But unhappily this test is quite insufficient; for within the last three years the brandy trade has undergone a complete transformation. *Even the merchants who honestly desire to purchase a pure article, and who profess to have done so, cannot be sure that they are not deceived.* As is probably well known, these merchants do not generally distill brandy themselves. They buy it of the proprietors of the vineyards, each one of whom has a still. Now these latter have become extremely skillful in the manipulation of the alcohol and the *drugs* of which the brandy of to day is made, as I have learned from conversations with the mayors and curés of the rural communes. A priest inhabiting a little village in the "Grand Champagne" country, and perfectly conversant with the subject, said to me: "There is no business in the world in which fraud is more universal or more successful. Our country people have become more than a match for the merchants."

The designation under which the merchandise is delivered to the public is a still less satisfactory safeguard against falsification. Merchants

now deliberately *make* brandy of any year required or of any quality. The mention of the years 1849 or 1876, for instance, in an invoice or on the label of a bottle, may be regarded with perfect assurance as having no further meaning than that the article in question is presumed to have the taste or color of the brandy produced in the year mentioned. The same remark may be made in reference to the popular designations, "Cognac," "Fine Old Cognac," and especially "Fine Champagne."

The greater part of the brandy of to-day is prepared from alcohol obtained from grain, potatoes, or beets. Coincident with the failure of the white wine was the appearance of large quantities of alcohol in the ports of the Charente, the most of it coming from Germany. This importation increases from year to year, and is to-day 46 per cent. greater than in 1880. Whoever will take the trouble to look may see barrels of this *German alcohol* piled up in the store-houses of the merchants. A simple process of reduction and admixture of drugs, a little pure brandy, or the dregs of wine to give the brandy taste, and the color of the "wood," ordinarily suffice, with the brand of Cognac, to create a beverage which finds a ready sale in foreign countries.

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All French brandy might properly and perhaps ought to be excluded from the United States on sanitary grounds. There is a strong presumption against the purity of a very large part of it, and it is unfortunately almost impossible to detect the fraud by chemical analysis, especially where the various mixtures now employed are passed through the still. The reputation of a few great houses that now place on the market only what they draw from their own stocks, accumulated before 1879, might be a sufficient guaranty of the purity of their merchandise. But even with respect to them, it may be said that they dose their brandies with caramels and other substances in order to adapt them to the taste of their English and American customers. They would never venture to send to the United States a strictly pure brandy as it comes from the still, for our amateurs would regard it as a harsh and inferior and perhaps falsified article. In any case, these houses could hardly be excepted by name from the operation of such measures as might be taken to protect the public health. *A general measure, excluding the article entirely*, would seem, therefore, to be the only effective defense against the admission of a poison for which our people pay one or two million dollars a year, besides the import duty, which, in case of the impure article, is over 100 per cent. of its invoice value.

GEORGE GIFFORD,
Consul.

UNITED STATES CONSULATE,
La Rochelle, June 5, 1882.

THE BREW OF THE WORLD.

Gambrinus, a legendary king, regarded in Germany as the inventor of beer, and variously represented in the old traditions,[1] has the greatest popularity among all beer-drinking people. "No personage in Belgic tradition has been more recommended than King Gambrinus."[2] To this day, at Jena and other university towns, the students annually choose the one of their number who drinks the most beer for their "beer king," whom they induct into a chair placed under a picture of Gambrinus, and who henceforth becomes an authority in all matters relating to the consumption of beer. In all countries where the art of brewing is held in honor, the portrait of Gambrinus—sometimes a rough wood-cut rudely colored, sometimes a fine steel-engraving tastefully decorated—is hung by his devotees in every smoking room. The type is a Flemish cavalier of the Middle Ages, decorated with royal and ducal insignia, holding in his hand a glass of foaming beer.

During the present century, the manufacture and consumption of beer have been greatly extended, making it a large commodity in the commerce of the world. At the Vienna Exhibition, in connection with the samples of the "Wines of the World," the devotees of Gambrinus assembled samples of beers manufactured all over the world, which were subjected to the inspection of *connoisseurs* of the brewing art. The magnitude of the industry and the infatuation of the worshipers of Gambrinus impressed all observers. The brews of the world are not exempt from the crime of adulteration.[3]

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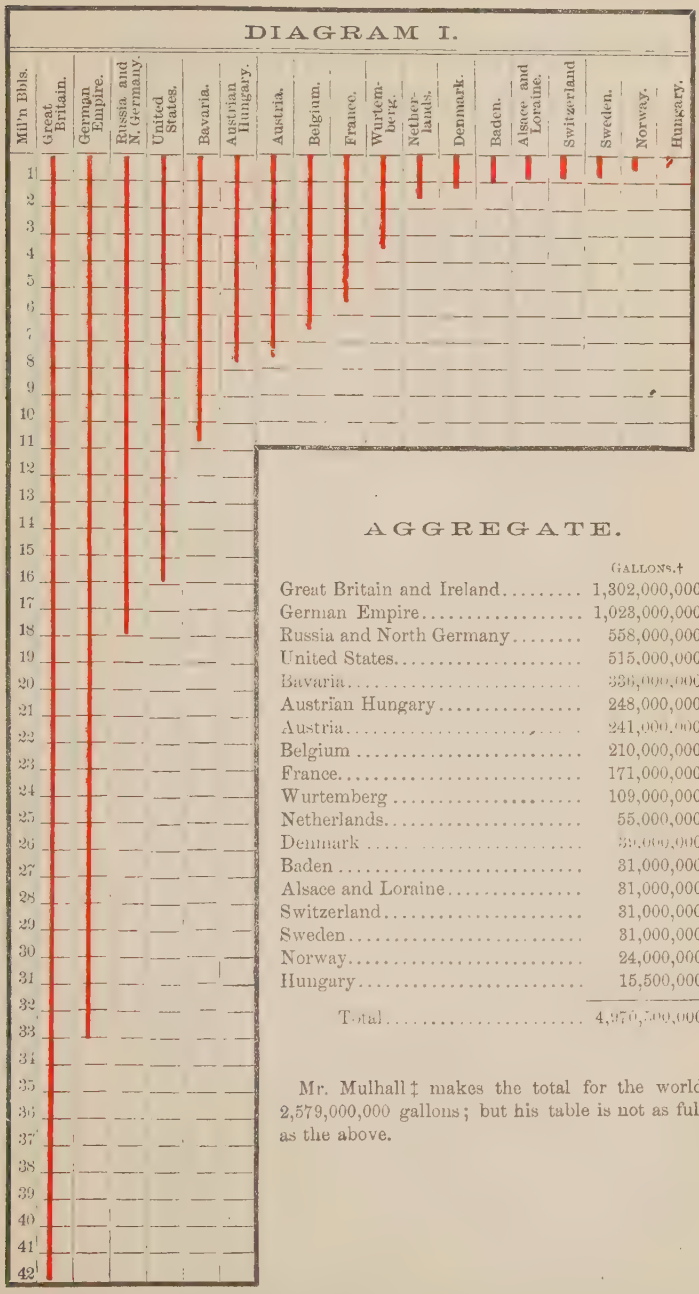
[1] An old tradition makes him the son of the German king, Maosus, and husband of Isis, the reputed founder of Cambrai, near Hamburg. It is absurdly stated, in the "Annales Bojorum," of Aventinus, that he lived about 1730 B. C., and was probably initiated into the mysteries of brewing by Osiris, to whom Diodorus of Sicily attributed its first invention. Tradition in Holstein makes him the son of a giant who passed over the sea on a sea-horse, to take possession of Flanders and Brabant. Another version makes Gambrinus only a corruption of Jean Primus Duke of Brabant, (1251–94,) who, to gain popularity, took an honorary title from the Guild of Brewers in Brussels. (See Larusse's "*Grand Dictionnaire Universal.*" Supplement.)

[2] Dr. Coremans, a learned Belgian.

[3] See chapter on the "Beer Invasion."

THE BREW OF THE WORLD.*

DIAGRAM I.



AGGREGATE.

	GALLONS.†
Great Britain and Ireland	1,302,000,000
German Empire	1,023,000,000
Russia and North Germany	558,000,000
United States	515,000,000
Bavaria	336,000,000
Austrian Hungary	248,000,000
Austria	241,000,000
Belgium	210,000,000
France	171,000,000
Wurtemberg	109,000,000
Netherlands	55,000,000
Denmark	39,000,000
Baden	31,000,000
Alsace and Loraine	31,000,000
Switzerland	31,000,000
Sweden	31,000,000
Norway	24,000,000
Hungary	15,500,000
Total	4,970,500,000

Mr. Mulhall‡ makes the total for the world 2,579,000,000 gallons; but his table is not as full as the above.

* For this diagram and the statistics the author is indebted to Wing's "Brewer's Hand-Book," 1882, page 35. Office of the "Western Brewer," New York City.

† Calculated at 31 gallons per barrel.

‡ "Progress of the World," London, 1880, pp. 18, 19.

PART II.

THE TEMPERANCE REFORMATION.

PERIOD I.

THE INCEPTION. 1785-1825.

IN THE UNITED STATES.

CHAPTER I.

SPORADIC MOVEMENTS.

HAVING traced the history of intemperance down through the ages to our times, we retrace our steps a little to notice the first beginnings of the Temperance Reformation, and to sketch its progress down to the end of the year 1882.

The accompanying picture fittingly represents the condition

of society when this reformation began. In the darkest periods of intemperance there were some who protested against the ruinous customs, and called for reform. But for long ages they were few, and far in advance of the average sentiments of their times. Like all other reforms starting up out of low moral conditions pervading all classes of society, the beginnings were small, feeble, and inconstant.

The first seed-sowing of the Temperance Reformation, which

has produced so abundant a harvest in our days, may be traced through isolated individual movements, during the dark and troublous periods of the last century. Modern Jonadabs and Rechabs rose up, emulating in purity of example and heroic virtue, their forerunners in ancient times.

"No more shall the sons of Rechab dwell
Alone in the Eastern clime,
But their fame shall arise, while his children tell
The deeds of the olden time.

"From the drifting sands and sungirt shores,
To the snows of our northern hills,
They have passed, and lo! their mighty breath
The wide earth round us fills.

"Three thousand years, and the sacred lights
Have died on Judah's hills,
And the tones that thrilled with love or mirth
Are hushed in death and still.

"But the sons of Rechab still are met,
As their fathers met of yore;
And the vow among them lingers yet,
To touch the wine no more."

Three notable men, Hons. Benjamin Franklin, John Adams, and General Israel Putnam, were redoubtable champions of reform.

Benjamin Franklin was a man of abstemious habits. While a journeyman printer in London he frequently protested against the drinking customs of his fellow-printers; and all through his after life, amid the allurements of exalted stations, even at the dissipated court of France, he maintained strict abstinence principles.

JOHN ADAMS.

We have already noticed "the elder Adams," of Braintree, Mass., just before the Revolution, raising his voice against the drinking customs of his times, and especially against the

tippling taverns which greatly abounded. Mr. Adams was not then far from twenty-five years old. He freely denounced the evil of intemperance, and exerted himself to reduce the number of the licensed houses. In his "Journal," June 4, 1761, he made a record which evinces the spirit of the man:

> Discharged my venom to Bill Veasey against the multitude, poverty, ill government, and ill effects of licensed houses, and the timorous temper, as well as the criminal design, of the select men who grant them approbation.

Mr. Adams' exertions against the granting of such numerous licenses were not without at least temporary good effects. At the town meeting in Braintree, March 18, 1761, it was voted, by a large majority, that there should be "no persons licensed in the town for retailing spirituous liquors, and that only three persons be approbated for inn-holders, suitably situated in each precinct." The cause assigned for this action was, "There is reason to apprehend that the present prevailing depravity of manners throughout the land in general, and in this town in particular, is, in a great measure, owing to the unnecessary increase of licensed houses." Mr. Adams also influenced the Court of Sessions to reduce the number of licensed houses elsewhere.

These good results, however, were only temporary. Fifty years later, in a letter to Dr. Benjamin Rush, alluding to these early efforts, he said: "I only acquired the reputation of a hypocrite and an ambitious demagogue by it. The number of licensed houses was soon reinstated; drams, grog, and sotting were not diminished, and remain to this day as deplorable as ever."

ISRAEL PUTNAM.

General Putnam, in Connecticut, was not less decided, as a letter addressed to the County Court will show:

> BROOKLYN, Feb. 18, 1782.
>
> GENTLEMEN: Being an enemy to idleness, dissipation, and intemperance, I would object against any measure that would be conducive thereto. The multiplying of public houses where the public good does not

require it has a direct tendency to ruin the morals of the youth, and promote idleness and intemperance among all ranks of people, especially as the grand object of the candidates for licenses is money, and when that is the case, men are not apt to be overtender of people's morals or purses. The authorities of this town, I think, have run into a great error in approbating an additional number of public houses, especially in this parish.

* * * * * * * * *

I am, with esteem, your honor's humble servant,

ISRAEL PUTNAM.

To the honorable County Court to be holden at Windham ye 19th inst.

THE FATHERS OF THE REVOLUTION,

so eminent for courage and wise foresight, while resisting the aggressions of a foreign foe, did not overlook the great enemy of intemperance within their own borders. As early as Feb. 27, 1774, the Continental Congress uttered its manifesto against the increasing evil of strong drink:

Resolved, That it be recommended to the several Legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented.

A close examination of this period affords no evidence that this action produced any salutary effect, except in a single instance. The Provincial Congress of New Hampshire, in August, 1775, passed a preamble and resolution, in which they deplored the great prevalence of intemperance, and recommended that the treats given to soldiers on muster days should be diminished, and that they be wholly discontinued on the days when the officers are elected.[1]

These recommendations produced but little impression upon the public mind. They were too superficial to restrain an evil which had become so thoroughly domesticated. It was too closely interwoven into the web of society to be easily eliminated; and, instead of a diminution, its sway and power were soon greatly increased. It was the period of the greatest moral darkness in the history of our country.

[1] "American Archives." By Peter Force. Fourth Series, vol. iii, p. 520.

CONGRESSIONAL DEBATE.

In the Congress in 1789 the question of taxing imports came up. The debate reflects the sentiments of some eminent men. Hon. Roger Sherman, of Connecticut, proposed a tax of fifteen cents per gallon on West India rum; Mr. Lawrence, of New York, feared that so high a duty would lead to smuggling, and consequent loss of revenue; Mr. Fitzsimmons, of Pennsylvania, thought there was "no object from which they could collect revenue more to be subjected to a high duty than ardent spirits of every kind, and if they could lay the duty so high as to lessen the consumption in any degree the better, for it is not an article of necessity, but of luxury, and a luxury of the most pernicious kind."

Mr. Madison, of Virginia, said: "I would tax this article with as high a duty as can be collected, and I am sure, if we judge from what we have heard and seen in the several parts of the Union, that it is the sense of the people of America that this article should have a duty imposed upon it weighty indeed."

In December, 1790, the College of Physicians of Philadelphia memorialized Congress on this subject, calling attention to "the pernicious effects of distilled liquors upon morals and manners," and in producing "a great portion of the most obstinate, painful, and mortal disorders which afflict the human body." They also "impair the faculties of the mind, and thereby tend to dishonor our character as a nation, and degrade our species as intelligent beings." They declared that "the habitual use of distilled spirits is wholly unnecessary." They then say:

> Your memorialists have beheld with regret the feeble influence of reason and religion in restraining the evils which they have enumerated. They center their hopes, therefore, of an effectual remedy of them in the wisdom and power of the Legislature of the United States; and in behalf of the interests of humanity, to which their profession is closely allied, they thus publicly entreat Congress, by their obligations, to protect the lives of their constituents, and by their regard to the character of our nation, and to the rank of our species in the scale of beings, to impose such heavy

duties upon all distilled spirits as shall be effectual to restrain their intemperate use in our country. Signed by order of the College,

JOHN REDMAN, *President.*

Attest, SAMUEL POWELL GRIFFITHS, *Secretary.*

PHILADELPHIA, *December* 27, 1790.

No one who reads the next chapter will fail to recognize the influence of the celebrated Dr. Benjamin Rush, of Philadelphia, in the foregoing memorial, and the action which led to it.

THE EARLY METHODISTS.

We have already noticed that Rev. John Wesley, as early as 1744, incorporated into the Rules of his Societies a prohibition against

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

This rule governed the first Methodists in this country from 1766 to 1784. At the latter date the Methodist Episcopal Church was organized in the United States.

In 1784 the General Conference adopted the foregoing rule of Mr. Wesley for the government of the whole Church. But, previous to this they had borne their testimony against this great evil. At a Conference held in 1780, they inquired:

Ques. 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice? *Ans.* Yes.

At a Conference held in 1783 they inquired:

Ques. 11. Should our friends be permitted to make spirituous liquors, sell, and drink them in drams? *Ans.* By no means; we think it wrong in its nature and consequences; and desire all our preachers to teach the people, by precept and example, to put away this evil.

Jesse Lee[1] says:

At that time it was but seldom known that a Methodist preacher drank spirituous liquors, unless in cases of extreme necessity.

[1] Lee's "History of the Methodists," p. 83.

Dr. Thomas Coke and Francis Asbury, the first Bishops of the Methodist Episcopal Church in America, in their "Notes on the Discipline," alluding to this rule, said:

> Far be it from us to wish or endeavor to intrude upon the proper religious or civil liberty of any of our people. But the retailing of spirituous liquors, and giving drams to customers when they call at the stores, are such prevalent customs at present, and are productive of so many evils, that we judge it our indispensable duty to form a regulation against them. The cause of God, which we prefer to every other consideration under heaven, absolutely requires us to step forth with humble boldness in this respect.

These notes were prepared at the suggestion of the General Conference of 1796, and received the sanction of the next General Conference of 1800. Thus it is seen that the founders of the Methodist Episcopal Church deservedly rank among the earliest movers in this great moral enterprise. And, as we progress, it will be seen that their sons have acquitted themselves in a manner worthy of their fathers.

THE FRIENDS.

The "Yearly Meeting" of the Friends, in New England, in 1784, incorporated into their discipline a special clause against the use of ardent spirits; and again, in 1788, they strengthened their previous action, and made it binding on all their members.

THE FIRST TEMPERANCE ASSOCIATION

in this country was formed in the early part of the year 1789, in the town of Litchfield, Conn. In the "Federal Herald,"[1] it is recorded that "upward of two hundred of the most respectable farmers in Litchfield County, Conn., have formed an association to encourage the disuse of spirituous liquors, and have determined not to use any kind of distilled spirits in doing their farming work the ensuing season." Whether this association had a Constitution and By-laws does not now appear;

[1] Vol. iii, No. 74, published at Lansingburg, N. Y., July 13, 1789.

but they had a temperance PLEDGE, thus recognizing a measure which has long been prominent in the Temperance Reformation. After a long preamble [1] setting forth the grounds of their action, stands the following pledge:

We do hereby associate and mutually agree, that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that, instead thereof, we will serve our workmen with wholesome food, and the common, simple drinks of our production. [Signed by Ephraim Kirby, Timothy Skinner, David Buel, and nearly two hundred others.]

Forty-four years afterward, ten of the original number were still living in Litchfield; and one of them, Mr. David Buel, was residing in Troy, N. Y., at the advanced age of ninety years, a zealous advocate of temperance.

This was the first voluntary association of individuals pledged to abstain from strong drink ever formed in this country. To the unfading glory of the farmers of Litchfield County let it ever be told. They were the first to originate and introduce into practice the principle of *a social covenant* to promote the disuse of ardent spirits. It was the first forthputting of a great organized movement against alcohol, which was destined to shake the land. But the time had not yet fully come, and years of delay intervened before the first permanent temperance society was formed. But the way was surely preparing.

INDIVIDUAL ACTION.

The following pledge,[2] written about this time, although not of a *social* character, is nevertheless worthy of notice, because of its striking peculiarities:

Whereas the subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintances, and finding there is no possibility of breaking off

[1] The original copy of the pledge was found in 1833, by Hon. Seth P. Beers, while administering upon the estate of Mr. Ephraim Kirby, of Litchfield, the first signer, and it was published in the "Litchfield Enquirer," Sept. 26, 1833.

[2] It was originally inserted in Hone's "Every-day Book" as an advertisement.

from the said practice but through the impossibility to find the liquor. he therefore begs and prays that no person will sell him for money, or on trust, any sort of spirituous liquors, as he will not in future pay for it, but will prosecute any one for an action of damage against the temporal and eternal interests of the public's humble, serious, and sober servant,

JAMES CHALMERS.

NASSAU, *June* 28, 1795.

Witness, WILLIAM ANDREWS.

This language is a solemn protest against seducing men from the paths of sobriety and virtue for the sake of filthy lucre. It is a prayer to Heaven, "Deliver us from evil"—a desperate attempt to rise above the powerful influence of physical appetites and social customs, which break over the barriers of moral and religious instruction. It is the voice of a struggling victim of intemperance crying to his fellows for deliverance. How many have felt the need of such aid! Out of this deep sense of the necessity of assistance in resisting an evil which had clothed itself with conventional sanctions for ages, and interwoven itself into all the net-work of society, temperance associations have arisen.

In 1797 the Presbyterian Synod of Pennsylvania enjoined its ministers to preach against the evil of intemperance and its causes.

In the year 1800 Micajah Pendleton, Esq., of Nelson County, Va., being deeply moved by the alarming effects of intemperance upon his contemporaries, came to the solemn determination that he would not be entangled with this evil. In this time of universal drinking he drew up a pledge of abstinence from alcoholic liquors, for his own personal benefit, and signed it. Mr. Pendleton was a private citizen, of good standing among his neighbors, although not a man of extensive influence; but he seems to have done what he could, by his individual efforts, to obtain the signatures of his acquaintances to the pledge. A large number of names were procured, although no society was organized. We are unable to give a copy of this pledge, but we are assured that it prohibited the use of all

alcoholic drinks whatever, including wine and cider, which he rejected, because they possess alcoholic properties. No other early reformer took such radical ground. He alone, at this period, anticipated and embodied in his pledge the riper developments of temperance sentiment in the later history of the cause. Mr. Pendleton lived to a very advanced age, and died Feb. 9, 1843, full of years and of honor. It is said of him that "he preserved his pledge with scrupulous fidelity throughout the long period that elapsed between his signature and his death. We can conceive of no sensation more gratifying than that with which he witnessed, in his declining years, the spread of that cause to which he had devoted the golden hours of his prime."

In the year 1805, an association of paper manufacturers in Philadelphia resolved to put forth every possible effort to "restrain and prohibit the use of ardent spirits in their respective mills."

THE FIRST TEMPERANCE SERMON[1] IN AMERICA,

so far as is now known, was preached in the year 1805, in the town of Washington, Conn., by Rev. Ebenezer Porter, pastor of the First Congregational Church. Mr. Porter was subsequently Professor of Sacred Rhetoric in Andover Theological Seminary, and at a still later period was for many years the President of that institution.

The text was Isa. v, 11: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." The sermon was

[1] The history of this discourse is stated in the following note, which appears at its commencement:

"In the winter of 1805, a transient man perished in the snow, with a bottle of liquor at his side, about a mile from the meeting-house in this place. In consequence of the reflections excited by that event, the following discourse was delivered to my people. About three years afterward, it was read as an occasional exercise at a ministers' meeting. In deference to the judgments of my brethren, after considerable delay, it is now given to the public."

WASHINGTON, CONN., Aug. 7, 1811.

an eloquent production, and was characterized by great boldness and energy. On the 16th page he says: "Probably this infant country has reached a maturity in this shameful vice which is without a parallel in the history of the world. Probably no nation, ancient or modern, in proportion to its whole population, ever had so many male and female drunkards as this. Certainly in no other have the means of intoxication been procured with so much facility and used with so little restraint by all sorts of people."

The sermon closes with the most pointed and rousing appeals to retailers, magistrates, parents, professors of religion, and the rising generation. In almost every respect, it is fully up to the standard of temperance discourses of the last forty years. Thus did this man of God, standing alone, faithfully warn the people against a great and popular evil. The sermon produced a deep impression on Mr. Porter's congregation, although no temperance association is known to have been organized. But several editions of it were subsequently published, and it became a valuable temperance document in the earlier history of this cause.

In 1811, a very pointed and powerful sermon on the subject of drunkenness was preached, on Long Island, by Rev. N. S. Prime, father of the present editor of the "New York Observer."

CHAPTER II.

THE TRUE INSTAURATOR.

HAVING traced the progress of intemperance to its culminating point in this country, and the sporadic outcroppings of the sentiment of abstinence during that dark period, the attention of the reader is now invited to the steps which led to the organization of the first permanent moral movements for the removal of this great evil. Patient research has rewarded the endeavor to trace the distinct line of this reform to its prophet and instaurator. All great reforms have their origin in bold, struggling, isolated efforts of individual minds. The first temperance society was not organized until 1808. Prior to that time, for twenty years and more, there were many struggles toward that end; but there is one name that towers above all others, and to whom the organized movements of the later dates may be distinctly traced.

It is but just to the memory of a great and good man, a man of superior scientific attainments, of patient, philosophic research, of rare progressive spirit, a zealous reformer, and a devout Christian, to say that this great movement is indebted for its origin to

DR. BENJAMIN RUSH, OF PHILADELPHIA.

Other men had inculcated temperance, both by precept and example, standing as lights in dark ages; but Dr. Rush resolutely undertook, by extensive efforts, long persevered in, amid the arduous duties of his profession, to withstand this great and desolating evil, both through the press, and by personal influence with the leading men of his time. His antecedents indicate that he was a fit man for such a work. As early as 1774, when a member of the Provincial Assembly of Pennsylvania, he moved the first resolutions in favor of our

national independence; and, on the 23d of June, 1776, when a member of the Continental Congress, he was appointed the Chairman of the Committee on Independence. Such a spirit was not to be appalled in view of the antiquity and magnitude of this terrible scourge.

Two things led to his efforts in this direction—his own observation in a very extensive practice as a physician, and his frequent association with the early Methodist itinerants, Asbury, Dr. Coke, etc., whose societies had been, from the beginning, strictly temperate, excluding those who used ardent spirits as a beverage.

It was, to a considerable extent, through the influence of these men, although he was greatly in debt to his Quaker origin, and the temperance principles for which that excellent people have long been noted, that Dr. Rush put forth his earliest efforts against intemperance. It is well known that his house in Philadelphia was a constant home for the early itinerants, toward whom he was very strongly inclined. Dr. Coke and Bishops Asbury, Whatcoat, and M'Kendree often enjoyed the hospitality of his house; and it is related that on one occasion, when Bishop Asbury passed the night with him, being ill, on retiring to bed he was recommended by Dr. Rush to take a dram of spirituous liquor, and that the Bishop was so strict in his views that, notwithstanding it was prescribed by an eminent physician, he declined to use it. Frequent intercourse with such men deepened and intensified his temperance convictions, and prepared him for the leading part which he was about to perform in this great moral reform. And how fitting that Dr. Rush, who, while a member of the Provisional Assembly of Pennsylvania, had moved the first resolution in favor of our national independence, should be the prime mover in the great temperance enterprise. In another place we shall show that his celebrated "Essay on the Effects of Ardent Spirits upon the Human Constitution" gave birth to the first temperance organization.

All previous testimonies were without much apparent fruit.

The seed which had thus been scattered slumbered long in the soil, waiting for more active and genial influences to cause it to germinate and grow. But that quickening influence was soon to be felt, and a glorious harvest was about to be realized. The Old World had developed the evil; but the New World was to originate a movement for its removal. Unlike the order of nature, the Star of Temperance was to arise in the West, and send its inspiring rays of hope and cheer toward the East. Let us trace its progress as it rises among the mists and gloom, until it shall reach the zenith of its power and glory.

As early as 1785–1787, Dr. Rush published, in the papers of that day, a series of articles on "The Effects of Ardent Spirits on the Human Mind and Body." They attracted considerable attention, and exerted a manifest influence for good; so that, according to Hildreth, (vol. iv, p. 69,) at the celebration of the adoption of the Federal Constitution, in Philadelphia, July 4, 1787, ardent liquors were excluded from the entertainment, American beer and cider being the only liquors used. Nor was this all. He made earnest and repeated efforts, with the leading official ministers and ecclesiastical bodies of that day, to influence them to proper action toward reform, and we find him corresponding with "the elder Adams," of Massachusetts, and Rev. Dr. Belknap, of New Hampshire, on this subject. The following extract from an original autograph letter[1] from Dr. Rush to Dr. Belknap will show, in his own words, the depth of his interest in this subject, and also present some other interesting facts:

Mr. Hall, the printer, has neglected to republish the "Essay upon Spirits," probably from an opinion that it is less necessary than formerly. Much less rum will be used this year than last in the adjoining States of New Jersey, Delaware, and Maryland. From the influence of the Quakers and Methodists in checking this evil, I am disposed to believe that the business must be affected finally by religion alone. Human

[1] Dated July 13, 1789, in the possession of the New England Historical Society, Boston.

reason has been employed in vain, and the conduct of New England in Congress has furnished us with a melancholy proof that we have nothing to hope from the influence of *law* in making men wise and sober. Let these considerations lead us to address the heads and governing bodies of all the Churches in America upon the subject. I have borne a testimony (by particular desire) at a Methodist Conference against the use of ardent spirits, and I hope with effect. I have likewise written to the Roman Catholic Bishop of Maryland, to set an association on foot against them in his society. I have repeatedly insisted upon a public testimony being published against them by the Presbyterian Synod of this city, and have suggested to our good Bishop White the necessity of the Episcopal Church not standing neutral in this interesting business. Go thou, my friend, and in your circle of influence or acquaintance, "Do likewise."

In the "Life of Rev. Jesse Lee,"[1] who was a conspicuous actor in Methodist history at that time, and its first American historian, we find the following allusion to the visit of Dr. Rush to the Methodist Conference in 1788:

The celebrated Dr. Rush visited it, and delivered an earnest and animated address on the use of ardent spirits, taking the broad ground then so strongly occupied by the Conference, and since so signally taken and maintained by the temperance reformation. . . . He insisted that allowable cases requiring their use were very few, and seldom occurring, and, when necessary, but very little ought, in any case, to be used; and he besought the Conference to use their influence to stop the use, as well the abuse, of ardent spirits.

The neglect of "Mr. Hall, the printer," referred to in his letter to Dr. Belknap, was to publish his "Essay upon Spirits" in the first edition of his collected works, which were issued early in 1789. But it appears, from Hildreth, that it was *re*-published in the latter part of that year "in almost all the American papers." It appeared in 1794 in the form of a tract. In several editions of his "works" it was published; and in 1804, and for many years afterward, it was repeatedly issued in a tract of thirty-six closely printed pages. It was extensively circulated, being read by tens of thousands of people, and was the great temperance document of that early

[1] P. 211.

period, carrying an influence of great weight, as the testimony of one who stood at the head of the medical profession in this country. But it is not to be supposed that his views come up to our present standard, although he was in advance of his age. His efforts were directed against *ardent* or *distilled* spirits exclusively, still allowing the use of wine and cider. The tract was of no tame or doubtful character, but positive, very decided, and ardent.

The following extract will show its spirit. He says:

Were it possible for me to speak with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, which bound the territory of the United States, I would say, "Friends and fellow citizens! avoid the habitual use of those seducing liquors."

* * * * * * * * *

Ministers of the Gospel of every denomination in the United States! aid me with all the weight and usefulness of your sacred office, to save our fellow-men from being destroyed by the great destroyer of their lives and souls.

* * * * * * * * *

The loss of 4,000 American citizens by yellow fever, in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits?

He deplores the possibility that

our country may be governed by men chosen by intemperate and corrupted voters. From such legislators the republic would soon be in danger.

To avert this evil, let good men of every class unite and besiege the General and State governments with petitions to limit the number of taverns—to impose heavy duties upon ardent spirits—to inflict a mark of disgrace or temporary abridgment of some civil right upon every man convicted of drunkenness; and finally to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice.

To aid the operation of these laws would it not be extremely useful for the rulers of the different denominations of Christian Churches to unite, and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction? The Methodists and Society of Friends have,

for some time past, viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example.

This essay also contained the following:

MORAL AND PHYSICAL THERMOMETER OF INTEMPERANCE.

Scale from Zero, showing the progress downward.

ZERO.	DRINKS.	VICES.	DISEASES.	PUNISHMENTS
0				
10	Punch.	Idleness, Gaming.	Sickness.	Debt.
20	Toddy and Egg Rum.	Peevishness.	Tremors of the hands in morning, puking.	Jail.
30	Grog, Brandy and Water.	Quarreling, Fighting.	Bloatedness.	Black eyes and rags.
40	Flip and Shrub.	Horse-racing.	Inflamed eyes, red nose and face.	Hospital or poor-house.
50	Bitters infused in Spirits and Cordials.	Lying and Swearing.	Sore and swelled legs, jaundice.	Bridewell.
60	Drams of Gin, Brandy, and Rum in the morning.	Stealing and Swindling.	Pains in the hands, burning in the hands and feet.	State-prison.
70	The same, morning and evening.	Perjury.	Dropsy, epilepsy, melancholy, palsy, apoplexy.	State-prison for life.
	The same, during day and night.	Burglary, Murder.	Madness and Despair.	Gallows.

Such was the first seed-sowing in the great temperance enterprise. Much of it fell into good ground, and, nurtured by Christian influence, sprung up and produced an abundant

harvest of good. We shall observe its growth—the germ, the blade, the ear, and the full corn in the ear.

The relation of Dr. Rush toward the later laborers in this department of benevolent effort was similar to that sustained by John Wickliffe to Luther, Flavel, and Zwingle in the reformation of the sixteenth century. His efforts were well adapted to influence the more intelligent minds of every community; and, during the twenty-five years following the first publication of his tracts in all the leading papers of America, there were manifested, in localities widely separated, developments of a temperance sentiment more or less vague, indefinite and imperfect, it is true, but each of them looking toward organization for systematic and combined action against the prevalent evil of intemperance.

CHAPTER III.

OTHER EARLY AGITATORS.

LYMAN BEECHER.

IN the list of noble men who have labored in the cause of temperance, none deservedly stand more prominent than Rev. Lyman Beecher, D.D. His six discourses on intemperance, delivered in Litchfield, Conn., in 1825, have had a wide circulation, not only in our own land, but also in many other countries. But this was by no means the beginning of his efforts in this reform. About seventeen years before, in 1808, while he was settled at East Hampton, Long Island, his spirit was powerfully stirred by the twofold influence of his own observations and the reading of Dr. Rush's essay on the "Effects of Ardent Spirits," etc. In his Autobiography[1] he relates his first mental awakenings on this subject in the following words:

There were some Indians in my parish, of the Montauk tribe, though not belonging to my congregation. They had missionaries among them, who were supplied from New England. I used to go, however, twice a year at least, and preach to them. I was acquainted with a number of pious ones, chiefly women, about a dozen at first. They made baskets, brooms, and such things. But they were a wretched set, on the whole, just like other tribes, running out by being cheated and abused. My spirit was greatly stirred by the treatment of these Indians by some unprincipled persons, especially their selling them rum. There was a grog-seller in our neighborhood who drank himself and corrupted others. He always kept his jug under the bed, to drink in the night, till he was choked off by death. He would go down with his barrel of whisky in a wagon to the Indians and get them tipsy, and bring them in debt; he would get all their corn, and bring it back in his wagon; in fact, he stripped them. Then, in winter, they must come up twenty miles, buy

[1] Autobiography, vol. i, p. 176.

their own corn, and pack it home on their shoulders, or starve. O, it was horrible, horrible! It burned and burned in my mind; and I swore a deep oath to God that it shouldn't be so.

H. B. S. "Father, you began to be a reformer in those days."

I didn't set up for a reformer any more than this: when I saw a rattlesnake in my path I would smite it. I talked to my deacons about it, and with my people, and roused public feeling. I had read Rush on Intemperance, and the "Christian Observer" contained accounts of efforts in London to repress immorality, drunkenness, and Sabbath-breaking. All these fermented in my mind; and, while I was at East Hampton, I blocked out and preached a sermon, that I afterward re-wrote and published, on a reformation of morals. That is the way that sermon came to be written.

What further efforts Mr. Beecher put forth in East Hampton, and what effects followed, is not now known. Very soon after, in the spring of 1810, he removed and settled in Litchfield, Conn., where, in his intercourse with his brethren in the ministry at ordinations and other gatherings, his mind was still more powerfully stirred upon this subject. We have already noticed that the use of alcoholic liquors was as common in those days with the clergy as with the people.

Such were the convicting processes through which this great and energetic mind passed, in its preparation for the bold and resolute part which it was about to take, in one of the most difficult and important departments of Christian philanthropy in modern times. We shall soon hear from him again, and in a way that will stir the hearts of men to action.

CO-LABORERS.

In the year 1810, Rev. Heman Humphrey, D.D., then pastor of a Church in Fairfield, Conn., afterward for twenty-two years President of Amherst College, preached a series of six sermons on intemperance. This was probably the first *series* of temperance sermons ever preached. Mr. Humphrey became a prominent temperance reformer.

In the year 1810, the first year of his editorship of the

"Panoplist," Jeremiah Evarts, Esq.,[1] began to direct public attention to the great evil of intemperance. The "Panoplist" for October of that year contained an article from his pen, entitled "Arithmetic Applied to Moral Purposes," which developed the principle of ten thousand essays on this subject.[2] He subsequently wrote many other articles.

November 5, 1811, Rev. Nathaniel S. Prime, father of Rev. Dr. S. Irenæus Prime, editor of the "New York Observer," preached, before the Presbytery of Long Island, a temperance sermon on the text, "*Who hath woe? : . . They that tarry long at the wine.*" It contained the staple arguments more recently in use, met objections, and closed with appeals calling his brethren to action. The Presbytery requested the sermon for publication, and adopted a resolution recommending their people to refrain from offering ardent spirits or wine as an act of hospitality. The Church of which Mr. Prime was pastor, at Freshponds, adopted a similar resolution, and a marked change was effected in the habits of the community. In 1812, Mr. Prime removed from Long Island, and in 1813 was settled in Cambridge, Washington Co., N. Y., where he organized the farmers of his congregation into a temperance society. Mr. Prime, therefore, deserves to be ranked among the temperance pioneers of the United States.

Rev. Calvin Chapin, D.D., of Rocky Hill., Conn., as early as 1812, adopted the principle of total abstinence from ardent spirits (distilled liquors) as the only cure for intemperance. In 1826, he published a series of articles in the "Connecticut Observer," in which he advocated this doctrine. Rev. Roswell R. Swan, of Norwalk, Conn., was another early advocate of temperance. The report of the Secretary of the Treasury of the United States, in 1812, closed with an earnest appeal to ministers of the Gospel and others to put forth active practical efforts for the suppression of intemperance.

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[1] Father of Hon. William M. Evarts, Esq.

[2] "Life of Jeremiah Evarts, Esq.," p. 75.

Rev. Mr. Weems, Washington's biographer, was another early laborer in the cause of temperance. A temperance pamphlet, by Mr. Weems, written in 1812, bears the following quaint and curious title:

"THE DRUNKARD'S LOOKING-GLASS, Reflecting a Faithful Likeness of the Drunkard in Sundry very Interesting Attitudes: With Lively Representations of the Many Strange Capers which he Cuts at Different Stages of his Disease. At first, When he has 'a Drop in his Eye;' second, When he is 'Half Slewed;' third, When he is getting 'a Little on the Staggers or so;' And fourth and fifth, and so on, Till he is 'Quite Capsized,' or 'Snug under the Table with the Dogs,' and can Stick to the Floor without holding on."[1]

The low and imperfect standard of temperance ideas current in those times will be seen from the following extract from this pamphlet, giving *six* "*Golden Receipts against Drunkenness.*"

1. "Drink no longer water, but use a little wine for thy stomach's sake." Also cider, ale, beer, etc.

2. Never fight duels. Nine times in ten the memory of the murdered drives the murderer to the bottle.

3. Never marry but for love. Hatred is repellant; and the husband saunters to the tavern.

4. Provide against old bachelorism. Age wants comfort, and a good wife is the second best in the universe.

5. Never stand surety for a sum that would embarrass you. And, if you want, suffer a little rather than borrow, and starve than not pay; for debts and dues have filled the world with sots.

6. Hot coffee in the morning is a good cure for dram-craving. And a civic crown to him who will set the fashion of coffee at dinner.

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[1] By Mason L. Weems, author of the "Life of Washington," Rector of Gen. Washington's Parish. Philadelphia, 1812.

CHAPTER IV.

THE FIRST TEMPERANCE SOCIETY.

THE first society with a *Constitution* and *By-laws*, organized for the specific purpose of promoting temperance, was formed in the year 1808, in the town of Moreau, Saratoga Co., N. Y., in the vicinity of the villages of Fort Edward, Sandy Hill, and Glenn's Falls. The honor of taking the lead in this enterprise belongs to Dr. Billy J. Clark, a young and an intrepid physician of that town, whose professional attainments qualified him to know, and whose practice afforded him an opportunity to see, the pernicious effects of the prevailing evils of intemperance. He had read Dr. Rush's essay on "The Effects of Ardent Spirits," and advocated the necessity of reform. The desolating effects were fearful to witness, and Dr. Clark, alarmed at what he daily saw, deeply pondered the anxious inquiry, What can be done to stay this terrible scourge? It was not long before his active and practical mind developed a plan, which has since been adopted and worked with great success all over our land. He conceived the idea of a temperance organization, which should involve both *a social compact* and *a moral covenant*. Before entering upon the work, however, he resolved to have an interview with his minister, Rev. Lebbeus Armstrong, pastor of the First Congregational Church in Moreau, and seek his counsel and assistance.

In a dark, cloudy evening in the month of March, in the breaking up of winter, after riding about three miles on horseback through deep clayey mud, Dr. Clark appeared at the house of his pastor. It is said that, on entering the house, before taking his seat, so deeply was his mind agitated with the object of his mission, he abruptly broke out in these earnest words: "Mr. Armstrong, I have come to see you on important

business." Then, lifting up both hands, he exclaimed, "We shall all become a community of drunkards in this town, unless something is done to arrest the progress of intemperance!" After such an introduction he proceeded to develop the plan which he had been revolving in his mind. Mr. Armstrong heartily responded to it, and before they separated they agreed to meet at the house of Mr. Peter L. Manney for further consultation. Here the necessary preliminary arrangements were carefully made.

On the 30th of April, 1808, the inhabitants of Moreau and Northumberland, N. Y., assembled in a school-house near the residence of Dr. Clark, to form the first temperance society in the world. The society was organized by the adoption of a Constitution and By-laws, which were ratified by the signatures of forty-three male members, mostly farmers of the above-mentioned towns, and an election of a board of officers. Col. Sydney Berry, formerly of New Jersey, but at that time an ex-judge of the County of Saratoga, was elected the first president of the society.

The Constitution had some peculiarities worthy of special notice. At the head of this document stands the following appropriate motto, the selection of which indicates the profoundness of their views. It was taken from Paley's "Moral Philosophy:"

I own myself a friend to the laying down rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. The stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who wou'd not easily be brought to exercise the same modification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity.

Art. IV. No member shall drink rum, gin, whisky, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease; also, excepting wine at public dinners, under a penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance.

Sec. 2. No member shall be intoxicated, under a penalty of fifty cents.

Sec. 3. No member shall offer any of said liquors to any other member, or urge other persons to drink thereof, under a penalty of twenty-five cents for each offense.

Art. XI. It shall be the duty of each member to accuse any other member of a breach of any regulation contained in Art. IV, and the mode of accusative process and trial shall be regulated by a By-law.

Among other officers of this society, we notice a librarian, a deputy librarian, and seven trustees; from which we infer that it was intended to furnish the means of intellectual and moral improvement to its members; and, also, to aid them in their efforts to recover themselves from habits of dissipation, by affording entertainment for their leisure hours, which, in many cases, had been spent in bar-rooms and other places, amid temptations to evil. This feature of this society is certainly a mark of great wisdom. The Constitution made provision for an annual meeting, and also for three quarterly meetings.

The first quarterly meeting of this society was held August 25, 1808, Rev. Mr. Armstrong delivering the address, a copy of which in full may be found in his "Memoirs of the Temperance Reformation," to which book the writer is indebted for some of these facts. A few extracts from this address will be given for the purpose of showing the spirit with which these good men entered upon their work. He says:

The formation of this Union Temperance Society, in its present state, is without a precedent and without a rival! It is the only institution of the kind now extant, within the limits of our knowledge. The institution is now upon the stage, for the investigation of all who wish to become acquainted with it; and its virtual language to the community is, examine for yourselves, and see whether it is worthy of your attention and patronage, or whether it merits your disapprobation and deserved odium.

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The formation of this society has excited the attention of curious inquirers, the result of which has already been a diversity of opinions relative to its effects upon the conduct of its adherents. Some view it as a deprivation of the liberties peculiar to the appetite, and as an infringement upon the natural rights of man; while others turn the whole subject into ridicule, and make sport of an institution which inculcates reasonable restraint.

* * * * * * * * *

In my view of things, the basis on which the institution under consideration is founded, is a conviction of the unhappy consequences resulting to society from the *prevalent*, and in many instances the intemperate, use of spirituous liquors. To remedy this long-established and deeply-rooted evil; to eradicate it from society; to render it odious and detestable; and to substitute temperance, sobriety, and virtue in its room, are the professed objects of this institution. To what degree these objects will be attainable, or what will be their utility and effect upon the respective members of the society, or the community at large, time alone can determine.

He then proceeded to vindicate the object of the society:

First, from a consideration of the unhappy consequences resulting to individuals and to society at large, from the intemperate use of spirituous liquors; and, secondly, from the happy consequences resulting from a life of temperance and sobriety.

Such was the character of the first address delivered before the first temperance society in the world.

The first annual meeting of this society was held at the regular time, and was opened by prayer and the usual ceremonies. All the members present were required to state the results of their experience and observations during the year. In the course of the meeting Capt. Isaac B. Payne, an extensive farmer and lumber dealer, arose, and addressed the society as follows:

Mr. PRESIDENT: During a series of years past, before signing the temperance pledge, I have uniformly made it a rule, annually, to purchase a hogshead of rum for the year's consumption, among laborers on the farm and business of lumber. Sometimes, before the year came round, the hogshead would be emptied of its contents, and a few gallons more would be required for necessary use. At other times, the year would come round and find a few gallons in the hogshead; so that, on an average, a *hogshead of rum each year* has been consumed in my *business* concerns, to say nothing of wines, cordials, and other liquors consumed by the family, their parties and visiting friends.

After signing the temperance pledge a year ago, instead of a hogshead, I purchased a *five-gallon keg of rum* for my whole business concerns, both of farming and lumber. And my reason for doing this was, because my business required a few excellent laborers, not one of whose help I could obtain without some liquor. During the past year I have exerted the

best influence in my power to reduce the quantity of liquor required by them to the lowest mark possible. This morning I examined my keg of liquor, and, as nearly as I could judge without accurate measurement, the keg was half full. We have abandoned *all kinds of liquor* in the family, as a beverage, and the difference of the quantity used among the laborers the year past has been reduced from a hogshead to the *half of a five-gallon keg of rum*, and my business was never better performed, nor to greater satisfaction.

It is worthy of notice, that very early in the history of this society, John Murray, Esq., of New York city, and Dr. Benjamin Rush, of Philadelphia, were elected honorary members. To Mr. Murray they had been brought under great obligations, by many encouraging words and valuable donations; and to the writings of Dr. Rush, they owed their first awakening to this great work.

Esek Cowan, Esq., is another name which deserves honorable mention in connection with this infant organization. He was one of its first and most active members. Mr. Cowan was then a young lawyer in the village of Moreau, but has since been more extensively known as Judge Cowan, and as the author of an able treatise on law, which was for a long time in common use among lawyers and magistrates of all classes in that State. Judge Cowan was long and prominently known as an active temperance man, being in 1829 president of the Saratoga County Temperance Society.

With this honorable triad, Clark, Cowan and Armstrong—a physician, an attorney, and a clergyman—commenced this great reform, which was about to open a new department of philanthropy, and inaugurate a more brilliant era in the history of the race. In the organization of this society we see the Temperance Reform originating from convictions formed in the mind of a physician, from the effects of ardent spirits on man's physical constitution; in the mind of a lawyer, from their effects on human society; and in the mind of a clergyman, from their effects on man's moral and religious interests.

Under the leadership of such minds this society gradually extended its influence, gathering and compiling facts and

statistics; and after two years they sent out over one thousand circulars, not only in this country, but also in Europe, giving an account of its origin and progress, and exhorting others to engage in similar labors. As the result of these exertions, another society with similar designs was organized in 1809, in the towns of Greenfield and Milton, in the same county.

We regret that we are unable to trace the subsequent history of these societies. It is impossible, at this date, to obtain further information concerning them. Rev. Mr. Armstrong, in his sketch of the Temperance Reformation, gives only one other brief item of the society at Moreau. He says: "That little feeble band of temperance brethren, holding their quarterly and annual meetings in a country district school-house, from April, 1808, onward for several years, without the presence of a single female, were made the song of the drunkard, and ridiculed by the scoffs of the intemperate world." But this is the last item of historical data now extant of this society. How long they continued to exist cannot, therefore, now be told. Rev. Mr. Armstrong died in 1860. In the first "Annual Report of the New York State Temperance Society," in 1830, we find a report from the Saratoga County Society, which was organized in 1829, with Esek Cowan, Esq., president. A society of sixty members was reported from Greenfield and Milton, which, it is said, "was formed in April last," from which we infer that the original society, organized in 1809, had ceased to exist. No society was reported that year from Moreau and Northumberland; but the next year (1831) a "Young Men's Temperance Society," of one hundred and two members, was reported from these towns. It must be, then, that both of those early societies had become defunct. But their influence and example still lived; and the good seed, cast upon the waters, was destined, under the watchful eye and fostering care of Providence, to spring up and produce an abundant harvest.

CHAPTER V.

EARLY ECCLESIASTICAL ACTION.

IN a previous chapter it was shown that, at the commencement of the present century, the United States had reached the utmost limits of dissipation. Demoralization, physical, economical, moral, and religious, was every-where to be seen. But those who had not been drawn into the whirlpool of dissipation were beginning to inquire, What can be done to arrest and turn back this tide of evil? The religious teachers and pastors of the land began to perceive that such a state of things was a powerful obstacle in the way of the progress of their work. Hence we find many of them filled with deep concern for the welfare of their flocks, pondering seriously and anxiously upon this momentous subject.

At the session of the *General Assembly of the Presbyterian Church* in Philadelphia, May 16, 1811, the report on the state of religion deplored the alarming prevalence of intemperance in the following words:

> We are ashamed but constrained to say that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even among some of the visible members of the household of faith. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves, by the gratification of appetite, to a level with the beasts that perish!

At the same session, two years before his death, Dr. Rush presented to the General Assembly one thousand copies of his essay on the "Effects of Ardent Spirits" for general distribution, accompanying the donation with a letter, urging them, as he had repeatedly done before, to take some decisive action on

this question. A committee was appointed, who favorably considered the subject, and reported the following resolution:

Resolved, That Rev. Drs. Miller, Milledoller, Romeyn, and Rev. Messrs. James Richards, M'Neice, E. S. Ely, Gardner Spring, Dr. John, R. B. Rogers, Col. Henry Rutgers, and Mr. Davie Bethune, be a committee to endeavor to devise measures, which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors; and that this committee be authorized to correspond and act in concert with any persons who may be appointed or associated for a similar purpose, and report to the next Assembly.

This action of so influential a body of ministers awakened considerable attention. But there were other causes in the circumstances of those times which conspired to deepen the impression. The year 1811 was one of deep and painful anxiety to the American people. Difficulties had long existed between our government and Great Britain, which, it was evident, must result in war; and the people were preparing for such an event. The public mind was sad and gloomy; and it seemed as though strange phenomena of nature conspired with the circumstances of the nation to deepen the gathering shadows of despondency, and to prompt serious reflection and inquiry. An earthquake extending across the land, a portentous comet of unusual size hanging athwart the heavens, a long drought, an unnatural summer extending far into autumn, with national complications and embarrassments, all contributed to make this period exceedingly dark. Any serious subject presented at such a time would engage the public attention, and especially a subject which opened all eyes to the consideration of so great and manifest a departure from virtue and religion.

It was at such a time that the General Assembly set in motion a ball, whose onward progress was destined never to cease. The nail was at last "driven in a sure place." The result of

this action can be traced, through certain and definite links, to the present time. There now exists, in the State of Massachusetts, an incorporated temperance society, which, it will be seen as we progress, was organized as one of the direct and immediate results of this movement in the leading religious body of the land, namely, the "Massachusetts Society for the Suppression of Intemperance." All other later temperance movements may be clearly traced, link by link, to the movement of Dr. Rush.

This action of the Presbyterian General Assembly was immediately brought before other ecclesiastical bodies in different parts of the country, awakening favorable responses. At the meeting of the *General Association of Connecticut*, which was held on the third Tuesday of June, 1811, at Farmington, the resolution of the General Assembly was read, and a committee, consisting of Rev. Messrs. Nathan Perkins, D.D., Abel Flint, Andrew Yates, Hon. Jonathan Brace, Hon. Theodore Dwight, and Ichabod L. Skinner, Esq., was appointed, "to correspond and act in concert with that body, or with any persons who may be appointed, or associated, for the purpose of devising measures which may have influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors."

A week later, on the fourth Wednesday of June, 1811, the *General Association of Massachusetts* met at Salem. Rev. Messrs. Wm. Latta, Wm. Neill, and Gardner Spring, delegates from the General Assembly of the Presbyterian Church, were in attendance, as they had been during the previous week, at the session of the General Association of Connecticut, and presented the action of the General Assembly at Philadelphia upon temperance for their consideration. On the 26th of June the Association responded by appointing Rev. Samuel Worcester, D.D., of Salem, Rev. Jedediah Morse, D.D., Rev. Abiel Abbott, Rev. Benjamin Wadsworth, Reuben D. Mussey, M.D., Wm. Thurston, Esq., Joseph Torrey, Esq., and Jeremiah

Evarts, Esq., a committee to co-operate with the committees of the two before-mentioned bodies.

The *General Association of New Hampshire* met at Dunbarton September 17, 1811, and in the course of their session they appointed a committee to act in concert with the committees just referred to, consisting of Rev. Seth Payson, D.D., Hon. Thomas W. Thompson, Dr. George Farrar, Rev. Pearson Thurston, Wm. H. Woodward, Esq., and Rev. Asa M'Farland.

The *General Convention of Vermont* took similar action about this time. The Synod of *New Jersey* and *New York*, in October of the same year, in their Pastoral Address, deplored the great evil of intemperance, and warned their people against it. And the Presbytery of *Suffolk, Long Island*, during the same month, resolved that, in future, "no ardent spirits, nor wine, shall constitute any part of our entertainments at any of our public meetings;" and it was also recommended to the members of their Churches "not to treat each other, as a part of hospitality, in friendly visits."

"Ministers of the Gospel began, for the first time, to take decided steps for the propagation of a doctrine which, in despair of its success, many of them, though willing, had hitherto neglected. Several of them pushing the reform further in their own families than the novelty of the experiment yet allowed them to do in public, commenced at once the practice of total abstinence in their own households."

Such were the preparatory steps taken by these ecclesiastical bodies in this new enterprise. The most rapid progress was made in Connecticut, under the powerful leadership of Rev. Lyman Beecher; nevertheless, the most *permanent* results were realized in Massachusetts.

At the session of the General Assembly of the Presbyterian Church, in May, 1812, the committee appointed the previous year reported, recommending that all the ministers deliver frequent discourses "on the sin and mischief of intemperate drinking;" that "all Church sessions" endeavor "by private warn-

ing and remonstrance," and by "public censures," "to purge the Church of a sin so enormous" and so "disgraceful to the Christian name;" that "temperance addresses, sermons, tracts, and other printed compositions on this subject" "be diffused as extensively as possible;" and that "the officers and members of the Church take means to effectually reduce the number of taverns and other places for vending liquors."

THE GENERAL ASSOCIATION OF CONNECTICUT IN 1812

met in the town of Sharon, and the committee, appointed the previous year to consider what could be done to abolish the evil of intemperance, reported that they "had attended to the subject committed to their consideration, but that intemperance had been for some time increasing in the most alarming manner, and that, after the most faithful and prayerful inquiry, they were obliged to confess that they did not perceive that any thing could be done." Rev. Lyman Beecher, who was a member of the Association, says: "*The blood started through my heart when I heard this, and I rose instanter*, and moved that a committee of three be appointed immediately to report at this meeting the ways and means of arresting the tide of intemperance. The committee was named and appointed. I was chairman, and, on the following day, brought in a report, the most important paper that I ever wrote."

This was a document of great ability, and strikingly exhibits the peculiar force of character for which Dr. Beecher was distinguished.

It recommended that all the ministers should preach on the subject of intemperance; that ardent spirits be dispensed with at ecclesiastical gatherings; that Church members abstain from selling or drinking intoxicating liquors; that parents exclude ardent spirits from their families, and admonish their children against them; that farmers, mechanics, and manufacturers substitute other palatable drinks for their laborers; that temperance literature be prepared and circulated; and that *voluntary*

associations be organized for the promotion of morals. The report enforced these measures by powerful appeals.[1]

This exceedingly interesting and able report was thoroughly discussed, and immediately adopted by the Association, and it was voted that one thousand copies of it be printed for general circulation. Great zeal and earnestness were manifested in the work. Rev. Messrs. Lyman Beecher, Aaron Dutton, and Nathan Perkins, D.D., were appointed a Committee of Correspondence on the subject of preventing the intemperate use of ardent spirits.

While such efforts were put forth to advance the work of this reform in these denominations, in the Methodist Episcopal Church there were evidences of a decline from the high position it held twenty or thirty years before. In the General Conference of 1812 there was a manifest disinclination among the preachers to touch the evil of intemperance. The Church was oppressed within and without, the liquor traffic harassing and retarding it. One of the foremost opponents of the drink evil was Rev. James Axley. His sermons against it were proverbial. Where he labored, in the South and West, he saw that whisky was the bane of the country, and his voice was

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[1] We append two specimens of these rousing appeals:

"And that these practical measures may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our Churches, and of the persons who lament and desire to check the progress of this evil, that they *neither express nor indulge the melancholy apprehension that nothing can be done on this subject*, a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfillment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

* * * * * * * * *

"Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good often remains unaccomplished, merely because it is not attempted. If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society, a benumbing palsy extending to the extremities of the body, a deep and rapid torrent bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a

ever raised against the distillation of "fire-waters." In the General Conference of 1812 he introduced the following resolution :

Resolved, That no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us.

"This resolution," says Rev. Henry Wheeler,[1] "is a sad comment upon the state of the Church and the times, and it apppears sadder still, when we reflect that even this could not be carried in a General Conference of the Methodist Episcopal Church." Five unsuccessful attempts were made to pass it. "Axley was in earnest, but many in the Conference opposed him, making merry with his quaint speeches, and when his motion was lost, 'he turned his face to the wall and wept,' says Laban Clark, who aided him in his efforts."

The General Conference of 1812 reached the lowest point on this question in the defeat of Axley's resolution. In 1816 Axley introduced and carried the same resolution, the reference to malt liquors being omitted. But the progress was very slow until after 1824. In 1828 Rev. Wilbur Fisk, D.D., introduced and carried strong resolutions on temperance.

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case, therefore, of life and death; and what we do must be done quickly; for while we deliberate, our strength decays, and our foundations totter.

"Let the attention of the public, then, be called up to this subject. Let ministers and Churches and parents and magistrates and physicians and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment; and the word and the providence of God afford the most consoling prospect of success."

[1] "Methodism and the Temperance Reformation," 1882. Cincinnati: Walden & Stowe, pp. 61, 62.

CHAPTER VI.

SOCIETIES IN CONNECTICUT, MASSACHUSETTS, AND MAINE.

THE famous report of Dr. Beecher to the General Association of Connecticut commended itself instantaneously, not only to the clergy, but also to civilians of every grade, governors, judges, lawyers, and physicians.

Some very prudent persons feared the results of such a movement. Of this number, it is said that Rev. Dr. Timothy Dwight was one. While he appreciated the exigency and approved of their zeal, he apprehended that they might transcend the sanction of public sentiment; but, nevertheless, with a benignant smile, peculiarly his own, he said, "If my young friends think it best to proceed, God forbid that I should oppose or hinder them, or withhold my suffrage." Dr. Beecher, subsequently referring to this action in which he took such a leading part, said, "I was not headstrong then, but I was *heart-strong*, O very, very! I had read and studied every thing on the subject I could lay hands on. We did not then say a word about wine; because we thought it was best, in this sudden onset, to attack that which was most prevalent and deadly, and that it was as much as would be safe, to take hold of one such dragon by the horns without tackling another; but in ourselves we were resolved to inhibit wine, and in our families we generally did."

After the adjournment of the General Association, (June, 1812,) Rev. Mr. Beecher, who had been appointed chairman of the committee to whom this movement had been intrusted, carried on a very extensive correspondence with his ministerial brethren, and also with distinguished citizens in that State, upon the subject of a reform in public morals, from the prevailing vices of intemperance, Sabbath-breaking, profanity, etc.

A preliminary meeting, for the consideration of the propriety of organizing a society for that purpose, was held in connection with the Annual Commencement of Yale College that summer. It was followed by another meeting in New Haven, Oct. 26, at which Rev. Dr. Dwight presided, and a committee[1] of twenty-six persons was appointed to correspond on the subject, to prepare a constitution and an address to the public, to arrange for the organization of the society, etc.

The "Society for the Reformation of Morals" was organized May 19, 1813.

In the evening of October 27, the day after the forementioned meeting, Rev. Lyman Beecher preached his famous sermon, entitled "A Reformation in Morals Practicable and Indispensable." The State Legislature was then holding its autumnal session in New Haven, and the members generally attended the services. Several editions of this discourse were published, copies of which are still extant. It is a thrilling production,[2] and Rev. Dr. Leonard Bacon said that it was "the most eloquent, perhaps, of all his printed works, and might be referred to as a conspicuous forerunner of the great Temperance Reformation."

The Consociation of the Western District of Fairfield County passed resolutions earnestly recommending the measures of reform. They also appointed a committee "to correspond with the Committee of the General Association, to collect and em-

[1] This committee comprised some of the most distinguished gentlemen of the State, viz., Rev. Messrs. Timothy Dwight, D.D., Dr. Perley, Heman Humphrey, Lyman Beecher, Calvin Chapin, Amos Bassett, Asahel Hooker, and Hons. Roger M. Sherman, Tapping Reve, Theodore Dwight, John Treadwell, Zephaniah Swift, Gen. Jedediah Huntington, Dea. Jonathan Huntington, etc.

[2] The Rev. Lyman Beecher says (page 9:)

"Was there consumed in the days of our fathers the proportion of five gallons of ardent spirits for every man, woman, and child in the land, and at an expense more than sufficient to support the Gospel, the civil government, and every school and literary institution? Did our fathers tolerate tippling shops all over the land, and enrich merchants and beggar their families by mortgaging their estates to pay the expenses of intemperance? Did the ardent spirits consumed by laborers amount not

body important facts, to devise further measures," etc. Rev. Messrs. Roswell R. Swan, of Norwalk; Wm. Bonney, of New Canaan; and Heman Humphrey, of Fairfield, were appointed "to draft and print an address respecting the use of ardent spirits." The address was immediately prepared and circulated. It was chiefly written by Mr. Humphrey, and copies of it are still extant. It was a document of great ability and power, and was well adapted to the times. Similar action was taken by other Consociations in the State.

In the month of February, 1813, Rev. Heman Humphrey commenced in the "Panoplist," published in Boston, under the editorship of Jeremiah Evarts, Esq., a series of six articles on the "Causes, Progress, Effects, and Remedy of Intemperance in the United States." In the closing article he earnestly recommended that farmers and mechanics should cease to drink and to provide ardent spirits for their workmen, that they should give an additional compensation, and also furnish a generous supply of judicious and palatable drinks, and thus great progress would be made "toward banishing the fiery products of distilleries from the field and from the shop. This would be no inconsiderable part of the general reformation so loudly called for."

At the meeting of the General Association, June, 1813, further action was taken. The Committee of Correspondence on the subject of temperance reported their action, and that some

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unfrequently to almost half the price of their labor, and did they faint often ere the day was past, and fail before the summer was ended, and die of intemperance in the midst of their days? It is capable of demonstration that the vigor of our countrymen, the amount of productive labor, and their morals are declining together under the influence of this destructive sin.

"The crisis has come. By the people of this generation, by ourselves, probably, the amazing question is to be decided, whether the inheritance of our fathers shall be preserved or thrown away. Whether our Sabbaths shall be a delight or a loathing. Whether the taverns, on that holy day, shall be crowded with drunkards, or the sanctuary of God with humble worshipers. Whether riot and profanity shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land, or whether industry and temperance and righteousness shall be the stability of our times."

progress had been made in the work of reform; that "the recommendations of the General Association had been followed with apparent and salutary consequences;" that "they had been cordially seconded by most of the District Associations, and ardent spirits had been almost uniformly excluded from all ecclesiastical meetings;" that ministers, to a considerable extent, had preached upon the subject of intemperance, and in many cases with manifest good effects; that the Churches had generally approved of the design, and had had their attention directed to other vices; that these efforts had greatly diminished the use of ardent spirits in social circles; that some had been arrested in the way to ruin; that the Legislature of the State had passed a law admirably calculated to promote the desires of the General Association; that men of the first character of different professions and denominations in the State had formed a society for the promotion of this object, and that encouraging intelligence had reached them from other Churches and States.

The Association requested the treasurer of the State not to provide, in future, either ardent spirits or wine at the customary public entertainment of the clergy at the general election. They also voted a similar request to the President and Fellows of Yale College, that they should use their endeavors to prevent in future the provision of either ardent spirits or wine at the customary public entertainments at Commencement, "for the purpose of co-operating with the General Association in their exertions to discountenance the improper use of ardent spirits."[1]

Through several succeeding years this subject continued to receive its due measure of attention from the General Association. The yearly reports on the state of religion and morals in the several Churches contained frequent allusions to the gradual decrease of intemperance. There were many evidences that the public mind was arraying itself against this great evil, and the movers in this enterprise were encouraged to yet

[1] "Minutes of the General Association of Connecticut," 1813.

greater undertakings. The "Society for the Reformation of Morals" continued its work. Their meetings were semi-annual, and attended with zeal. In a little more than one year after its formation it had more than thirty auxiliaries in different parts of the State. In a letter from its secretary to the officers of the Massachusetts Temperance Society, in 1814, it is stated that the society and its branches "have had considerable influence in preventing the profanation of the Sabbath, and in discountenancing the excessive use of ardent spirits."

But the members of this society fell into the same error which has had such an unfavorable influence on the Temperance Reformation in later days, viz., that of relying *too exclusively* upon the influence of the civil law, and hence a serious reaction was soon experienced in that State. A political revolution soon followed, and many of the barriers which had been erected were broken down.

TEMPERANCE SOCIETIES IN MASSACHUSETTS.

In a previous chapter reference was made to the appointment of a committee by the General Association of Massachusetts, in response to the call of the General Assembly of the Presbyterian Church, to take into consideration the subject of devising and adopting measures for the suppression of the evil of intemperance. The committee was appointed June 26, 1811. During the following month the committee met and organized by the appointment of Rev. Samuel Worcester, D.D., chairman, and Jeremiah Evarts, Esq., as secretary. They held four meetings for consultation during the year, and appear to have conducted their investigations in a manner indicative of marked ability and good judgment.

Feeling the need of data for proper action, they resolved to collect facts and statistics upon the following topics, viz.: "The effects of intemperance upon bodily health, the mental faculties, and the length of life;" "The effects of the use of spirituous liquors upon the productive labors of the country;" "The practicability of employing laborers without allowing

them the use of spirituous liquors;" "The tendency of intemperance to other vices;" "What means have been found effectual in restraining the intemperate use of spirituous liquors;" and "The quantity of ardent spirits consumed in this country." They also resolved seriously to consider the subject of organizing "voluntary associations" for the promotion of a reform, and corresponded with other committees in New Hampshire, Connecticut, and New York on this subject. This committee met again in December, and appointed a sub-committee to prepare an abstract of the Laws of Massachusetts on drunkenness, taverns, etc., and another to devise a plan for general and auxiliary voluntary associations "for the purpose of discountenancing the intemperate use of spirituous liquors and other prevalent vices." In all these labors Mr. Evarts took a very large share.

At the annual meeting of the General Association of Massachusetts, on the fourth Wednesday of June, 1812, this committee submitted their report. It was referred to another committee, consisting of Rev. Messrs. Hinsdale, Anderson, and Dana. After a careful examination of the report and the measures proposed, they recommended its recommitment to the original committee, with the request that they "should pursue the same judicious course upon which they had entered."

The committee, having drafted a Constitution for a society and completed their preliminary arrangements, called a general meeting in the hall of the Union Bank, in Boston, February 4, 1813. There were present John Lathrop, Isaac Rand, Jeremiah Evarts, Samuel Parkman, John Warren, Elisha Tickner, Dudley A. Tyng, Joshua Huntington, Samuel Dexter, etc., men of the highest character and influence. At this meeting the Constitution[1] was duly considered and adopted.

[1] Article first declared that "the name of the society should be 'The Massachusetts Society for the Suppression of Intemperance.'" The second Article of the Constitution declared the object of the society to be "to discountenance and suppress the *too free use* of ardent spirits, and its kindred vices, profaneness, and gaming, and to encourage and promote temperance and general morality." Article

They then adjourned to re-assemble at nine o'clock the next morning, to organize by the choice of officers.

THE ORGANIZATION.

On the 5th day of February, a large meeting assembled at the State House for the purpose of organizing the Society.

The following was the first list of officers: The *President* was Hon. Samuel Dexter, Secretary of War and also of the Treasury of the United States during the administration of John Adams. The *Vice-Presidents* were Gen. John Brooks, John Warren, M.D., and Hon. Benj. Pickman, Jun.; *Corresponding Secretary*, Rev. Abiel Abbott; *Recording Secretary*, Rev. Joshua Huntington; *Treasurer*, Samuel H. Walley, Esq.; *Councilors*, Rev. J. T. Kirkland, D.D., LL.D., Rev. J. Lathrop, D.D., Rev. S. Worcester, D.D., Hon. Nathan Dane, Esq., Hon. Timothy Bigelow, Rev. John Pierce, Richard Sullivan, Esq., and Jeremiah Evarts, Esq.

Seldom, if ever, has a moral society comprised in its first list of officers more distinguished names. They were men of great respectability and scholarship, and the first in influence both in the Church and the State. The first list of members embraces about one hundred and twelve names of a similar character, showing that the Society started off under favorable auspices. It was in good hands, and we shall see, in its future history, that it was well managed and moderately successful.

VIII made it the duty of every member to discountenance and prevent, as far as may be, by his own example and influence, *every kind of vice and immorality*." Article III declared, "No person shall be eligible as a member who is not *of fair moral reputation*," that persons seeking to become members must be "nominated" and "approved by the votes of two-thirds of the members present." The payment of two dollars was another condition. This Society appears to have had, at first, a striking resemblance to the Connecticut "Society for the Promotion of Morals," organized under the leadership of Rev. Lyman Beecher; nevertheless, the Massachusetts Society, in its practical workings, gave greater prominence to the subject of temperance. It was not long before its Constitution was amended so as to make the promotion of temperance its exclusive object. At the second Annual Meeting, May 27, 1814, it was voted to strike out the words "profaneness and gaming" from the second Article.

After the organization had been effected, the officers of the Society were instructed to present a petition to the Legislature for an act of incorporation. The men who had taken hold of this great work entered upon it intelligently and deliberately, and regarded it as a permanent undertaking in which they expected long to labor. They were soon incorporated, and the Society has continued, with several modifications and improvements in its Constitution, as the progress of information on this subject has demanded, to this day. In 1833 its name was changed, and, since that time, it has been known as "The Massachusetts Temperance Society." At the same meeting, a committee was also appointed to wait on the Governor of the Commonwealth, the Lieutenant Governor, the members of the Council and both branches of the Legislature, and present to them the Constitution of the Society for their signatures.

According to Article IV of the Constitution, this Society held its first Annual Meeting on May 28, 1813. In the first Annual Report, presented at that meeting by the Board of Counsel, we find the language which we quote below[1] for the purpose of showing the spirit with which they commenced their efforts in this new department of philanthropy.

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[1] The design of this institution is not so much to redeem the slaves of intemperance, as to secure from the ignominious bondage those who are yet free; not so much to wrest the fatal cup from those who are already brutalized and ruined, as to keep sober those who are sober; to check that general free use of ardent spirits, which, though not excessive to intoxication, is yet unnecessary, wasteful, and pernicious; to erect a barrier against that wide-spreading flood which so fearfully threatens the dearest interests of individuals, of families, and of the Commonwealth. Is not this practicable? Is it not practicable to impress upon the community a deep sense and dread of this great and terrible evil? to combine a salutary influence against it which shall every-where be felt? to render it reputable for laboring people and those who employ laborers, to substitute for daily use, good and wholesome drinks in the place of pernicious liquors; and for all classes of people to refrain from the practice, now so general, of offering ardent spirits to all who come into their houses—gradually, in a word, so to gain upon public opinion and upon general habits, as ere long to array them against intemperance and its kindred vices? If this be practicable, then our design is practicable; let all this be done, and our design is well-nigh accomplished.

ACTION IN MAINE.

While negotiations concerning the organization of the Massachusetts Society were pending, after the appointment of the committee, June 26, 1811, and previous to their final action, two societies were organized in the Province of Maine, then belonging to the State of Massachusetts. This fact is thus alluded to in the first Annual Report of this Society, (May 28, 1813:)

> Official intelligence has been given to the Board of the existence, in this Commonwealth, of two societies, *one at Portland*, the *other at Saco*, instituted for purposes in accordance with the design of this institution. The society at Portland was at first designed by way of experiment for one year. During the year it operated with considerable effect; and at the close of the year, a few weeks ago, its continuance was unanimously voted. That society has distinctly proposed to become auxiliary to this. The operations of the society at Saco, as appears from the communications received, have been vigorous and successful. The Board have also been informed of five or six other societies of a similar kind, respectable in numbers and character, and of very encouraging promise.

Thus it appears that, while the committee were for more than one year and a half deliberating in reference to the formation of a temperance society, the friends of the cause in Maine had organized one, and given it a successful trial of nearly one year. To the early advocates of temperance in Portland, Me., is therefore due the credit of having preceded Massachusetts in actual effort.

The society at Portland was organized April 24, 1812, or about ten months before the Massachusetts Society. During the same year a similar society was organized[1] at Bath, Me., and Rev. Jesse Appleton, D.D., President of Bowdoin College,

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[1] Article III, in the Constitution of the Bath Society, is a curiosity worthy of notice. It is as follows:

> We will be at all times *sparing* and *cautious* in the use of spirituous liquors at home, in social visits decline them *so far as possible*, avoid them *totally* in retailing stores, and, in general, set our faces against the *intemperate use* of them; conceiving, as we do, that, except in a very few cases, as of medicinal use, spirituous liquors are the bane of morals, and a drain of wealth, piety, and happiness.

delivered the first annual discourse, May 11, 1813, from Eccles. iv, 9; "Two are better than one, because they have a good reward for their labor." From such a text he advocated the advantages of *associated effort* in a good cause.

Similar societies were also organized in Brunswick, Topsham, and Harpswell, Me., in April, 1813.

OTHER SOCIETIES IN MASSACHUSETTS

were also organized, auxiliary to the main society; for instance, in North Yarmouth in March, 1813, and in Charlestown and Newburyport in May, 1813. During the first year ten auxiliary societies were organized in Franklin, Danvers, Concord, Bradford, Dedham, Byfield, Bridgewater, etc. The following year the number of these societies greatly increased. In 1814 the Berkshire Association, at Lenox, recommended this society to the public, and appointed a committee to prepare a plan to extend and multiply the organizations. As the result, seventeen branch societies were organized in that county alone during that year.

CHAPTER VII.

THE DUBIOUS STRUGGLE.

IN 1814 the Councilors of the Massachusetts Temperance Society sent out a circular, in which they stated that "their design meets with encouragement in every part of the Commonwealth," that it had "obtained a large accession of members, among whom are many gentlemen whose high standing in society promises efficient co-operation." Appended to this circular is "a series of thirty questions," "soliciting facts and statistics calculated to increase the amount of knowledge on the subject and form a basis for future action." The successive reports of the Society present answers to these inquiries in judiciously arranged summaries, which were very helpful to the cause, drawing public attention to the magnitude and appalling character of the evil of intemperance, and directing their own endeavors for its removal. During the same year communications were published "on the evils from furnishing ardent spirits at funerals," and "as an article of entertainment especially to ministers of the Gospel," it being then "regarded as a token of respect for the office." A marked effect was produced, and many individuals were led to abandon the use of ardent spirits altogether.

The report for 1815 says: "There is an unusually deep sense of the evil of intemperance, and a disposition to attempt its correction."

Many interesting incidents are told concerning the early heroic efforts of the clergy for reform. To stem the tide required courage, decision, and firmness, for every sideboard was furnished with intoxicating beverages, and the best must be offered to the pastor in all his calls. *Dr. Ide*, a sharp, discriminating clergyman, settled at this early period in West Medway, Mass., was not long in apprehending the

danger, and decided to decline the customary beverage. Probably ten or fifteen years before any total abstinence society was formed, he adopted for himself the principle of entire abstinence. He carried his views into the pulpit and, for three successive Sabbaths, preached upon the perils of the drink-customs, and the necessity of abstinence for personal and public good. It was "a new thing under the sun," and there was intense excitement. Some said he was "cracked;" others, that he was "ignorant of the ways of the world;" others, that he "meant well but lacked judgment."

One of those Sabbath mornings, when the sexton went to open the church, he found a barrel of New England rum on the steps of the meeting-house. Some of the angry ones had rolled it there for effect; and it was both instructive and impressive. It taught the young preacher how great need there was of reform, and nerved him to increased fidelity to remove the curse. He was not scared, and he did not flinch. He bore down upon the evil in the pulpit, and went from house to house to convince his Church members that the drink-customs were unchristian and heaven-provoking. The result was that his society was the first to adopt the total abstinence principle, and for many years the foremost of all religious societies in the temperance cause. [1]

Rev. James B. Finley, one of the most eminent Methodist ministers in Ohio at this time, was incessant in efforts for reform. He found the manufacture, sale, and use of ardent spirits every-where, in the membership of the Church and out of it. Great laxity prevailed. His outspoken and incessant advocacy of temperance aroused great opposition from liquor manufacturers and venders. But he suffered no opportunity to pass without portraying the physical, social, and moral evils resulting from intemperance. Frequently he would pledge whole congregations, standing upon their feet, to the temperance cause; on one circuit at least one thousand persons solemnly taking the pledge of total abstinence. This was before a half a dozen temperance societies existed anywhere.[2]

[1] Rev. Wm. M. Thayer.

[2] "Life of Finley," pp. 248–252.

Bishop Asbury was a total abstainer. Traveling through the South, he said:[2] "A *prophet of strong drink* would be acceptable to many of these people. I believe the Methodist preachers keep clear, both by precept and example; would to God the members did so too!"

In the year 1816 another name re-enforces the list of temperance champions, destined, at a later period, to become very conspicuous in the annals of great reforms. *Rev. Justin Edwards, D.D.*, pastor of the Congregational Church in Andover, Mass., on the day of the annual fast, preached to his own people two plain and powerful sermons on intemperance. He portrayed the woes brought upon the country by the use of intoxicating liquors, and then said:

"I speak as unto wise men." What shall be done? Shall this enemy be continued among us, or shall we declare a war of extermination and root it out? But one says, "It is a very useful thing. It will do no hurt if men do not take too much; they must be on their guard." *No;* "Be on your guard" has been the motto for thirty years; and shall we go on and perpetuate its evils on this generation, and fasten them on the necks of posterity?

JUSTIN EDWARDS, D.D.

It is not drunkards nor intemperate men who control this business. It is *temperate men, useful men, honorable men.* Let them forbear to use it, and show that it is not necessary, and *the evil will die;* for

[2] "Journal," vol. ii, p. 261.

they shut the door through which all intemperate men and all drunkards have entered. Those men were once where temperate men now are, in the temperate use of strong drink; and temperate men, if they continue this course, will many of them be where the intemperate men now are.

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We are now reduced to one point: *Shall temperate men continue the temperate use of strong drink, and thus keep open the door to intemperance, idleness, dissipation, drunkenness, poverty, wretchedness, and death; or shall they forbear, and thus shut the door against these evils forever?* "I speak as unto wise men."

The "Christian Disciple," in 1816, published a series of articles on the "Causes, Delusions, and Cure of Intemperance," and other articles followed, in subsequent years, ably discussing this great theme, and urging on the work of reform. The fourth Annual Report of the Portland Society, in 1816, indicates research, zeal, and energy. It proposed an amendment to the license laws, so that there should "be posted up in the houses and shops of taverners and retailers a list of the names of all persons reputed common drunkards, or common tipplers, or common gamesters, misspending their time or estate in such houses, and forbidding said taverners and retailers to sell spirituous liquors to them."

The Pastoral Address of the General Association of Connecticut, in 1817, expressed the conviction that "the evil of intemperance, for a season checked in its progress, is now gaining ground," and recommended "that continual and increased exertions be made by associations and otherwise, . . . that a check be given to the very great and extended evil of vending ardent spirits in small quantities by licensed houses contrary to law."

In 1817 Rev. Samuel Worcester, D.D., of Salem, delivered the annual discourse before the Massachusetts Society, in which he estimated that there were 80,000 drunkards in the United States; that every drunkard in each five years will corrupt and draw five other persons into drunkenness; that the direct cost of spirituous liquors in the State of Massachusetts was two millions of dollars annually; that seven hundred drunkards

annually died in Massachusetts, and closed with an eloquent appeal to the people of the Commonwealth.

At a meeting of the select men, overseers of the poor, tithing-men, and retailers of the town of Northampton, Mass., held April 8, 1818, it was voted:

Whereas, The evil of intemperance and pauperism has become extensive and alarming; and *whereas*, It is to a great extent imputable to the facility with which spirituous liquors are obtainable; therefore,

Resolved, That those of us who are retailers will not sell, nor cause nor permit to be sold or drank in our respective stores, any spirituous liquors, whether mixed or unmixed, in violation of the law, and that we will all of us, so far as it may be in our power, exert our influence to encourage and promote among our fellow-citizens habits of industry, sobriety, and temperance; and that we hold it to be the duty of all public officers, and pledge ourselves, as individuals, to see the laws executed in this respect, and to inform of any intentional violation thereof to the prosecuting authority of the government. (Signed.)

The temperance societies organized as auxiliaries to the Massachusetts Society, from 1813 to 1818, numbered forty, mostly in counties in the vicinity of Boston, where distillation and intemperance fearfully abounded.

The report of the Massachusetts Society for 1818 is a valuable document. It affords evidence of progress in some localities, but it expresses regret that, on the whole, intemperance was increasing, and calls for more stringent legislation. It declares that in Boston, where there was one licensed place for every twenty-one male inhabitants sixteen years old, one fifth of all the deaths enrolled were caused by intemperance. It expresses little faith in the reformation of drunkards, but hopes to check their excesses, to prevent the contagion of their example, and to impress an abhorrence of the vice upon the young. It also declares that there had been a great increase in the number of licensed houses, that "in the year 1817 there were (Suffolk County) three times as many authorized places of resort where spirituous liquors might be bought, mixed, and drank upon the spot, as in the year 1808."

The report then asks what further laws may be enacted for the suppression of the evil, and it suggests laws to diminish the quantity sold at single sales, to raise the price of liquors and increase the duty on imported liquors, to advance the price of licenses, to limit the number of licenses granted, to severely punish drunkenness as an offense in itself, to appoint special officers to enforce the laws, to provide for a close inspection of licensed houses and a strict guardianship over the estates of intemperate wards, withholding the means of intoxication.

There were important movements in other States. Respectable committees in New York, Philadelphia, and other places were prosecuting assiduous inquiries in regard to the evils of intemperance to ascertain their true extent, and to suppress or lessen them. Some Legislatures strengthened their laws against the liquor traffic. An ex-President of the United States more than once employed his pen on the subject. It also engaged the attention of the Governor of New York who, in his speech to the Legislature, urged that body to pass "some law to prevent the habitual drunkard from exhibiting in public the odious vice of drunkenness, and by its frequency rendering it less detestable; and to restrain him from wasting his property, thereby bringing his family, for whom he is bound to provide by the strongest obligations, to want and wretchedness." "As auxiliary to the end," he recommended "that accounts or contracts for ardent spirits, by retail, should not be recoverable by law." Also the Legislature of Vermont appointed a committee composed of the Governor, other principal officers of the government, and respectable individuals residing in different parts of the State, for the purpose of suppressing intemperance. Another State wisely forbade justices of the peace to hold their courts in taverns. The "North American Review" was also enlisted in the great reform, publishing many valuable articles.

We have thus given in detail some facts of this period, that we may the better understand the character of this great struggle in its incipiency.

"In 1822," says Dr. Justin Edwards,[1] "a teamster, partially intoxicated, fell under the wheels of his wagon, and was crushed to death. Another man, tending a coal pit, became partially intoxicated, fell asleep upon some straw, and was burned to death. These events occasioned the delivery of two discourses, one on the wretchedness of intemperate men, and the other on the duty of preventing sober men from becoming intemperate. The means of doing this, the sure means, and the only means were shown to be abstinence from the use of intoxicating drinks. This was shown by facts to be practicable and expedient, and was urged to be the indispensable duty of all men, a duty which they owed to God, to themselves, to their children, to their country, and to the world."

"This doctrine appeared strange to many, excited great attention, occasioned much conversation, and, under the blessing of the Lord, produced great results. A conviction of the duty of abstinence was fastened on many consciences; and it became evident from facts that this doctrine was adapted to commend itself to every man's conscience in the sight of God."

But this new reform made slow progress. The odds were fearfully against it, and its basis was not sufficiently radical to produce marked results. It only attempted to restrain the use of liquors to *moderate* quantities, and this chiefly in the case of distilled spirits. This was, perhaps, as much as could be expected in the infancy of the enterprise. But as they sowed sparingly the immediate harvest was scanty. The foul weeds of intemperance grew so rank and thick that, under so superficial a culture, they continued to thrive with most destructive luxuriance. It is not surprising, therefore, that the Massachusetts Society languished, and that within a few years of its organization some of its most distinguished members advocated its dissolution. At a subsequent period (1829) Hon. Isaac Parker, Chief-Justice of the Supreme Court of Massa-

[1] "Permanent Temperance Documents," p. 19.

chusetts, who had been one of the earliest presidents of the Society, referring to the slow progress of the cause during the first few years of its existence, said: "Many seeing no happy results after many years of efforts have retired from the field in despair. I am one of this number." A few years later he re-engaged in the movement.

The great evil rolled on with widening sway and increasing malignity.

A SCENE OF WRETCHEDNESS.

"We have to regret," said the "Boston Recorder," in 1823, "that the efforts for a reform are so few and feeble. The laws are poorly executed. Nothing comparatively is yet actually accomplished. Moral societies which sprung into being a few years ago as by magic, at the alarming prevalence of vice, are merged nearly all into oblivion. Their influence was gone even sooner than their name. Intemperance now walks at large aided rather than opposed by law. The sale of licenses has become a source of public revenue at the expense of public virtue. . . . It is an evil of wide extent in the land. No check is given or scarcely attempted. Philanthropists, statesmen, and Christians witness and deplore it. As a destroying angel, it lifts its pallid front and ghastly look in our cities,

towns, and scattered settlements. It reels and wears rags in every street, and moveth the heavens with drunken blasphemies under every hedge. . . . Fifty millions of dollars lost is but a trifle compared with the moral influence of intemperance. This immense sum has poured down the throats of ten millions of people seventy-five millions of gallons of liquid fire, mingling and flowing with their life blood. Nay, more; must I not deduct at least one million of children and nearly the whole female portion of the population from the drinking community? We have then seventy-five millions of gallons boiling and burning in the flesh of four millions of men."

Thus had intemperance increased during all this period of superficial temperance efforts. We have before noticed that the average consumption of the stronger liquors (beer, ale, cider, etc., excepted) was, in 1792, two and a half gallons for each inhabitant of the United States of all ages. In 1810 it was four and four sevenths gallons, and in 1823 seven and a half gallons. It was not uncommon, at this time, to pronounce the Temperance Reformation a failure. And yet these preliminary movements were not in vain. The Massachusetts Society, the same body as originally incorporated, survives to this day, under the presidency of Hon. Jacob Sleeper, of Boston.

The labors of this society exerted in some minds a very considerable influence in producing a lively sense of the great evil of intemperance. It gradually enlightened the better class of men, excited discussion, led to a right understanding of the great vice, and prepared the way for future efforts. The difficulty was that the reform was not sufficiently radical for the virulence of the evil. Fermented liquors were not included in its indictment. No harm was suspected from them. Distilled or ardent spirits, as they were then called, were the objects toward which attention was directed; and of these only the excessive use was deplored. The original pledge of the Massachusetts Society prohibited only "the too free use of ardent spirits." They seem to have regarded the moderate use as something with which they had nothing to do.

Professor Calvin E. Stowe, in 1866, referred to this period as follows:

> In 1819 I went to Maine, and found the farmers and fishermen reduced to the greatest misery by their drinking habits. There was one village inhabited almost entirely by lumbermen, and I believe there was more rum drank there, in the course of the year, than would be necessary to float the whole village off. In this village there was a temperance society formed, the pledge of which bound every one who should get drunk to treat the rest all around. In 1825 I entered the seminary at Andover as a theological student. When I first arrived at the Mansion House, which was kept for the exclusive benefit of the students and visitors at the seminary, the first thing I did was to step up to the bar, and order a glass of brandy toddy, which Squire ——, a leading supporter of the seminary, mixed with his own hands and gave me.

Dr. Stowe also mentions the deterioration of the physical constitutions of the people "during the three generations from the time just preceding the Revolution, in which the diseases arising from the use of intoxicating drinks increased a hundredfold. If there had not been a check, I believe, by this time, our whole population would have become idiotic."

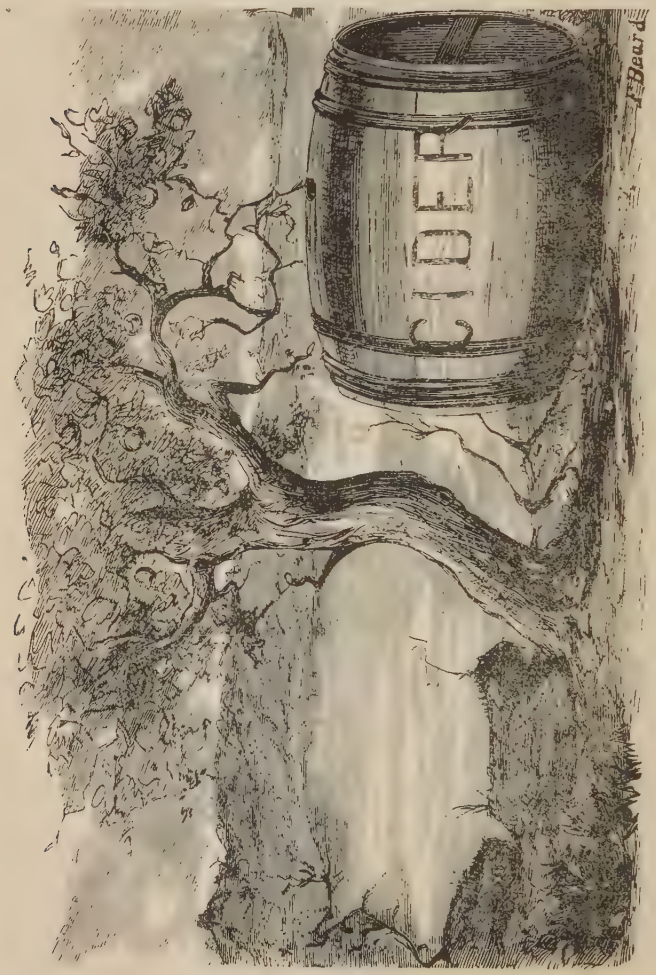
One of the hinderances in the way of reform in this period was cider drinking. Enormous quantities were put into the cellars of all classes of persons, in the autumn, for the year's consumption, from ten to forty barrels to each family; and it was drank without stint, often accompanied with cider-brandy, one of the ugliest of liquors. No temperance pledges excluded cider until after 1836.

In the year 1825, Rev. Lyman Beecher, D.D., again appeared conspicuously in the list of temperance champions, and preached his famous "Six Sermons on Intemperance," which have since echoed round the world, reprinted in many languages. For many years, they were a leading standard document of the Temperance Reformation. The origin of these sermons was thus related by Dr. Beecher.[1]

[1] "Autobiography," vol. ii.

A painful case of intemperance occurred in his parish:

I thought to myself as I rode home, It is now or never. I must go about it immediately, or there is no chance of their salvation. These sermons I had projected early. I think it was at East Hampton (Long



A SHADOW OF "YE OLDEN TIME."

Island) that I struck out a considerable skeleton. They were laid by, to be finished when I could get time. I knew where they were; I had laid them up; so I began the next Sabbath, and continued as fast as I could

write them—one every Sabbath, I think. I wrote under such a power of feeling as never before nor since. Never could have written so under other circumstances. They took hold of the whole congregation. Sabbath after Sabbath the interest grew, and became the most absorbing thing ever heard of before. A wonder of weekly conversation and interest, and, when I got through, of eulogy. All the old farmers that brought in wood to sell, and used to set up their cart-whips at the groggery, talked about it, and said, many of them, they would never drink again.

In these discourses Dr. Beecher called for "the banishment of ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment. Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation, and put an end to the traffic in ardent spirits."

Again he says:

O! were the sky over our heads one great whispering gallery, bringing down upon us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us the wailings of the damned, whom the commerce in ardent spirits had sent thither—these tremendous realities, assailing our senses, would invigorate our conscience, and give decision to the purpose of reformation.

These sermons were first printed in 1827, and were translated into German, French, Swedish, Danish, Hottentot, and other languages.

In the year 1825, Tract No. 176 of the American Tract Society, entitled "The Well-conducted Farm," written by Rev. Justin Edwards, was published, setting forth the advantages of abstinence among farm laborers. It rendered great service to the cause. In the same year Mr. John Ware, M.D., delivered, before the Massachusetts Society, an address of great ability, which was published and widely disseminated. It took ground against the moderate use of ardent spirits, demonstrating from the testimony of experience that spirituous liquors do not promote bodily strength, nor support the body in labor or fatigue. These views were in advance of the current opinions. Wise men were gradually out-growing the old-time theories and customs. The address of Gamaliel

Bradford, M.D., the following year, advanced the same views, declaring with emphasis that there could be no middle ground, but the use of ardent spirits must be wholly abandoned.

There were many who regarded these views as fanciful and impracticable. They believed it both impolitic and impossible to proscribe the use of ardent spirits in society. The friends of the reform acknowledged the difficulty and feared its impracticability; but, being fully convinced that the moderate use was attended with pernicious effects, and that the condition of all classes of people would be improved without them, they felt under obligation to attempt the more radical measure.

Thus was the way prepared for the new and wider movement inaugurated in 1826. All the steps of progress thus far can be traced back distinctly to Dr. Benjamin Rush; and the later movements will legitimately follow.

The presidents of the old Massachusetts Society were—

Hon. Samuel Dexter, LL.D.	1813–16
Hon. Nathan Dane	1816–21
Hon. Isaac Parker	1821–27
John Collins Warren, M.D.	1827–56

The annual addresses were delivered by—

1814, Rev. J. T. Kirkland, D.D.
1815,* Rev. Abiel Abbott, D.D.
1816,* Rev. Jesse Appleton, D.D.
1817,* Rev. Samuel Worcester, D.D.
1818, Rev. Wm. E. Channing, D.D.
1819, Hon. Samuel Haven.
1820, Rev. Eliphalet Porter, D.D.
1821,* Rev. Wm. Jenks, D.D.
1822, Hon. Edward Everett.
1823, Rev. Henry Ware, Jun., D.D.
1824, no address.
1825,* John Ware, M.D.
1826,* Gamaliel Bradford, M.D.

Under such eminent leadership, the movement, inaugurated in 1811–13, did not lack social prestige. It had the benefit of the personal attention and counsel of the most prominent divines and statesmen; and the churches of the largest influence were fully committed to it. The best physicians also lent their aid, and money was not wanting.

* These addresses were published.

PERIOD II.

ORGANIZATION AND ADVANCE. 1826–1860.

IN THE UNITED STATES.

CHAPTER I.

NATIONAL, STATE, AND LOCAL ORGANIZATION.

(1826–1830.)

IN the year 1825, the necessity of organizing a temperance society with more radical principles, on a broad national basis, was widely felt. It found clear expression in an able prize essay by Rev. Cyrus Yale, of New Hartford, Conn. Revs. Justin Edwards and Leonard Woods, D.D., of Andover, Mass., were leading actors in the movement, visiting Boston early in the autumn for the purpose of consultation with prominent citizens, and to prepare the way for inaugurating the desired measure. In response to their appeals, an eminent merchant said, "I have been laboring fifteen years to effect a Temperance Reformation by the moderate use, but do not see that it does any good, and am tired of the whole thing." But said Drs. Woods and Edwards, "We have a new idea. Our main object is not to

TO THE RESCUE.

reform inebriates, but to induce all temperate people to continue temperate, by practicing total abstinence, (that is, from distilled spirits;) the drunkards, if not reformed, will die, and the land be free." "I confess," said the merchant, "that is a new view of the subject, and worth thinking of. If you see best to call the meeting, I will attend it."

Nearer the close of the year a few individuals, interested in the reform, met in Boston for consultation and prayer, gravely inquiring, "What shall be done to banish intemperance from the United States?" The result was a determination to organize an American Temperance Society, on the basis of abstinence from strong drink. On the 10th of January, 1826, gentlemen of various Christian denominations assembled in the vestry of the Park Street Church, Boston, to effect an organization. Hon. George Odiorne was chosen moderator; Rev. Wm. Jenks, D.D., clerk; and Rev. Timothy Merritt, of the Methodist Episcopal Church, addressed the throne of grace. Jeremiah Evarts, Esq., Corresponding Secretary of the American Board of Commissioners for Foreign Missions, introduced resolutions calling for more vigorous and organized movements every-where against the great evil of intemperance, and the employment of agents to lead the work. A committee on permanent organization was appointed.

On the 16th of January, 1826, while the preparatory steps to the organization of this society were progressing, Rev. Calvin Chapin, D.D., of Rocky Hill, Conn., a man of large public influence in the Connecticut Valley, commenced the publication of a series of thirty-three articles in the "Connecticut Observer," entitled "The Infallible Antidote." His motto was, "Entire abstinence from ardent spirits is the only certain preventive of intemperance." This, he contended, was the duty of all. He himself, and some others of his acquaintance, had practiced it for many years.

On the 10th of February, 1826, Rev. Dr. Edwards wrote to Rev. Wm. A. Hallock, of New York: "We have at present fast hold of a project for making all people in this country and

in all other countries temperate; or rather, a plan to induce those who are temperate to continue so. Then, as all who are intemperate will soon be dead, the earth will be eased of an amazing evil. This you will see at once is a great plan, and to execute it thoroughly will require great wisdom and strength."

On the 13th of February, the friends of this movement reassembled and effected the organization of "The American Society for the Promotion of Temperance," with the following officers:

President, Hon. Marcus Morton. Vice-President, Hon. Samuel Hubbard. Treasurer, William Ropes, Esq. Auditor, John Tappan, Esq.

Executive Committee: Revs. Leonard Woods, D.D., and Justin Edwards, D.D.; John Tappan, Esq.; Hon. George Odiorne, and S. V. S. Wilder, Esq.

No pledge was at this time adopted, nor were the movers of this advance, though fully intent upon a more radical reform, prepared to formally insist upon entire abstinence, even from distilled spirits, by any direct obligation or vow. They were personally total abstainers; and in all their public addresses they unequivocally advocated this course. But considerations of prudence held them back from pledging the people.

Writing again to Mr. Hallock, March 3, Dr. Edwards said: "A society is formed not for the suppression of intemperance, but for the promotion of temperance. . . . We want for members holy men, who do not use intoxicating liquors, unless prescribed by a physician as a medicine."

At the next meeting, March 12, eighty-four persons from the Northern and Middle States were elected members, and the Executive Committee urged the employment of an agent to promote the objects of the society. In April, "The National Philanthropist," a weekly sheet devoted to temperance, was started in Boston, under the editorial care of Rev. Wm. Collier. Its motto was, "Temperate drinking is the down-hill

road to intemperance." This paper was a valuable auxiliary. After a few years it was moved to New York city, where it was edited by Messrs. Goodell and Crandall. The attention of the leaders of this reform was largely directed to the young, particularly in academies, schools, and colleges. Societies were formed in Princeton College, and in all the New England colleges. In 1826, a young men's temperance society was organized in Providence, R. I., with 250 members. At Andover another society was formed, and the movement became wide and general. Total abstinence from distilled liquors was the basis of these societies. Besides young people, the society[1] at Andover comprised more than fifty heads of families, professors, clergy, deacons, etc.

In 1827, a temperance society organized in Virginia passed resolutions against "the intemperate use of spirituous liquors," the "election of drunkards as legislators," "the employment of intemperate physicians," and "the use of spirituous liquors on funeral occasions." They advised "young ladies to look with suspicion upon all young men who are fond of strong drink, and frown them from all social circles." They lamented "the conduct of parents who train their children in habits of using strong drink," and recommended "young men to abstain wholly from spirituous liquors."

In January, 1827, Rev. Justin Edwards, D.D., visited Boston, Salem, Newburyport, Northampton and other places, and raised $7,400 for the support of an agent who should devote

[1] The following extract from the Constitution will show the principles which prevailed in this movement:

"Believing that the use of intoxicating liquors is for persons in health not only unnecessary but hurtful; that it is the cause of forming intemperate appetites and habits; and that, while it is continued, the evil of intemperance can never be prevented;

"Therefore, we, the subscribers, for the purpose of promoting our own welfare and that of the community, agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community."

himself wholly to the work of the National Society. In November, the amount reached $13,311 53. In the meantime Rev. Nathaniel Hewitt, of Fairfield, Conn., who had already become a zealous apostle of temperance, was employed to visit Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, etc. He presented the principles and objects of this society before Church associations, assemblies, synods, and conferences, and before colleges of physicians and surgeons in Philadelphia and elsewhere. Rev. Dr. Edwards was also employed several months in the same work in Maine, New Hampshire, and Vermont. These various bodies took action by passing appropriate resolutions.[1]

At this early period, this subject also occupied the attention of the medical faculty. June 6, 1827, the Massachusetts Medical Society resolved "to discourage the use of ardent spirits," and "to discontinue the employment of spirituous preparations whenever they could find substitutes." They also said that "the excessive and constant use of wine is a cause of many diseases, that "though useful in some stages of weakness in fever,

[1] The following are specimens from ecclesiastical bodies. The General Assembly of the Presbyterian Church, in May, 1827, ordered:

"That it be recommended to the presbyteries and congregations under our care to co-operate with the friends of this society in extending its principles throughout our country."

The General Synod of the Reformed Dutch Church, in June, 1827, said:

"We recommend our ministers, consistories, and congregations to promote the cause of temperance by precept and example."

The General Convention of Vermont, September, 1827, ordered:

"We rejoice that this subject is beginning to assume a *commanding* attitude, and to *challenge* that attention which it has long *solicited* with little effect. Wherever men have had the virtue to deny themselves, or the magnanimity to resist a shameful custom long enough to make a fair experiment, it has been fully demonstrated that ardent spirit is not required by the laws of courtesy or the necessities of labor. By the exertions of societies and individuals in many towns, a great check has been given to that loathsome vice which completes the degradation of degraded men."

The Park Street Church, Boston, April 25, 1827,

"*Resolved*, That we as a Church feel ourselves required by the spirit of the Gospel, to abstain entirely from the use of ardent spirits, except as an article of medicine, and also to exert all our influence to restrain others from a habit so pernicious."

its use in these cases is often carried too far." They resolved "to use the skill of their members in ascertaining the best modes of preventing and curing the habit of intemperance," and "for this purpose" offered "a premium of fifty dollars for the best dissertation on the subject."

On the 5th of June, 1827, an address on the physiological and social bearing of this question was delivered before the New Hampshire Medical Society, by Professor Reuben D. Mussey, M.D., of the Medical Department of Dartmouth College, and also president of said society. It is an address of great value and interest. It was published entire in the Appendix of the second Annual Report of the American Temperance Society in January, 1829. We quote the following extract:

What is the secret of this witchery which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach it is sucked up by absorbent vessels, is carried into the blood, and circulated through the alimentary organs, through the lungs, muscles, and brain, and doubtless through every organ of the body. Not a blood-vessel, however minute, not a thread of nerve in the whole animal machine, escapes its influence. What is the nature of this influence? It disturbs the functions of life; it increases for a time the action of living organs, but lessens the power of that action; hence the deep depression and collapse which follow preternatural excitement. By habitual use it renders the living fibers less and less susceptible to the healthy operation of unstimulating food and drink; its exciting influences soon becomes incorporated with all the living actions of the body, and the diurnal sensations of hunger, thirst, and exhaustion are strongly associated with the recollection of its exhilarating effects, and thus bring along with them the resistless desire for its repetition.

Near the close, he said:

Let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mohammedan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has proffered his aid and solace in sickness, pain, and poverty. Such a friend, who could reject? He has been re-

ceived into general favor, and admitted to Christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the rich blessings and endowments of society and domestic intercourse, the moral sense, life, and the hope of heaven. Gird up, then, to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer; he has slain your brothers, he lurks for the life-blood of your children, he whets his saber for you.

The Medical Society of New Hampshire, the College of Surgeons and Physicians of Philadelphia, the Hartford Medical Society in Connecticut, and other medical bodies passed resolutions embodying similar declarations, as early as 1827, 1828, and 1829. Thirty-four religious bodies in fourteen States, nine medical societies, and twenty-two military associations joined in expressing similar sentiments, and indorsing the American Temperance Society. The General Assembly of the Presbyterian Church appointed Tuesday, January 4, 1829, as a day of fasting and prayer on account of the evil of intemperance. This action was very extensively indorsed by synods, presbyteries, associations, and churches, and its observance was a marked event. The House of Representatives, at Albany, N. Y., adjourned for the purpose of attending public worship in the churches on that day.

ANNUAL REPORTS.

On the 14th of November, 1827, the first Annual Report of the American Society for the Promotion of Temperance was presented. At this annual meeting, Rev. Nathaniel Hewitt was reappointed agent of the society for three years; and having been dismissed from his pastoral relation, he accepted the appointment, and entered upon its duties January 1, 1828. In the meantime the society had so extended its operations that it was found necessary to employ other agents.

At the annual meeting, January 28, 1829, it was reported that 222 temperance societies had been formed. Six of these were State societies, namely: Massachusetts, New Hampshire,

Vermont, Pennsylvania, Virginia, and Illinois. One had also been formed in Montreal, Lower Canada. Of these 222 societies, 13 were in Maine; 23 in New Hampshire; 7 in Vermont; 39 in Massachusetts; 2 in Rhode Island; 33 in Connecticut; 78 in New York; 6 in New Jersey; 7 in Pennsylvania; 1 in Delaware; 1 in Maryland; 5 in Virginia; 2 in North Carolina; 1 in South Carolina; 1 in Kentucky; 1 in Ohio; and 2 in Indiana. In 1830 there were eleven State societies.

The earlier societies which had been organized previous to the formation of the National Temperance Society had become defunct, except the Massachusetts Society for the Suppression of Intemperance. The early societies in Connecticut, the local societies in Massachusetts and in Maine, had all become inactive, if not entirely dead. At least nothing was heard from them, so far as can now be known, at the time that the American Society for the Promotion of Temperance and its State, county, and town auxiliaries were formed. So depressing were the influences against which they were called to contend. Two societies, organized a little later than those just referred to, still continued. In the town of Hector, Tompkins Co., N. Y., a temperance society had been in existence about eleven years when the New York State Temperance Society was organized, and one in the town of Perry, Washington Co., Maine, was formed in 1822, upon the principle of total abstinence from distilled spirits. In the first Annual Report of the Maine Temperance Society, in 1833, it is stated that in this town there was "no licensed retailer, the town having voted against it unanimously." "All the taverns and one licensed retailer have abandoned the sale of ardent spirits."

The New Hampshire State Temperance Society was organized early in 1829, and its first Annual Report (June 2, 1830) stated that there were eighty auxiliary societies in the State, formed on the principle of abstinence from distilled spirits, with a membership of 8,000. Dr. Amos Twitchell, of Keene, was president, and Hons. George Sullivan, James Wilson,

Jun., James M. Harper, and Revs. Nathaniel Bowton, D.D., and Andrew Rankin held other offices. President Lord, of Dartmouth College, delivered the first annual address.

On the 20th of May, 1829, the Connecticut State Temperance Society was organized at Hartford. Its earliest officers embraced such distinguished men as Rev. Jeremiah Day, D.D., LL.D., President of Yale College; Rev. Thomas C. Brownell, D.D., LL.D., Bishop of the Protestant Episcopal Church in Connecticut; Hon. John Cotton Smith, LL.D., ex-Governor of the State; Hon. Roger M. Sherman, LL.D., Eli Ives, M.D., Rev. Calvin Chapin, D.D., Hon. Thomas S. Williams, LL.D., etc. The first Annual Report mentions 173 auxiliary societies in the State, with 22,532 members. Several of the auxiliaries had been previously formed—at Hartford, Wethersfield, Bridgeport, and Fairfield in 1827, and 27 in 1828. Rev. John Marsh, since so widely known, was one of the active movers at this time.

The New York State Temperance Society, organized in 1829, held its first annual meeting in the Assembly Chamber of the Capitol, at Albany, January 19, 1830. Its officers comprised some of the most influential gentlemen of the State:

President, Hon. Reuben H. Walworth. Vice-Presidents, John Watts, Jun., M.D., New York; Wm. Jay, Westchester County; David Buel, Jun., Troy; Henry Huntington, Rome; Benj. Johnson, Ithaca; Henry Dwight, Geneva; and Ashley Sampson, Rochester. Daniel C. Axtell, Corresponding Secretary and General Agent. Wm. C. Miller, Recording Secretary. T. W. Olcott, Treasurer. Israel Smith, Auditor.

Executive Committee: Edward C. Delevan, John F. Bacon, John T. Norton, Henry Trowbridge, Friend Humphrey, Richard V. De Witt, and Archibald Campbell.

Revs. Joshua Leavitt and Edwin N. Kirk were also employed as agents.

In their first report, the Executive Committee say that more than 300 societies exist in different parts of the State, embracing more than 40,000 members. Many of these societies had been in existence several years. A large number were formed in 1828, and a few as early as 1826 and 1827. These societies were organized on the basis of abstinence from ardent spirits.

The State Temperance Society in Maine was not organized until 1832. Its first annual meeting was held in Augusta, South Parish Church, Wednesday, June 23, 1833. At this meeting the following officers were elected:

President, his Excellency, Hon. Samuel E. Smith, Augusta. Corresponding Secretary, Hon. Samuel M. Pond, Bucksport. Recording Secretary, Rev. William A. Drew, Augusta. Treasurer, Elihu Robinson, Esq., Augusta. Auditor, Charles Williams, Esq., Augusta.

Executive Committee: William Emmons, Esq., Augusta; Theodore S. Brown, Esq., Vassalborough; S. K. Gilman, Esq., Hallowell; Bart. Nason, Esq., Augusta.

Notwithstanding the State Society was not organized until this late date, yet at least 16 town societies had been formed as early as 1828, four in 1827, one in 1826, and one, as we have noticed, in 1822.

AMOUNT OF INTEMPERANCE.

The following facts, developed by the investigations of these early societies, will show the extent of the intemperance of that period. The first Annual Report of the Executive Committee of the Connecticut State Temperance Society, May 19, 1830, says:

In one of the most moral and regular towns in Litchfield County, whose population is 1,586, the amount of distilled liquors[1] retailed during the last ten years has been 36,400 gallons. Allowing this to be the quantity actually consumed there, and it probably was, as it is not a market town, but a secluded agricultural region, the consumption was 3,640 gallons a year, or two and one third gallons to each man, woman, and child.

In a secluded district in another town in the same county, devoted to iron furnaces, there were consumed, in 1828, by thirty-four families, 1,000 gallons, or twenty-nine gallons to each family. If each family consisted of six persons, the consumption was nearly five gallons to each individual. In a town in Middlesex County, containing 4,156 inhabitants, there were retailed, in 1825, 19,250 gallons, which, if consumed there, would be also nearly five gallons to each person. A gentleman of much research and accuracy has informed your committee that about 178,000 gallons have been retailed annually by licensed retailers in the County of Hartford,

[1] Chiefly rum and gin. Other kinds of liquors were not reckoned.

exclusive of the city, to a population of 14,363, which would be four and one quarter gallons to each man, woman, and child. But as many of that population obtain their supplies in the city and at the distilleries, the consumption must have been considerably more.

From these and other facts which have come to their knowledge, your committee have reason to believe that the general calculation of four and one half gallons to each individual in the United States will hold true of Connecticut. In 1827, there were in the State 1,026 licensed retailers, and about 400 taverners. Allowing 350 distilleries, and supposing there were in the State 45,000 families, every twenty-fifth family in Connecticut was engaged in furnishing the intoxicating cup to the rest of the population. It has been calculated that one out of every forty of the most temperate portions of New England is a confirmed drunkard. But the evil is probably greater. In nine parishes or school societies in Hartford County there have been recently found, upon investigation, 594 drunkards. This would give 2,005 for that county, or one to every 24 of the population.

From the first Annual Report of the New York State Temperance Society, we learn that a census of the city of Albany was taken during the year 1829, under the direction of the Albany Temperance Society, resulting in the following statistics:

Estimated population of the city	20,000
Gallons of ardent spirits sold to be consumed in the city	200,000
Estimated cost of the above at 50 cts. per gallon	$100,000
Habitual drunkards	500
Tipplers	4,000
Number of persons practicing entire abstinence	2,000
Groceries excluding ardent spirits	9
Taverns excluding ardent spirits	2

An average of ten gallons of ardent spirits used to each inhabitant.

In a town in Rensselaer County, N. Y., the report was as follows:

Our whole population is about 2,800. The quantity consumed by the inhabitants of this town annually, previous to the organization of the temperance society, was not far from 9,000 gallons. We have four distilleries of cider brandy, which afford considerably more than one half of the quantity consumed. A great number of our farmers have long been in the practice of putting a cask of cider brandy in their cellars, and using

it freely in their families at all times throughout the year, and some families have been nearly all swept off by it.

In this town there were 140 drunkards, and 30 widows of drunkards living. One drunkard to every twenty persons.

From the first Annual Report of the Maine Temperance Society we gather the following statistics:

Years.	Towns.	Population.	Gallons of Spirits sold.	Average to Inhabitant.
1827...	Alfred.....	1,453	8,000	$5\frac{1}{2}$ gallons
1827...	Buxton.....	2,855	13,164	$4\frac{1}{2}$ "
1827...	Kennebunk	2,233	12,000	$5\frac{1}{3}$ "
1831...	South Berwick....	1,577	12,000	$7\frac{3}{5}$ "
1827...	Wells.....	2,977	10,000	$3\frac{1}{10}$ "
1827..	Brunswick	3,547	13,000	$3\frac{2}{3}$ "
1827...	Gorham.....	2,988	5,500	2 "
1827...	North Yarmouth..	2,664	13,612	5 "
1827...	Edgecomb	1,258	2,400	2 "

REV. WILBUR FISK, D.D.

In 74 towns, containing a population of 103,368 persons, there were sold in 1827, 333,290 gallons of *ardent spirits*, or an average of $3\frac{1}{5}$ gallons annually to each individual.

In the above calculations in all the States only distilled liquors are included; and it will also be noticed that the dates of the above statistics are for several years after the reform had been inaugurated.

An intelligent gentleman in Massachu-

setts, in an article in a public journal, says of one of the most prominent towns of that State with which he was intimately acquainted, that about the year 1825, in a population of 3,000 souls, there were 26 licensed retailers of ardent spirit, or one for every 116 inhabitants. In another town in the vicinity of Worcester, of 1,400 inhabitants, 7,560 gallons of New England rum alone was sold, besides wine, brandy, cider, etc., or $5\frac{1}{2}$ gallons of distilled spirit to each inhabitant.

At this time, Rev. Wilbur Fisk, D.D., became one of the most eloquent and effective advocates of this reform.

THE PRESS.

The influence of the press was early recognized as an important auxiliary to this enterprise. A temperance literature was developed and disseminated.

In 1826, Rev. Lyman Beecher's famous "Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance" were published.

In 1827, "Two Discourses on Intemperance," by Rev. J. G. Palfrey, D.D., of Boston; "Effects of Spirituous Liquors upon Society," by S. Emlyn, M.D., of Philadelphia; "The True Nature of Alcohol," by Reuben D. Muzzy, M.D., of New Hampshire, were published.

In 1828, "Twelve Essays on Intemperance," by Rev. Albert Barnes, D.D., of Philadelphia; "Intemperance a Just Cause of Alarm," by Rev. W. B. Sprague, D.D., of West Springfield, Mass.; "A Parallel between Intemperance and the Slave-Trade," by Rev. Heman Humphrey, D.D.; "An Address to Manufacturers and Venders of Strong Drink," by Jonathan Kittridge, Esq.; and "An Appeal to the Intemperate," by Samuel Nott, of Galway, N. Y., were issued.

In 1829, Beeman's "Song of the Drunkard;" Sweetser's "Dissertation," "Putnam and the Wolf;" Prof. Hitchcock's "Argument against the Manufacture of Ardent Spirits," etc.

Dickinson's "Appeal to the American Youth" also appeared at this time.

The Reports of Temperance Societies were filled with valuable facts and discussions, printed in large editions and generously circulated. Several temperance newspapers were also started: "The National Philanthropist," in Boston, Rev. Wm. Collier, Editor, in April, 1826; in June, 1829, the "Journal of Humanity," in Andover, Mass; "The Temperance Advocate," at Sandy Hill, Washington County, and another in Jefferson County, N. Y., in 1830; and about the same time "The Genius of Temperance," in New York city.

In the year 1830, a benevolent gentleman offered a premium of $250 for the best essay on the following questions, namely: "*Is it consistent with a profession of the Christian religion for persons to use, as an article of luxury or of living, distilled liquors, or to traffic in them? And is it consistent with duty for Churches of Christ to admit those as members who continue to do this?*"

More than forty manuscripts were presented, only one of which favored the affirmative of these questions. The one to which the premium was awarded was written by Rev. Moses Stuart, D.D., Associate Professor of Sacred Literature in the Andover Theological Seminary. This essay was published and widely circulated. Two other essays on the same subject, of great merit, were also published. These were written by Rev. Austin Dickinson, of New York, and Rev. Joseph Harvey, of Connecticut.

On the 27th of August, 1829, Rev. Dr. Edwards was permanently appointed the Corresponding Secretary of the American Society for the Promotion of Temperance, a position which he filled with great efficiency for seven years.

Early in 1830, Rev. Mr. Hewitt visited the Middle and Southern States, where he labored with great acceptability and success.

IMPROVEMENT.

Already there was a perceptible improvement in the condition of things. Dr. Edwards, subsequently alluding to this time, said: "The prospect continued to brighten and the

evidence to increase that the work was of God. Numbers were found who had been led, within a very few years, from their own reflections, without concert, in view of what they saw, to the conclusion that they could not continue to use ardent spirit, or to furnish it for the use of others, without the commission of sin. These were the witnesses which God had prepared, when the *duty* of abstinence was preached, to rise up and say, 'We have felt it;' and, when the *utility* of abstinence was exhibited, to say, 'It is true; we have tried it, and found it so.' This was said by men in various kinds of business and in all conditions of life, and it gave a powerful impulse to the cause."

Still further evidence of improvement in habits and progress toward right principles is afforded by the Annual Report of the Massachusetts Society for the Suppression of Intemperance, November, 1827. It said:

It is becoming unfashionable to drink ardent spirits in decent company; and it is no longer considered a necessary mark of hospitality to offer them. People are beginning to yield to the conviction that they are injurious to health, even when used in moderation. It seems now to be generally admitted by those who have had an opportunity for observation, that we are to attribute much of the prevalence of immoderate drinking to erroneous opinions and practices of society in regard to moderate drinking.

In 1827, the "Christian Examiner" said:

The public are becoming more and more awake on this subject, and there seems to be prospect of good success for the labors of those philanthropists whom it has actively engaged.

In 1828, the same periodical said:

It cannot be questioned that the higher classes of society, in this part of the country, are more temperate than they were fifteen or twenty years ago. A change has taken place in their opinions in regard to distilled liquors. There are fewer convivial meetings among these classes, and ardent spirits are in less common use. There is also reason to hope that a good impression has been made upon the laboring classes, that many among them begin to find that spirits are not necessary as a stimulus to labor, but that they are injurious, when taken habitually, even in moderate quantities.

The improvement, though not a total reform, was very manifest in all departments of life. Men familiar with the courts perceived it. Chief-Justice Parker, of Massachusetts, who had been associated with Dexter and Dane in the presidency of the first temperance society in that State, and who, with others, had "retired from the field in despair," owing to the appalling discouragements attending the work of reform, after a six-weeks' tour, in 1829, through Western Massachusetts, wrote:

A most extraordinary reformation has taken place in regard to the use of spirituous liquors. . . . There is an actual diminution of one half in the sale of spirits. In most cases beer has taken the place of them, and when that cannot be obtained, cider; and where neither, water. In many places the traffic in rum, gin, brandy, etc., formerly a profitable part of the grocer's business, has ceased to be an object, and the bar-rooms of taverns, heretofore a scene of disgusting excess, are comparatively deserted, or visited only for the fountain of ale or beer, which is now the prominent object there.

The Bar of Berkshire county have entered into a compact to promote the cause or temperance by example and otherwise.

The "Religious Herald," published in Richmond, Va., in 1829, stated that a letter had been received in that city from a merchant in New York city, directing the immediate sale of the ardent spirits he had in his consignment, assigning as the reason that, if the public disapprobation of their use increased there, as it did in New York, its value as a commodity must materially decline, for the business in the latter place had already decreased one half. In the same year it was said that, in Lyme, Conn., there were only four thousand gallons sold where, a few years before, ten thousand were sold. In Frankford, Me., only ten hogsheads were sold where formerly there were fifty. In Williamstown, Mass., no distilled liquor could be purchased, except as a medicine. In the same year, from many other places, it was reported that the sale of distilled spirits had declined from one fourth to one half.

The improvement was very perceptible in morals. While some localities, more especially in the newly-settled portions

of the land, afforded but little evidence of moral elevation, yet, looking at the whole country, the period, from 1800 to 1830, was one of considerable improvement in public morals. The great revivals, and the new Christian activities—the Bible, the Tract, the Missionary, and Sunday-school movements—which then sprung up, and, last of all, the Temperance Reformation, (1826–30,) exerted a very wide and salutary influence. A writer, in 1830, referring to the change which had become apparent, recorded the following testimony:

> There is an awakened sensibility on moral subjects. The conscience of the civilized world is undergoing a purification of most auspicious omen. In the United States an inroad has been made upon the dominions of vice such as has not been known since the settlement of the country, nor since the Saxons settled in the British Islands. The voluntary abstinence of one hundred thousand individuals from a deadly poison is prophetic of greater things yet to come.[1]

At this early period there were some indications of more radical views. On the 5th of November, 1827, the Massachusetts Society held a public meeting in Julian Hall, Boston, Hon. John C. Warren, M.D., president, and John Ware, secretary. The propriety of recommending total abstinence from wine was considered, and a resolution was introduced to the effect that, "Although some arguments might be brought in support of its prohibition, yet, on the whole, it is unreasonable and impolitic; since, although in excess it may be injurious, still it holds out but little comparative temptation to excess, and, by the introduction of some of its milder kinds, it may be made an important instrument in promoting the suppression of intemperance." The resolution was discussed by Dr. L. Boylston Adams, Rev. Wm. E. Channing, D.D., Rev. E. S. Gannett, Hon. Wm. Sturgis, Dr. J. B. Flint, and Rev. Wm. Collier, and then adopted. Hon. Judge Parker, in the letter before alluded to, expressed a similar opinion. He said that "some have discarded the use of

[1] "American Quarterly Register," 1830–31, p. 27.

wine," which he feared was "carrying the thing too far, and would lead to a revulsion." But he said that those who abstained from it did "not object to it as hurtful, but because its use destroys the power of example with those whom they seek to reform from ardent spirits."

In 1829 and 1830, some Congregational Churches in Connecticut made entire abstinence from ardent spirits a condition of membership. From 1825 to 1828, the opinion gradually obtained ground that the manufacture and sale of ardent spirits was an unjustifiable wrong, and a considerable number of merchants abandoned the traffic for justifiable reasons.

The first allusion to Sunday-schools as a medium for the instruction of the young in correct temperance principles occurs in the Report of the Massachusetts Temperance Society, in 1828.

Such was the state of temperance sentiment up to 1830. Public attention had been directed almost entirely to the evil of using distilled liquors, on account of their more fiery and destructive properties. But few minds had apprehended any pernicious effects from the use of wine, cider, and beer, and none of the temperance societies excluded them.

At the commencement of the year 1830, "there had been formed, on the plan of abstinence, and reported," more than one thousand societies, embracing more than one hundred thousand members, and located in twenty-four different States; "more than fifty distilleries had been stopped; more than four hundred merchants had renounced the traffic; and more than twelve hundred drunkards had ceased to use the drunkard's drink." An outpouring of the Holy Spirit followed the reform in many places.

CHAPTER II.

GENERAL PROGRESS.

(1830–1840.)

HITHERTO the beginnings of the Temperance Reformation have been traced in considerable detail, in order to sketch, as clearly as possible, the patient, anxious struggles and wise, careful thought of the good men who, in the midst of such low moral conditions, were called to pioneer this great movement. We have now reached the point where it widens into broad proportions, extending its influence so rapidly that henceforth we shall content ourselves with more comprehensive statements, except when new phases appear.

In January, 1831, Rev. Dr. Justin Edwards visited the District of Columbia, addressed the members of Congress, at their request, and organized temperance societies embracing more than one thousand members. In September following, Rev. John Marsh, who had been secretary of the Connecticut State Temperance Society, was employed as an agent of the National Society. He visited Maryland, and, the next winter, the city of Washington, where he held meetings in the Capitol. Hon. Lewis Cass presided, and Walter Lowrie, Clerk of the United States Senate, was secretary of the meeting. Hons. Felix Grundy, Senator from Tennessee, Theodore Frelinghuysen, Senator from New Jersey, and others, delivered addresses.

At this time the subject of abolishing the "spirit rations" in the army and navy was seriously agitated. Many important facts bearing upon this subject were brought to the attention of Dr. Edwards, during his visit to Washington, by Hon. Lewis Cass, Secretary of War. It was stated that the number of desertions in the army, on account of ardent spirits, was

about one seventh of the whole number annually. A great majority of the cases of court-martial resulted from the use of ardent spirits. It was plain that something must be done. About ten years previous to this time Hon. Reuben H. Walworth, of New York, had called the attention of the House of Representatives to the demoralizing effect of the whisky ration daily dealt out to the soldiers of the army. But when he ventured to propose a resolution of inquiry into the subject, he was deeply mortified at its rejection by an almost unanimous vote. A short time afterward, encouraged by a few friends of temperance, some of whom were officers of the army, he ventured again to introduce the subject to the House in a modified form. The committee of inquiry was granted, but their action was adverse to his wishes, the majority regarding his project as impracticable and visionary. But at the time of the visit of Dr. Edwards the way was preparing for so salutary a measure, and the organization of temperance societies in Washington, and the influence of the Secretary of War, who had been a life-long temperance man, soon brought the question to a successful issue. On the 2d of November, 1832, an "order" was issued from the War Department to the Army, of which the following is the substance:

1. Hereafter no ardent spirits will be issued to troops of the United States as a component part of a ration, nor shall any commutation therefor be paid to them.

2. No ardent spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

Early in February, 1832, Dr. Edwards again visited Washington, and was cordially welcomed by many members of Congress and others, and, at the special request of members of both Houses, addressed them in the Capitol on the Sabbath, on the subject of temperance. During the subsequent week a Congressional temperance meeting was held in the Hall of Representatives. It was numerously attended by members of Congress, citizens, and strangers, and produced a salutary effect.

Hon. Lewis Cass presided, and the meeting was addressed by members of Congress and Thomas Sewall, M.D. The following were some of the resolutions which were adopted by the meeting:

Resolved, 1. That the success of the cause of temperance in this and other countries affords high encouragement to the friends of morality to persevere in their efforts, till intemperance and its evils are banished from the earth.

2. That the manufacture of and traffic in ardent spirits ought to be discountenanced and abandoned, as incompatible with the obligations of social and moral duty, by every patriot and especially by every Christian in the country.

3. That total abstinence from the use of ardent spirit is the only security to individuals against its ruinous consequences, and gives the only sure pledge of the ultimate success of the cause of temperance.

4. That the use of ardent spirit tends to produce disease and premature death; and that there is no case in which it is indispensable, even as a medicine, and in which there may not be an adequate substitute.

5. As the sense of this meeting, that the liberties and welfare of the nation are intimately and indissolubly connected with the morals and virtue of the people; and that, in the enactment of laws for the common benefit, it is equally the duty of the legislative body to guard and preserve the public morals from corruption, as to advance the pecuniary interest, or to maintain the civil rights and freedom of the community.

On the 26th of February, 1833, the members of Congress convened in the Senate Chamber for the purpose of organizing a Congressional Temperance Society. After due deliberation a society was formed on the basis of *entire abstinence* from the use of ardent spirit and from traffic in it. It was called The American Congressional Temperance Society.[1]

[1] The following is the first list of officers chosen by the American Congressional Temperance Society:

President: Hon. Lewis Cass, Secretary of War.

Vice-Presidents: Hon. Samuel Bell, New Hampshire; Hon. Gideon Tomlinson, Connecticut; Hon. John Reed, Massachusetts; Hon. Lewis Condit, New Jersey; Hon. William Wilkins, Pennsylvania; Hon. Thomas Ewing, Ohio; Hon. Felix Grundy, Tennessee; Hon. John Tipton, Indiana; Hon. David Wardwell, New York; Hon. James M. Wayne, Georgia.

Secretary: Hon. Walter Lowrie, Secretary of the U. S. Senate.

Treasurer: Hon. E. Whittlesey, Ohio.

Auditor: Hon. W. W. Ellsworth, Connecticut.

Executive Committee: Hon. Theodore Frelinghuysen, New Jersey; Hon. Arnold Nandian, Delaware; Hon. John Blair, Tennessee; Hon. George N. Briggs, Massachusetts; Hon. Elutheros Cook, Ohio.

In the constitution of this society it was provided that "Members of Congress, all who had been members of Congress, officers of the United States Government, civil and military, and heads of Departments, who *practically adopt the great principles of the society*, by signing the constitution, or addressing a letter to the secretary, expressive of their wish to do so, may become members of the society."

This society continued in a flourishing condition for many years, and led to the organization of many Legislative Temperance Societies in the different States of the Union.

The year 1832 is noted for the prevalence of the Asiatic cholera in this country. During the progress of this dreadful scourge it was noticed that its most fearful and destructive ravages were among those whose constitutions had been impaired by the habitual use of ardent spirits. This most potent and alarming fact tended to promote the cause of temperance, greatly increasing and widening its influence during several succeeding years.

SIMULTANEOUS MEETINGS.

At a meeting of the Executive Committee of the American Temperance Society in Boston, September 21, 1832, it was resolved that it was desirable that simultaneous meetings of the friends of temperance be held throughout the United States, and that February 26, 1833, be designated for that purpose. It was considered that "a union as to the time of holding temperance meetings in all the cities, towns, and villages of our country would greatly increase the interest which is felt on the subject, would call forth the efforts of the highest and best talents in the land, and would greatly increase and extend the light, union, and efficiency on which, under the divine blessing, the complete and universal success of the object depends."

Circulars presenting this object were immediately sent out, not only throughout our country, but also to the British and Foreign Temperance Society, and measures were promptly taken to secure meetings in both countries for the same

purpose. Wherever the circular went it was hailed with lively interest, and long before the arrival of the day it was looked forward to with pleasing anticipation. These meetings came up fully to the expectations which had been raised. An intense interest prevailed. The great questions of this new reform were freely discussed, facts were presented, and a powerful impulse was given to the cause. These gatherings were kept up for several years, on the last Tuesday in February. These simultaneous meetings exhibited a grand spectacle—two of the most powerful and enlightened Christian nations moved, by a common and mighty impulse, to throw off one of the greatest, most insidious and destructive evils which ever infested the race. Was there ever such a movement known except in Christian lands? And does it not speak volumes in favor of the vital power and reformatory energy of our holy religion?

THE CHURCHES.

The relation of the Temperance Reform to the Church, and the duty of the churches toward members selling or using ardent spirits as a beverage, early occupied the attention of the public mind.

At the meeting of the General Assembly of the Presbyterian Church, May, 1832, an able and spirited report was adopted, containing the following language:

> A great work is still to be effected in the Church. The sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison; or, by a sacrilegious traffic, to make it their employment to degrade and destroy their fellow-men; those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts to remove this withering reproach from the house of God.

The Synod of Albany declared that, in their judgment, "the traffic in ardent spirits as a drink is an immorality, and ought to be viewed as such throughout the whole world."

The General Conference of the Methodist Episcopal Church,

at its session in May, 1832, adopted a report on temperance containing the following sentiments. After stating that "*strict and exemplary* abstinence from indulgence in the use of *ardent spirits, and intoxicating liquors of every sort*, will be found to have been a part of the moral discipline of our Church from the earliest date of its existence and operations," and admitting that "our success has not been entire, and that much remains to be done before we can realize the great object of our long-continued efforts in this very interesting department of Christian morals," the address proceeds to show that the use of wine and strong drink is "broadly and unsparingly condemned in the Scriptures of the Old and New Testaments, as directly *inconsistent with Christian character*, and fatally contravening all the hopes and claims of moral excellence." "We consider all intemperance, whether in its incipient or more advanced stages, as an abuse of the physical force and vigor of man, and seriously deducting from the integrity of his mental powers and moral purposes; and we therefore invoke the aid of our people in an attempt to banish the evil from our Church altogether."

After a touching description of the evils resulting from the use of spirituous liquors, the address gravely inquires, "Can those be innocent who contribute to secure such results, whether by the pestilential example of *temperate* drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation, by manufacture or traffic, for the degradation and the ruin of others?" "Can God hold that Church innocent which is found cherishing in her bosom so awful and universal an evil?"

Similar testimonies were borne by the churches at this time, and in many cases serious troubles arose from the administration of discipline for the exclusion of intemperate and dram-selling members.

THE NATIONAL CONVENTIONS.

On the 24th of May, 1833, a large and enthusiastic convention of the friends of temperance assembled in Independence

Hall, Philadelphia. Among the 400 delegates, from 21 States, were many distinguished jurists, physicians, statesmen, and divines. The Convention[1] held three days, passing resolutions of very decided, advanced sentiment on the subject of temperance. By an overwhelming vote it declared the traffic in ardent spirits morally wrong, as many ecclesiastical bodies and the Congressional Society had done before. At the National Convention it was resolved to form the "American Temperance Union," to comprise the National Society organized seven years before in Boston, and the officers of the various State societies.

Twelve large State conventions were held this year. One at Worcester, Mass., in September, was presided over by Hon. Levi Lincoln. All these conventions declared the traffic in ardent spirits to be an immorality. More than 5,000 clergymen and 6,000 churches sustained by vote this position.

The second National Convention was held at Saratoga Springs, August 4, 1836, comprising delegates from nineteen

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[1] A list of its officers, which here follows, will show the high character of the Convention:

President: Hon. Reuben H. Walworth, New York.

Vice-Presidents: Robert Vaux, of Pennsylvania; John Tappan, of Massachusetts; Timothy Pitkin, of Connecticut; Peter D. Vroom, of New Jersey; Willard Hall, of Delaware; John C. Herbert, of Maryland; Hon. Joseph H. Lumpkin, of Georgia; Hon. Wm. M'Dowell, of South Carolina.

Secretaries: Hon. Mark Doolittle, of Massachusetts; Rev. John Marsh, D. D., of Connecticut; John Wheelwright, of New York; Lyndon A. Smith, of New Jersey; Isaac S. Loyd, of Pennsylvania; Judge Darling, of Pennsylvania; Rev. Robert Breckenridge, D. D., of Maryland; Daniel W. Lathrop, of Ohio.

The following distinguished gentlemen were also present, and participated actively in the doings of the Convention:

Rev. Justin Edwards, D.D., of Massachusetts; Hon. Amos Twitchell, of New Hampshire; Charles Griswold, of Connecticut; Edward C. Delevan, of New York; Hon. Gerrit Smith, of New York; Hon. Hugh Maxwell, of New York; Hon. S. K. Talmadge, of Georgia; Hon. George S. Hillard, of Massachusetts; Rev. Thomas P. Hunt, of North Carolina; Rev. Thomas H. Stockton, of Maryland; Hon. Joseph H. Lumpkin, of Georgia; Rev. Nathaniel Hewitt, D. D., of Connecticut.

States and the Canadas. The "Union"[1] which had been contemplated was effected. Arrangements were made for the establishment of a National Temperance paper at Philadelphia, and January 15, 1837, the first number of the "Journal of the American Temperance Union," a monthly quarto of 16 pages, was issued, under the editorial supervision of Rev. John Marsh. The first anniversary of the "Union" was held in New York city in May, 1837; the second, in Philadelphia, May, 1838; the third, in Boston, May, 1839.

DR. EDWARDS TO THE KING OF PRUSSIA.

Early in 1836, in a letter to the King and Crown-Prince of Prussia, written in the hope of extending the temperance reformation in Germany, Dr. Edwards says:

> The number of temperance societies formed in this country is more than 7,000, and the number of persons who have united with them more than 1,250,000. More than 3,000 distilleries have been stopped, and more than 7,000 merchants have abandoned the traffic in spirituous liquors. More than 1,000 vessels sail from our port in which no such liquors are used; and more than 10,000 persons who, a few years ago, were drunkards, now use no intoxicating drink. They are all sober men; many of them are industrious, respectable, and useful; and not a few of them truly pious men. In those parts of the country in which these societies are most general, industry, economy, morality, and religion have been greatly revived; sickness and mortality have been much diminished, and pauperism and crime have been almost entirely done away.

REVIEW OF DR. EDWARDS' LABORS.

Rev. Dr. Edwards closed his seven years' service in connection with the American Society for the Promotion of Temper-

[1] The following officers were elected:

President: Hon. John H. Cocke, of Virginia.

Vice-Presidents: Hon. Matthew Newkirk, of Pennsylvania; Hon. Samuel Hubbard, of Massachusetts; Hon. Lewis Cass, of Michigan; Rev. Bishop Stuart, of Lower Canada; Hon. Theodore Frelinghuysen, of New Jersey; Hon. Reuben H. Walworth, of New York; Hon. Robert Lucas, of Ohio, and Hon. Robert P. Dunlap, of Maine.

Executive Committee: Edward C. Delevan and John W. Leavitt, of New York; Isaac Collins and Isaac H. Loyd, of Pennsylvania; John Tappan, of Massachusetts; Christian Keever, of Maryland, and John T. Norton, of Connecticut.

Secretaries: Rev. John Marsh and Lynden A. Smith.

ance, as its Corresponding Secretary and Agent, in the spring of 1836. To his wise and efficient management, weight of character, and continuous labors, more than can ever be fully estimated, was the great advance in the cause of reform in these years due. The annual reports of this society, written by Dr. Edwards, were exceedingly able, weighty, and timely, comprising valuable data, opinions, and discussions, focusing and leading public sentiment, and affording available matter for the use of the advocates of the reform. They were collected and published in an octavo volume, under the appropriate title of "Permanent Temperance Documents."

Of the first three Temperance Documents, or parts of them, 325,000 copies had been put into circulation before the fourth was issued; and when subsequent parts were added, vigorous efforts were made to supply the volume to "every preacher, lawyer, physician, magistrate, officer of government, secretary of a temperance society, teacher of youth, and educated young man throughout the United States; and also to send a copy of it to foreign missionaries and distinguished philanthropists in all parts of the world." The substance of these documents was issued as a "Temperance Manual for Young Men of the United States," and it was also printed by the American Tract Society in *German* and in *French*. Rev. Robert Baird, D. D., then in Europe, actively engaged in its circulation in Germany and France.

When Dr. Edwards retired, he became president of the Andover Theological Seminary. Rev. John Marsh, D.D., was his legitimate successor, as the chief agent in carrying forward and directing the Temperance Reformation.

The following eulogy upon Dr. Edwards, by John Tappan., Esq., almost thirty years closely associated with him in reformatory and religious labors, deserves a place in these annals:

I was placed on the committee of the American Temperance Society with Dr. Edwards, at its formation, in 1826, and acted with him during the whole of the period of his agency, and continued on the committee with him until the close of his life. In forming its constitution, conduct-

ing its correspondence, employing its agents, attending conventions, drawing resolutions as chairman of the business committees, in nearly all the public meetings, in the Capitol at Washington, and the capitals of most of the States of the Union, he was the pivot on which all moved. His gentleness of manner, "speaking the truth in love," disarmed opponents, and the light he threw upon the subject in debate, convinced and made friends of those who came to oppose. Never was there a more lovely exhibition of Christian character than was displayed by him in conducting this great movement, from its earliest inception to its all-pervading influence through this and other lands.

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With the same singleness of purpose he afterward engaged in efforts for the promotion of the better observance of the Sabbath, and there, also, his influence extended over our land.

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The present generation have lost a leader who lived what he taught, and whose record is on high. Never has a brighter combination of wisdom in council, energy in action, and humility in life shone forth than in our revered friend; and to have so often met him, in prayerful consultation and familiar intercourse, during a period of thirty years, has been one of the highest privileges of my life.

Dr. Charles Jewett, long intimately associated with Dr. Edwards,[1] said of him:

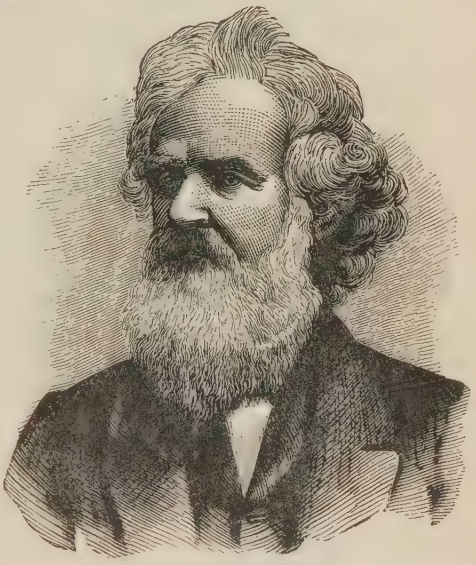
To his personal efforts, more than to those of any other man, or score of men, was the reform indebted for the forms it took, and the influence it exerted in New England up to the year 1837. He was one of the wisest men in council I ever knew, and there were never any deductions to be made from his influence or labors, on account of rashness, crudeness, or ill-temper. In all his labor, as a reformer, I presume no man was ever prejudiced against the cause or its advocates by any injudicious or unkind word of his.

REV. JOHN PIERPONT.

Another conspicuous actor in this period was Rev. John Pierpont, pastor of Hollis Street Unitarian Church, Boston. Pierpont was a scholar, a poet, and a true logician. He had a rare faculty of so grouping facts that the logical sequence would be seen at a glance. He had a sharp contest with the distillers,

[1] Dr. Edwards died July 23, 1853.

importers, and wholesale liquor dealers in his congregation. In his public discourses elsewhere, he freely expressed his opinions against the entire system of making, selling, and drinking intoxicating liquors. Some of his people, largely engaged in the business, and possessed of immense wealth, resolved to compel him to vacate his pulpit. Charges were trumped up seriously affecting his character, and the matter, in due form, came before a council. Against these atrocious charges Mr. Pierpont was fully vindicated, and his reputation remained untainted. But the case awakened great attention as an illustration of the malice and vindictiveness of the rum party against a faithful man and earnest spirited minister.

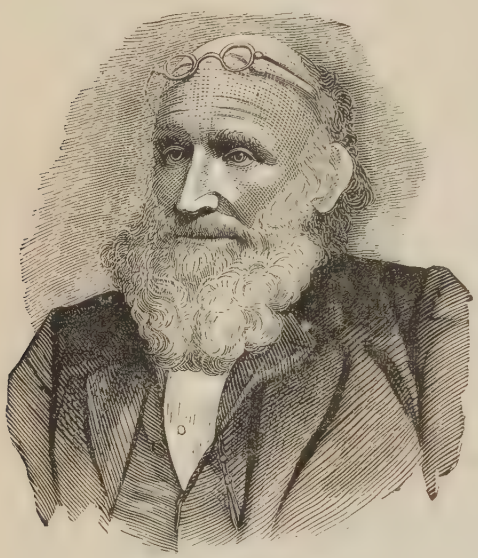


REV. JOHN PIERPONT

REV. THOMAS P. HUNT.

Rev. Thomas P. Hunt was widely known in a large section of the country, chiefly from Pennsylvania southward, as a conspicuous and effective temperance lecturer. A native of Virginia, and a graduate of Hampden Sidney College, he studied theology under Rev. Drs. Moses Hodge and John B. Rice. Dr. Rice was a man of advanced temperance ideas, and persuaded Mr. Hunt, that, when licensed to preach, he would improve all proper occasions to preach against intemperance. When the National Temperance Society was organized, Mr. Hunt was already laboring in this cause. In 1830, he accepted

the offer of Agent for the State Temperance Society of North Carolina. His labors were diversified, but very acceptable and successful until impaired health compelled him to desist. He was widely known as "The Drunkard's Friend," and "The Liquor Seller's Vexation." To sustain himself in his declaration in regard to the frauds of the liquor traffic, which were incredible to many, and had been pronounced slanderous by the dealers, he sent to London and obtained brewers' guides, distillers' and wine-makers' receipt books, from which he exposed with telling effect the secrets of the infernal machinery of drunkard-making.



REV. THOMAS P. HUNT.

REV. GEORGE B. CHEEVER, D. D.,

was another able and effective champion of this cause. In 1835, while a young man, pastor of a church in Salem, Mass., he published a "dream," entitled "Deacon Giles' Distillery," which was a masterly *exposé* of the character and influence of the liquor business. A certain deacon, who was a distiller, and sold Bibles in his distillery, had a relative drowned in one of his vats; and a son, who had been very intemperate, thinking that he was the object of the satire, resorted to a process at law. The personal and legal attacks to which Mr. Cheever was subjected called forth a considerable amount of childish whining from timid men, and scores of apologies from the over-prudent.

It was, nevertheless, one of the most masterly, timely, and effective blows ever inflicted upon the liquor traffic. The ladies of Salem, who felt that Mr. Cheever had championed the cause of their homes and their most precious earthly interests, carpeted his room in the jail, sent him, day by day, choice dinners, and regaled him as though a royal prisoner.

The fact was chronicled by the press throughout the country, that a learned and popular clergyman in Salem was in jail for writing an ingenious and caustic article, exposing the character and influence of the liquor business. Great was the curiosity every-where to see the production which had aroused such an ebullition of rum-wrath, and "Deacon Giles' Distillery" was reproduced all over the country in the columns of the public journals. Thus its truths went every-where. The result was that so far from the press being muzzled in the interest of liquor, it was more widely opened.

On his liberation, in nowise daunted, Mr. Cheever's attention was turned to a brewery, and published a squib—"Deacon Jones' Brewery; or, the Distiller Turned Brewer." Demons were represented as dancing around the boiling caldron, and casting in the most noxious and poisonous drugs:

> "Round about the caldron go,
> In the poisoned entrails throw;
> Drugs that in the coldest veins
> Shoot incessant pains;
> Herbs that, brought from hell's back door,
> Do their business slow and sure."

LUCIUS M. SARGENT, ESQ.

Another temperance champion of those days, whose influence was very widely extended through the press, was Lucius M. Sargent, Esq., author of the celebrated "Temperance Tales." Inheriting wealth, receiving a collegiate and a legal education, he never practiced law, but was led by his tastes to the department of literature. He was deeply enlisted in the Temperance Reform, and employed his facile pen in a way

that carried temperance principles, in the form of attractive stories, into numerous social circles. His "John Hodges, the Blacksmith," "Groggery Harbor," "Fritz Hazel," "My Mother's Gold Ring," and other delightful tales, are temperance classics. The last was translated into German as early as 1837, and published by the Hamburg Tract Society. Thousands, prior to 1840, had been converted to the practice of abstinence by the perusal of his writings. The stories were all genuine histories embellished. Not only in the composition of temperance tales, but in many other ways, did he, by pen and tongue, serve this great cause.

LUCIUS M. SARGENT, ESQ.

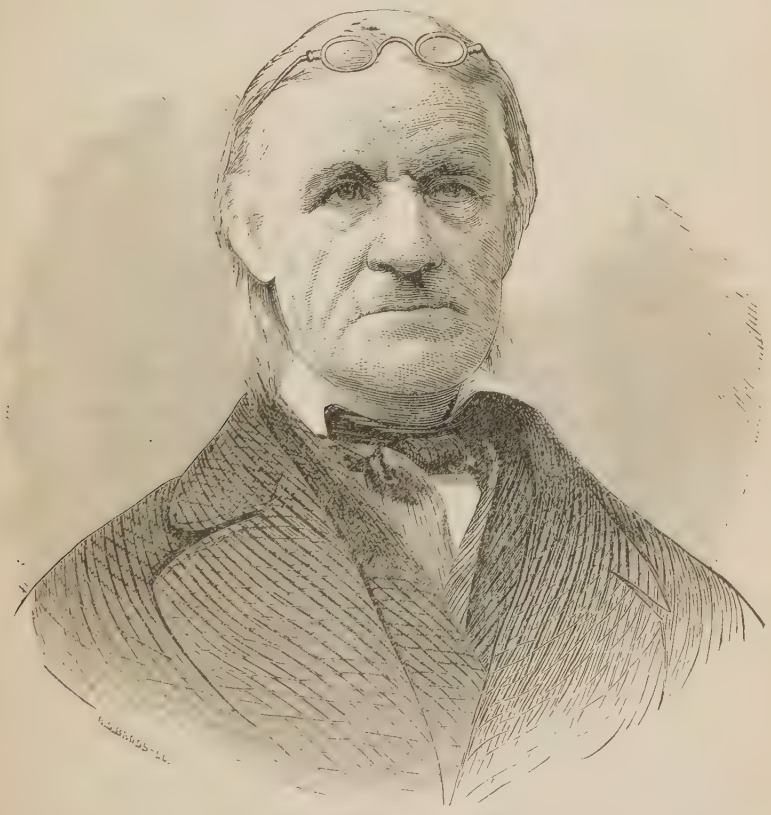
REV. EDWARD T. TAYLOR.

Another notable champion of the reform, for some thirty years after 1826, was Rev. Edward T. Taylor, pastor of the Mariner's Church of Boston. A man of strange idiosyncracies, of vivid imagination, and often of entrancing power over his audiences—an announcement that he would speak always drew a large congregation. His philippics against the rum traffic were terrific, and his wit was of the keenest. His sudden descents from the sublime were sometimes strangely apt and telling, as on the following occasion:

The ladies of Charlestown, Mass., had invited him to speak at a temperance gathering, almost under the very shadow of

the Bunker Hill Monument. In the midst of a powerful appeal, he said:

Your poor-houses are full, and your courts and prisons are filled with victims of this infernal rum traffic, and your houses are full of sorrow, and the hearts of your wives and mothers; and yet the system is tol-

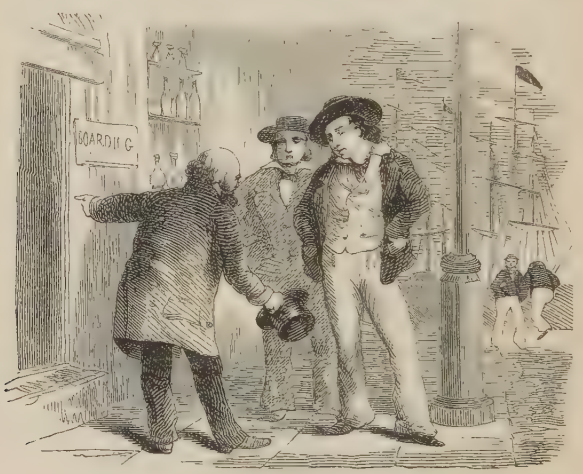


REV. EDWARD T. TAYLOR.

erated. Yes! and when we ask some men what is to be done about it, they tell you, you can't stop it! No, you *can't* stop it! and yet [darting across the platform, and pointing in the direction of the monument, he exclaimed in a voice that pierced one's ears like a trumpet] there is Bunker Hill! and you say you can't stop it—and up yonder is Lexington and Concord, where your fathers fought for the right and bled and died—

and you look on those monuments, and boast of the heroism of your fathers, and then tell us we must submit to be taxed and tortured by the rum business, and we can't stop it! No! and yet, [drawing himself up to his full height, and expanding his naturally broad chest, as though the words he would utter had blocked up the usual avenues of speech, and were about to force their way out by an explosion, he exclaimed in a sort of whispered scream,] your fathers—your patriotic fathers—could make a cup of tea for his Britannic Majesty out of a whole cargo—and you can't cork up a gin-jug! Ha!

Mr. Taylor was a mariner in early life, and, for nearly a half century, was incessantly employed in labors for sailors in the port of Boston. He was emphatically the sailors' friend; and,



RESCUE THE SAILOR.

on account of his rare genius and beneficent labors, one of Boston's most honored ministers. Through his influence many mariners were saved from the snares of insinuating land pirates.

HON. REUBEN H. WALWORTH, LL.D.,

Chancellor of the State of New York, as early as 1829, took a deep interest in the Temperance Reformation, and heartily discharged his duties as President of the New York State

Society. While his home was in Albany, he did not allow himself to be absent from any meeting of the society, and gave all the weight of his knowledge, example, and position to the cause. He regarded it as vital in its influence upon every department of human welfare. His addresses at the public temperance meetings were very eloquent, and won to the cause many of the most intelligent men of the State of New York. Without hesitancy he pronounced the traffic in ardent spirits "a traffic in the souls and bodies of men." In his third annual address, in 1831, he said: "The time will come, if the efforts of the temperance societies are continued, when reflecting men will no more think of making and vending ardent spirits, or of erecting and renting grog-shops, as a means of gain, than they would now think of poisoning a well from which a neighbor obtains water for his family; or of arming a maniac to destroy his own life, or the lives of those around him."

At the second National Convention, held at Saratoga Springs in 1836, he presided, as he had previously, in 1833, in Philadelphia, "with a dignity and urbanity, a promptness and energy, almost without a parallel, rendering himself greatly respected and beloved by a large body of clergymen and temperance men attending those conventions." He took a great interest in adopting, at that time, the pledge of total abstinence from all intoxicating liquors, and in the organization of the American Temperance Union. In the latter, in 1843, he succeeded Gen. John H. Cocke, of Virginia, who had resigned as president, willing, he said, "to aid, as much as in him lay, in carrying the blessings of temperance to the palaces of princes and the splendid dwellings of the wealthy, as well as the humble habitations of the poor." This office he held twelve years. In his high judicial duties as Chancellor of the State, and in his personal and social relations, he was a true Christian gentleman and a philanthropist.

EDWARD C. DELEVAN.

About the year 1835 the character of Albany ale and beer was scathingly exposed by Mr. E. C. Delevan, and the wealthy brewers brought an action against him for the injury he had inflicted upon their business, claiming damages to the amount of three hundred thousand dollars. The trial attracted much attention all over the country, but Mr. Delevan was triumphant. He fully proved that the pond from which they drew their water for brewing was a common receptacle for dead animals; that it received the drainage of slaughter houses and a glue factory. A map exhibiting the points where particular things sworn to by witnesses occurred was indicated by figures, and used in the trial before the jury. At point No. 6 were decayed swine; at No. —, dead dogs were floating; at No. — lay a decomposed horse, etc., etc.

A pamphlet, containing the report of the trial and the maps, reached John Pierpont, and he was inspired to compose a satirical poem, entitled "The Lament of the Albany Brewers," from which we select a few lines:

"Thou ponderous porker, who wert numbered six,
Upon the map in Delevan's report!
Who didst sink into our Albanian Styx,
And rise again before the Circuit Court;
Like sightless Samson, there thou madest sport
For temperance Philistines; but 'tis clear
The very place for thee was in our mash;
Why should not we, who have, from year to year,
Our beer in hogsheads put—put hogs' heads in our beer?

"Ye murdered dogs, who, when ye had your day,
Were wont by moonlight o'er yon graves to howl;
Who from cash customers would walk away,
But at the ragged ones would turn and growl;
Though round our premises no more ye prowl,
Against the loafer to keep watch and ward,
Still do ye serve us, though reformers scowl;
For since ye dangled in the strangling cord,
Ye've helped make a lout as tipsy as a lord.

E. C. DELEVAN.

DR. CHARLES JEWETT.

"Bullocks, who bellowed just before your blood
Was, for our benefit, poured out like water,
Dreamed ye, as erst ye lay and chewed the cud,
That from yon house where ye were led to slaughter,
There would drain down for many a blowzy daughter,
Of our good city, who sits guzzling ale,
Such real stuff? Our trial now hath taught her,
(Grew she not, as she read it, very pale!)
That from your horns and hoofs there hangeth quite a tale."

It is worthy of special mention that, in the year 1838, Edward C. Delevan, of Albany, who, at that time, for a period of ten years, had been zealously engaged in promoting the cause of temperance, contributing large sums of money to help it forward, visited Europe, chiefly for the purpose of extending the influence of this great reform. It was emphatically a missionary journey, and, at every step of his progress, he looked for opportunities to put forth his efforts. On his outward passage, on the "Great Western," he instituted measures for reform on that steamer, obtaining the names of fifty-seven passengers to a memorial to the Directors of the Great Western Steam Navigation Company, praying that intoxicating liquors be no longer furnished at the table, but be kept only by the steward for the use of persons calling for them. On his arrival in London, he made provision for the circulation of three thousand temperance documents among the influential classes, and held interviews with the chief officers of the British Temperance Societies. He visited Paris, and was introduced to Louis Philippe and his son, the Duke of Orleans, by Hon. Lewis Cass, then U. S. Minister to France. The subject of conversation, at this interview, was the question of temperance and the drinking habits of the French nation. He proceeded to Rome, and had free conversations with influential men in that ancient city, to whom he explained the principles and the progress of the Temperance Reformation in America, and from whom he gathered many facts illustrating the connection between pauperism and crime and the use of even the

mild wines of Italy. Mr. Delevan left a good impression behind him, and returned home laden with valuable information.

TEMPERANCE PERIODICALS.

During the years 1838 and 1839 sixteen temperance newspapers were published in various parts of this country, all committed to the most advanced abstinence ideas:

"The Journal of the American Temperance Union," Philadelphia; "The Temperance Gazette," Augusta, Me.; "The Temperance Journal," Boston, Mass.; "The Temperance Herald," Providence, R. I.; "The Temperance Star," Montpelier, Vt.; "The Temperance Recorder," Albany, N. Y.; "The Temperance Reporter," Trenton, N. J.; "The Temperance Recorder," Philadelphia; "The Standard," Wilmington, Del.; "The Temperance Herald," Baltimore, Md.; "The Western Temperance Journal," Cincinnati, Ohio; "The Temperance Herald," Jackson, Mich.; "The Temperance Advocate," Indianapolis, Ind.; "The Temperance Herald," Alton, Ill.; "The Temperance Advocate," Montreal, P. Q.; and "The Temperance Advocate," St. Johns, N. B. "The Youth's Temperance Advocate" began its career in 1839.

PECUNIARY GIFTS.

The liberal subscriptions of leading citizens, in the early stages of this great movement, show the class of men interested in it, and the measure of their zeal. The first subscriptions were made to aid the American Society for the Promotion of Temperance, soon after its organization in 1826, namely: Wm. P. Green, of Norwich, Conn., $1,000; Rev. Leonard Woods, D.D, of Andover, Mass.; Hons. Henry Holmes, J. E. Proctor, John Tappan, Wm. Ropes, and Samuel Hubbard, of Boston; Hon. S. V. S. Wilder, of Bolton, Mass.; Wm. Bartlett and Moses Brown, of Newburyport, Mass.; and Arthur Tappan, of New York, $500 each. The following gentlemen contributed $1,000 each to aid the New York State Society: Messrs. John Jacob Astor, Anson Blake, Boorman & Johnston, Brown

Brothers & Co., Aristobulus Champion, Erastus Corning, Underwriters in New York city, Henry Dwight, D. E. Evans, Mr. Hoyt, John W. Leavitt, Peter Remsen, Gerrit Smith, Stephen Van Rensselaer, and Samuel Ward. The whole amount of donations to the New York State Temperance Society, from its commencement in April, 1829, to Feb. 1, 1838, was $44,286, of which sum $16,150 was contributed by Edward C. Delevan, of Albany.

The period between 1833 and 1839 was very rich in temperance literature, among which a few may be mentioned:

Sargent's "Temperance Tales;" Addresses by Hon. Mark Doolittle, Alvan Stuart, Dr. W. E. Channing; Sermons by Bishop Meade, of Virginia, Rev. E. N. Kirk, of Albany, Rev. Mark Tucker, of Troy; "The Immorality of the Traffic," by Rev. Albert Barnes, D.D.; "The Use of Ardent Spirits," by Rev. Robert J. Breckenridge; Medical Prize Essays, by Reuben D. Muzzey, M.D., and Harvey Lindsay, M.D.; "Debates of Conscience with a Distiller," by Rev. Heman Humphrey, D.D.; "Prize Essay on Sacramental Wine," by Rev. Calvin Chapin, D.D.; "Bacchus," by Rev. Dr. Grindrod; "Antibacchus," by Rev. Joseph Parsons; "A Scripture Inquiry into the Wine Question," by Rev. Prof. Moses Stuart, D.D.; A series of articles upon "Asylums for Inebriates" by Dr. S. B. Woodward, etc., etc.

CHAPTER III.

DEVELOPMENT OF THE PRINCIPLE OF TOTAL ABSTINENCE. (1826–1840.)

ONE of the most interesting and instructive parts of our work is to trace the progress of the principle of abstinence in the history of this reform. At first, the attention of the friends of temperance, from Dr. Rush downward, with a few notable exceptions, was directed chiefly to the matter of *regulating* the use of *distilled* liquors. We have noticed that the best and most thoroughly organized of the societies formed prior to 1826—the Massachusetts Society—only aimed "to discountenance and suppress *the* TOO FREE *use of ardent spirits.*" It did not intend to go beyond distilled liquors, and did not insist upon entire abstinence even from these. The first reformers considered that the evil consisted only in "taking *too much.*"

But it was soon discovered that while they were clipping off the twigs of this poisonous tree, it was continually sending its roots deeper into the soil; while they were decrying the evil of intemperance, they were patronizing habits which fostered drunkenness and its long train of woes. The friends of temperance, therefore, came gradually to see the necessity of taking stronger ground. This was intended, and to some extent accomplished, by the organization of the American Society for the Promotion of Temperance in 1826. And yet the action of even this society indicates great caution. They hesitated to take extreme ground. In the first preliminary meeting, at the close of 1825, they resolved to attempt the formation of a society, "whose grand principle should be abstinence from strong drink." At the second preliminary meeting (January 10, 1826) they express their purpose "to restrain and prevent the *intemperate use* of intoxicating liquors." Nothing more

radical is asserted in the constitution of the society, which commences by mildly alluding to "the *improper use* of intoxicating liquors" as "the source of numerous evils."

And yet the organization of this society was an advanced step, opening a wider field, and inaugurating stronger, steadier, and more vigorous action, while its published documents indicate a more decided type of sentiment. The "Form of Constitution" for auxiliary societies, in their second Annual Report, shows a somewhat more radical principle, declaring that "the use of intoxicating liquors, for persons in health, is not only unnecessary but hurtful," and making "abstinence from the use of distilled spirits, except as a medicine," a necessary condition of membership. The Massachusetts Society, also, at this time took stronger ground. Its Annual Report in 1827 said: "It seems now to be generally admitted . . . that we are to attribute much of the prevalent immoderate drinking to the erroneous opinions and practices of society in regard to *moderate* drinking." Accompanying this statement are resolutions expressing the duty of entire abstinence from distilled liquors. This principle was generally accepted by the members of this society as their rule of life, but it was not incorporated into the Constitution until a State Convention in Worcester, Sept. 18, 1833, recommended such a change, and also a change in the name of the society.

The preamble and first article of the new Constitution thenceforth read as follows:

Whereas, The Massachusetts Society for the Suppression of Intemperance was instituted twenty years ago, and at a time when the precise duties of the promoters of temperance could not be defined by any previous experience; and *whereas*, It is now known that a great change has taken place in public opinion as to the use of intoxicating liquors, and that this change has chiefly been effected by the means of temperance societies, adopting and inculcating the principle of entire abstinence from the use of ardent spirits as a drink; and *whereas*, The Massachusetts Society, in common with other temperance societies, for several years past has fully recognized the above principles in various resolutions unanimously adopted, etc., etc.

ART. I. This society shall be called the Massachusetts Temperance Society; and its members pledge themselves that they will not use *distilled* spirits as a drink, nor provide them as an article of refreshment for their friends, nor for persons in their employment, etc., etc.

The American Temperance Society, almost from the beginning, had been in spirit committed to this principle. All the State and local societies, organized soon after, stood distinctly on this platform; and the Congressional Society, formed a little later still, occupied the same ground.

At this time the use of fermented liquors, wine, cider, and beer, was not prohibited by these societies. They were managed by the most mature and intelligent persons in the country; and, as might be expected from such men, they were very cautious, carefully, even timidly, avoiding extreme and rash measures, and closely watching the progress of events.

Between 1831 and 1836 many individuals and some temperance societies began to take stronger ground, advocating and practicing the principle of total abstinence from all intoxicating liquors. The Pennsylvania Society, in their first Annual Report, in 1831, clearly discerning the growing necessity of the cause, recommended the abandonment of all fermented liquors. The very able report on Temperance, adopted by the General Conference of the Methodist Episcopal Church in May, 1832, advocates the same principle in the following language:

We are the more disposed to press the necessity of *entire abstinence*, because there seems to be no safe line of distinction between the *moderate* and the *immoderate* use of intoxicating drinks; the transition from the *moderate* to the *immoderate* use of them is almost as certain as it is insensible; indeed, it is with us *a question of great moral interest, whether a man can indulge in their use at all and be considered temperate.*

In the great National Temperance Convention, held in Philadelphia in May, 1833, the principle of *total abstinence from all intoxicating liquors* was proposed, but was speedily voted down. "Many of the original apostles of the temperance movement—pre eminent among them Matthew Carey—were

ardent advocates for the culture of the grape, urging a generous home production of pure wine, as a preventive of the ravages of intemperance." Hence this means failed. But before the close of the convention some advance was made by the adoption of a resolution which declared, "That the vital interests and complete success of the temperance cause demand that, in all the efforts of its friends against the use of ardent spirits, no substitute except pure WATER be recommended as a drink." In a State Temperance Convention held in Albany Feb. 25, 1834, it was resolved, "That the Convention warmly commend the motives of those who, as an example to the intemperate, or, as a means of reclamation, and to avoid offering temptation, do wholly abstain from all that can intoxicate." In February, 1835, the State Temperance Society of New York instructed the editors of the "Temperance Recorder," published under their supervision, henceforth to advocate "total abstinence from all that can intoxicate." These instructions were violently opposed by many, and an extra convention was called at Buffalo, during the following August, to give a full opportunity to discuss the question in all its bearings. The result of a long debate was to sustain the society in its action. During this year great progress was made in developing this principle. Not only the "Temperance Recorder," but also the "American Temperance Intelligencer," both issued at Albany, were thoroughly committed to its advocacy. Clearer views were rapidly and extensively disseminated. It was felt that they were approaching a crisis in the history of the reform. It had been frequently noticed that many inebriates, who had reformed from the use of distilled spirits, had relapsed again into intemperance by the use of fermented liquors, and that "some temperance societies" even had "died of drunkenness" from the same cause. It was felt that unless these liquors also were prohibited, all would be lost. This conviction was the result of extended observation and experience, affording a practical demonstration of the necessity of total abstinence.

The Managers of the American Temperance Society were

not behind in this movement. In their report for 1835 they used the following language:

The light of experience proves that abstinence from the use of all intoxicating liquor, as a beverage, is not only safe, but salutary; and that it is the only course in which it can rationally be expected that drunkenness will ever be done away. In the pledge of many societies the words "*ardent spirits*" have been changed for intoxicating liquors; and most of the societies which have been formed the past year, especially among young men, have been formed on the plan of abstinence from the use, as a beverage, of all intoxicating liquors.

At a Temperance Convention held in Boston, Sept. 23, 1835, the question of total abstinence from all that can intoxicate was discussed, and, after a lengthy debate, was adopted by a large majority.

But there were many men of extensive learning and influence, of unquestioned purity of character, and practically thorough temperance men, who hesitated to indorse this new feature of the reform, regarding it as an extreme measure, from which they feared a reaction. As a sample of the views and feelings of many of the friends of temperance at that time, a quotation is here given from the letter of that eminent minister, Rev. Samuel Miller, D.D., of Princeton, N. J., to the Temperance Convention in Boston, which has been just referred to. He said:

The first erroneous movement against which I would respectfully enter my protest is the formally including in the *temperance pledge wine, beer*, and all other liquors capable of producing intoxication. I do not oppose this because I either love or drink wine, or any other of the liquors referred to. For six years past I have drank nothing myself but pure *water*. Nothing else ever passes my lips, except at the sacramental table. My own health has been most sensibly improved by entire abstinence from all intoxicating drinks; and wherever I converse or preach on the Temperance Reformation I always recommend the plan of total abstinence from all such liquors, to young and old, as undoubtedly adapted to promote good health and long life, and as exceedingly important on the score of *example*. But I forbear to urge the insertion of this *degree* of abstinence in the *public pledge*, because, in my opinion, it is adapted to produce an unfavorable reaction, and will serve to narrow and weaken the temperance

cause. Let us first carry the original pledge through the United States and the world; and let us in the meantime employ all the means in our power to inform and influence the public mind with regard to the tendency and effects of wine, etc.; and by and by we shall be able to *extend* the pledge with general approbation and with happy effects. This is the consummation to be wished for, and for which the public mind will be, I hope, in due time prepared. But thousands who wish well to the cause of temperance cannot bear this doctrine *now*.

At the same convention a letter was received from E. C. Delevan, Esq., strenuously advocating the principle of total abstinence.

The cause of temperance had hitherto been opposed only by rum makers, rumsellers, and rum drinkers. It was now about to meet with new and more powerful opposition. Wine makers and wine drinkers, beer makers and beer drinkers—a great multitude—and many who had hitherto been friends and colaborers in this great reform, had been gradually arraying themselves against it since these more stringent measures began to be agitated. But the friends of temperance felt that the cause had advanced as far as it could on the old principle, and that they must resolutely advance to new ground. It was thought desirable that the principle of total abstinence, which had been adopted by so many State societies, local societies, and individuals, should be fully and unequivocally indorsed by a National Convention. For this purpose a National Temperance Convention was called to meet at Saratoga Springs, N. Y., August 4, 1836. It was a large meeting, and was composed of gentlemen of the highest respectability from almost every State in the Union.

The Annual Report of the American Society for the Promotion of Temperance, in 1835, was devoted chiefly to the *nature of alcohol*, which was shown to be produced by *vinous fermentation*, and consequently existing in *fermented* as well as *distilled* liquors. It was reasoned that if fifty-three per cent. of alcohol in brandy and rum was injurious, the use of twenty-four per cent. in Madeira wine, seventeen per cent. in claret,

thirteen in champagne, and from five to nine in ale, cider, etc., must be at least questionable. From this date onward the temperance papers and documents spoke more generally of the evils, not of *ardent* spirits merely, but of all intoxicating drinks.

In the November following, believing that the testimony of distinguished men to the benefits they had themselves received, by *entire abstinence* from the use of *all intoxicating* liquor as a beverage, would be of service, especially to young men, Dr. Edwards addressed to numerous highly respectable gentlemen in various departments of life the three following inquiries:

1. What in your case has been the effect of abstinence from the use of intoxicating liquor on health?
2. What has been the effect on the capability of making great and continued efforts of body and mind?
3. What has been the effect on the feelings as to cheerfulness, uniformity, etc.? with any other particulars which may occur to you as important to be known by the human family.

The answers to these inquiries, in many cases, were very full, and abundantly corroborated the soundness of the principle of entire abstinence from all intoxicating drinks. Thirty-four of these replies were embodied in the report presented at the Saratoga Convention, and aided greatly the action of the convention.

The action of this convention on the question of total abstinence is contained in the following resolutions:

Resolved, 1. That we view with special approbation, and hail as a token for good, the formation, on the plan of *total abstinence from all intoxicating liquor*, as a beverage, of increasing numbers of temperance societies, especially among young men; and should the example of that most interesting class of our citizens be universally followed by the young, it would make them, in this respect, the benefactors of our country and the world.

Resolved, 2. That, in maintaining the propriety and necessity of total abstinence from all that will intoxicate, this convention make no decision as to the grounds of our united action, because we believe that our harmony and efficiency in the great cause of temperance forbids us to conflict, unnecessarily, with those who may differ from us in theory, while we are united in practice.

At the second meeting of the American Temperance Union, held in Philadelphia May 28, 1838, the principle of total abstinence was still more explicitly avowed in the following resolutions:

Resolved, That, in the opinion of the American Temperance Union, the manufacture, sale, and use of all intoxicating drinks as a beverage is morally wrong, and ought to be abandoned throughout the world.

Resolved, That the continuance of temperance meetings, and the offer for signature of the total abstinence pledge, are essential to the support and prosperity of the temperance cause.

It may seem strange to many, at the present time, that the early advocates were so slow in coming to adopt the principle of total abstinence, and that, when they did adopt it, they set it forth so cautiously. But when all the circumstances of the case are considered, and the whole history of the movement are carefully studied, it must be confessed that the noble Christian men, who led on this great reform, exhibited a sagacity and wisdom truly commendable. It must be kept in mind that they were pioneers in new and untrodden regions, without the benefit of experience. Every thing, at first, was crude and imperfect. "First the blade, then the ear, then the full corn in the ear," is the inevitable process in nature and in reforms. They were the men for their day—learned, devout, God-fearing men, who loved their race and labored for their good. Their measures were the only ones that could have been expected, and no other would have been adapted to the beginning of such a great work. Dr. Lyman Beecher, one of the first, most progressive, and resolute champions of this reform, and one who never withdrew from its ranks, is fully

competent to speak of these early unfoldings of the temperance principle. He said:

I think that, when we first engaged in the Temperance Reform, we acted according to all the light we had. We took the only ground we could at that time, without having all our efforts covering us with shame. We attacked first what we met first, and that was the van of the enemy's power. It came on under the banner of ardent spirits, and we drove it back at the point of the bayonet. But no sooner had we put the enemy to flight, than we found that he had a great many auxiliaries, whose power we never were aware of until the main body was gone. Then they became the main body, and we found that the main body itself, that we supposed that we had driven off the field, had only gone round a hill and changed their jackets, and now came up again under the banner of wine and beer and cider; so we had to fight the battle over again with the same soldiers.

CHAPTER IV.

GENERAL PROGRESS.

(1840–1860.)

HITHERTO the belief had prevailed that there was little hope of the reformation of drunkards while the rum traffic continued in public and enticing forms. Great results had already been achieved in other departments of reform. As early as 1835 more than eight thousand temperance societies had been formed; more than four thousand distilleries had been stopped; more than two hundred thousand persons had ceased to use any kind of intoxicating liquors; and about two millions had ceased to use distilled liquors, one million five hundred thousand of whom were enrolled members of the temperance societies.[1] But the work of reformation among drunkards had not been extensive. The number of this class who had been reformed, as late as the year 1840, could probably not have exceeded a few hundreds; and the general feeling in regard to them was one of hopelessness and despair. The tide of reform, too, which advanced so rapidly down to 1838, during the two following years came nearly to a stand. There were signs of recession, hesitancy, and weariness. It was at such a time that

THE WASHINGTONIAN MOVEMENT

began in the city of Baltimore, in the evening of April 2, 1840. A club of six inebriates, organized for the purpose of social tippling, met that evening at a resort known as "Chase's Tavern." As a distinguished temperance speaker was to lecture that night in the city, they appointed a committee of their number to go and hear him. The committee reported in favor

[1] "Permanent Temperance Documents," p. 474.

of temperance. A discussion arose, which the landlord participated in, denouncing temperance lecturers as hypocrites. One retorted, "We expect rumsellers to cry down temperance lecturers; it is for your interest to do so." After further debate, the six men, long accustomed to meet for drunken carousals, were strangely and suddenly led to the determination that they would drink no more intoxicating drinks of any kind.

They organized themselves into a temperance society, styled "*The Washington Society*," adopting a pledge of total abstinence from all intoxicants.

"'Tis night:

* * * * * *

A little band of haggard men is seen
At the convivial board, yet what doth mean
That hesitating look, while one doth pass
To each the sparkling, tempting, ruby glass?
Those haggard men had long the slavery known
Of cursed intemperance; and with sigh and groan
Had spent whole years of hopeless wretchedness,
Without a smile to cheer, a word to bless.
And hath that poisoned cup to them no charm,
Who long have sought it as a soothing balm?
And thus they hesitate, and no one sips
The liquid fire, e'en while it's at his lips.
Still hesitating! See! they have braved
The demon in his den; they—they are saved!
Yes, they are saved! their chains are broken! Now,
With trembling hand, they frame the solemn vow—
The second declaration—to proclaim
O'er earth, *Man no more glories in his shame.*"

In a short time this society increased to a hundred reformed drunkards; and in less than one year one thousand were gathered in their ranks.

The news of the new movement reached New York, and they were invited to visit that city and tell their story. Messrs. Hawkins, Casey, Wright, Pollard, and Shaw constituted the delegation. In the course of two weeks immense meetings were held in the largest churches in New York city, beginning

THE ORIGINAL WASHINGTONIANS.

with the Greene Street Methodist Episcopal Church, and finally in the Park. In that time twenty-five hundred drunkards had signed the pledge of entire abstinence. Boston was visited, through the interest taken in the New York meetings, by Hon. Jacob Sleeper; and, soon after, New Haven and other cities, in all of which great results were realized. On the 5th of April, 1841, the anniversary of the movement was celebrated in Baltimore, when one thousand men stood in a line as reformed inebriates, and moved in a procession, with thousands more, around the city. The whisky inspections in that city were said to have been reduced twenty-five per cent. in six months.

In May, 1842, a delegation of these reformed inebriates attended the sixth anniversary of the American Temperance Union, and, soon after, the third National Temperance Convention, at Saratoga Springs, where they related their experience and thrilled all hearts. At the close of the convention they went out, two by two, in different directions: Messrs. Pollard and Wright through New York, New Jersey, and Pennsylvania, taking twenty-three thousand names to the pledge; Mr. Hawkins and his companions through New England; and Vickars and Small to Pittsburg. In some western cities, ten thousand persons took the pledge. Through the summer and autumn the whole country was in a blaze. In the State of Ohio sixty thousand were reported as having signed the pledge, many of them hitherto hopeless drunkards; in Kentucky, thirty thousand; in Richmond, Va., one thousand; in Petersburg, one thousand; in Columbia Co., N. Y., including Hudson, eighteen thousand; in Pennsylvania, twenty-nine thousand,[1] etc. But we cannot follow these figures.

In eighteen years Mr. Hawkins traveled two hundred thousand miles, delivered over five thousand addresses, and died, loved and honored by thousands, Aug. 28, 1858, aged sixty years. Very many of these reformed inebriates became also

[1] "Personal Recollections," by Rev. John Marsh, p. 81.

Christian men, useful and honored members of Christian churches.

Such were the beginnings of the Washingtonian movement, which was felt throughout the land, contributing a fresh and powerful impulse to the cause of temperance.

How far [says Dr. Marsh[1]] the subjects of this work remained steadfast, the judgment will only reveal. For a time they held to the pledge with a wonderful tenacity. If they violated it, they hasted to renew it. Their character and condition were wonderfully improved. From the deepest degradation, poverty, and shame, they came at once to respectability and comfort. Men, who were tottering over the drunkard's grave, were, at once, strengthened in their physical organization. Men, who would make their bed with the swine, who would lie and steal, and be the vilest of the vile, were seen well dressed, and taking a place among the respectable and the good. Homes that had been abandoned were sought out and loved. Families neglected were again provided for. Husbands and wives, living separated, were again united ; and parties divorced for intemperance were remarried. Two reformed men became mayors ; one, governor of his State ; several, members of Congress.

Rev. Dr. Joel Parker, in a sermon before the New York Presbytery, said:

The great change that has been produced within the last few months, in the reforming of poor, lost inebriates, is a wonderful phenomenon. The Church had passed them by as hopeless. God raised up reformers from among themselves, and now the multiplied and moving tales of woes and sins, and recoveries of poor, lost drunkards, are telling with amazing power upon hearts that were accounted to be beyond the reach of the Gospel. These reformations are bringing thousands of new subjects under the means of grace.

Had the States supplemented this movement by closing the dram-shops the results would have been more enduring. The new reform leaders, being men of tender sympathies, were hostile to legal measures for suppressing the traffic, trusting that in due time the dealers would be induced to abandon their business; but they were too hardened and unscrupulous to be influenced by moral suasion. Many reformed men, with

[1] "Temperance Recollections," p. 82.

latent appetites often reviving, and sometimes powerfully, already seriously impaired in strength of character, and wanting in deep, moral principle, were led back to their cups in large numbers. It has been estimated that the Washingtonian movement reformed six hundred thousand drunkards in the United States, of whom four hundred and fifty thousand returned to their old habits. But the permanent reformation of one hundred and fifty thousand drunkards abundantly compensated for all the exertions, and placed on record a glorious fact of moral triumph.

THE MOVEMENT REVIEWED.

One of the evils of the Washingtonian movement was that it diverted public attention from the temperance organizations under which the reform had hitherto been carried forward, and introduced novel and more exciting modes of operation. Some have been accustomed to refer to the Washingtonian movement as the first to introduce the principle and pledge of total abstinence. But we have already shown that this stage of temperance sentiment had been reached several years before, and that there were few societies that were not already operating on that basis. The leading feature of this movement was the reformation of drunkards. The relation of their experience as drunkards, and also as reformed men, constituted the staple of their addresses, imparting a singular dramatic interest, in which the comic, the serious, and the pathetic sensibilities of their hearers were often swept with thrilling power. The emotional element henceforth dominated, where argument, fact, and moral and religious convictions had before prevailed. Clergymen and the earlier temperance speakers were excluded, for no one was desired to speak who could not relate an experience as a reformed man.

The old organizers, under the popular demand, employed the Washingtonian speakers; but, almost every-where, they reported that the reformed men could not be persuaded to join the existing organizations; and, therefore, a "Washingtonian"

society must be formed in each town, and officered with reformed men.

Grave and thoughtful men hesitated. It seemed perilous to give up organizations which had existed five, ten, or fifteen years, sustained by the most reliable citizens, and numbering legions of members pledged to total abstinence. But the spirit of novelty prevailed, and thus many of the auxiliaries of the State Temperance Societies were lost. This division and diversion was a serious detriment. It was like a State Central Committee losing its local clubs, or a State Association or Conference losing its local churches.

Some of the reformed men, too, held that, as Washingtonians, they should have nothing to do or say about the liquor traffic, or the men engaged in it. Mr. Mitchell, for instance, one of the original five, strenuously maintained this view, even admitting to membership in his societies men who were engaged in the liquor traffic, if they abstained from drinking liquors, pleading that, if every one can be persuaded to sign the pledge of total abstinence, grog-shops could do no harm, and would soon disappear for want of customers.

Alas! they did not comprehend the strength of the traffic, nor their own weakness. Many reformed men fell again before the temptations besetting them on every side. One Washingtonian, who sank back into a drunkard's grave, said, pointing to a grog-shop on his left, "If I escape *that* hell, *this* hell," pointing to one on his right, "yawns to receive me." The triumph of moral suasion was short and doubtful; other aids of law and civil authority, were thenceforth sought. Curious, however, and crude as were some of the phenomena of the Washingtonian movement, it nevertheless had elements of great power, and served an important end in a time of great need.

JOHN H. W. HAWKINS.

Of all the first Washingtonian reformers none attained greater or more merited distinction than John H. W. Hawkins. "He was," says Dr. Marsh, "a remarkable man, most devoted

to the last to his work of reforming and saving inebriates. This was his great concern wherever he went." "His wonderful success," says Dr. Jewett, "in inspiring the victims of intemperance with hope, and a belief in the possibility of their reform, and in leading them to pronounce the words "I WILL!" can be attested by hundreds of living and grateful men." He was industrious and incessant in labor. In his eighteen years of temperance labors he is said to have traveled 200,000 miles, and delivered over 5,000 addresses. His views were broader, deeper, and more mature than those of his early compeers. He was a deeply religious man, of singular purity and consistency of life. Prohibition, as well as total abstinence, received his favor and advocacy. He deeply felt the enormity of the liquor traffic, and the wickedness of legislating to license it. He died August 28, 1858, aged 60 years. Mr. Wm. H. Burleigh, poet and reformer, wrote a fitting tribute:

"Shall we not drop a tributary tear,
O, champion of the fallen, on thy bier?
Not for thy sake, for thou has found thy rest
Among the many mansions of the blessed,
Where pours no fiery, desolating flood,
Swollen with tears, incarnadined with blood;
Nor ribald song, nor drunkard's jest profane,
Nor horrid oath shall vex thine ear again!
* * * * * *
Thou art not dead! for still thy name shall be
Heard in the songs of those thou hast made free.
The wife, whose husband thou didst toil to save,
Not vainly from the drunkard's yawning grave,
Shall teach her little ones, in coming days,
To tell thy story and to lisp thy praise.
The child redeemed from all the shames that fill
A rum-cursed house, from woes that blight and kill,
Lisping thy name, shall link it morn and even,
With the sweet prayers that tremble up to heaven."

Mr. Hawkins' daughter, who, at the age of twelve years, was the agent in his reformation, was beautifully commemorated in a little volume, entitled "Hannah Hawkins; or, the Reformed

Drunkard's Daughter," by Rev. John Marsh, D.D., which passed through about twenty editions, and found a place in most Sunday-school libraries.

Two occurrences indicate the progress of sentiment at this time: In June, 1843, the Corporation of the City of New York resolved that they would provide no intoxicating liquors at the reception of the President of the United States; and none were provided in Boston, at the Bunker Hill celebration.

JOHN B. GOUGH.

JOHN B. GOUGH
When he commenced his career as a temperance reformer.

At this date the most eloquent and effective advocate of the temperance cause now living, John Bartholomew Gough, appeared on the stage. His herculean labors in two hemispheres would have overwhelmed any ordinary man. We cannot here sketch his life. With him "words are not empty phrases, rhetorical flourishes, or studied classicalities," but genuine overflowings of heart power. Dramatic genius, sparkling wit, and pathetic imagery abound in all his addresses. A divine hand seems to have developed and guided him in his remarkable career of usefulness. He is not "an empty shell" tossed into eminence by the fickle waves of popular applause, but a man of real merit and moral power. With the lapse of years, popular love for Mr. Gough has turned to popular veneration. He is every-where a favorite in the lecture field.

His influence has steadily augmented. Though uneducated, college students, professors, divines, statesmen, literati, and nobility have always enjoyed and profited by his addresses.

His first appearance in New York city was at the anniversary of the American Temperance Union, in the Broadway Tabernacle, crowded to its utmost capacity, after a powerful address by Rev. Leonard Bacon, D.D. Rev. Dr. Marsh says "in less than three minutes he seized the hearts of his audience."

When Ulysses arose his eyes were cast down. He used no motion with his staff, but held it motionless, after the manner of a clown. You might have taken him for a simple fellow. But no sooner had he begun to give vent to his sonorous voice, uttering flakes of words gently falling like the winter snow, than it became evident that, in eloquence, no man could cope with Ulysses.

The "Journal of Commerce" said:

Mr. Gough is certainly a wonderful young man. He is worth studying as a model of natural eloquence, as well as of Christian fervor and kindness.

The New York "Sun" said:

It is impossible to convey any thing like an adequate idea of the powers possessed by him, or to tell what there is about him so fascinating.

These are small specimens of the testimonials to the rare gifts of Mr. Gough, which have fallen like leaves of the forest all over two hemispheres. One remarkable specimen of his eloquence we cannot withhold. It was originally delivered at the close of an address before the Young Men Christian Association in Boston.

Seizing a tumbler of water from the table, he exclaimed:

Look at that, ye thirsty ones of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gems! It is a beverage brewed by the hands of the Almighty himself! Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruptions, doth your Father in heaven prepare the precious essence of life—the pure cold water; but in the green glade and grassy dell, where the red deer wanders and the child loves to play—there God brews it; and down, down, in the deepest valleys, where the fountains murmur and rills sing; and high up the tall mountain-tops, where the naked granite glitters like gold in the sun, where the storm-clouds brood, and the thunder-storms crash; and away far out on the

wide sea, where the hurricanes howl music, and the waves roar the chorus, sweeping the march of God—there he brews it, that beverage of life, health-giving water! And every-where it is a thing of beauty gleaming in the dew-drop; singing in the summer rain; shining in the ice-gem, till the trees all seem turned into living jewels; spreading a golden veil over the setting sun, or a white gauze over the midnight moon; sporting in the cataracts; sleeping in the glaciers; dancing in the hail-shower; folding its bright snow-curtains softly about the wintry world; and weaving the many-colored iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven, all checkered over with celestial flowers by the mystic hand of refraction—still always it is beautiful, that blessed life-water! No poison bubbles on the brink; its form brings no sadness or murder; no blood stains its limpid glass; broken-hearted wives, pale widows, and starving orphans shed no tears in its depths; no drunkard's shrieking ghost from the grave curses it in the words of eternal despair—beautiful, pure, blessed, and glorious, forever the same sparkling, pure water!

FATHER MATHEW.

The visit of Father Theobald Mathew to this country, in June, 1849, was an event of much interest. The great reform effected by him among his countrymen in Ireland had heralded his name, and prepared the American people to receive and honor him as a public benefactor. His reception, in New York city and elsewhere, was every way honorable, and characterized by great enthusiasm. Multitudes signed the pledge during his stay in the country. His return to Ireland, in November, 1850, was speedily followed by his death, December 8, 1850, in the sixty-sixth year of his age.

FATHER MATHEW.

On the occasion of his visit to America, Lady Emeline Stuart Hartley composed the following lines:

"The Hero of Two Worlds that man of war,
The brave Lafayette, in old times was called.
More hallowed for *thy* deathless titles are,
Friend of mankind, O, sainted Theobald!
A peace apostle 'twixt two worlds of peace,
Thine is the triumph that can never cease."

Moved by a sudden impulse many of Father Mathew's countrymen pledged themselves to total abstinence. But there were weak points in the movement. It was the fruit of the enthusiasm produced by assembled multitudes; there was little clear, intelligent, fixed conviction of the evils they were renouncing; their "infallible" teacher, the pope, had never pronounced moderate drinking a sin, nor warned his people against it as injurious in its tendency; and occasional drunkenness was generally treated, at the confessional, as a trival offense. Furthermore, the retail traffic in intoxicants was more largely in the hands of Irish Catholics than any other class; and the Catholic Church was seeking donations from civic authorities and subsidies from the public treasury for the support of their sectarian institutions. This could be gained only by a political alliance with the liquor interest. For these reasons many of the Catholic clergy did not heartily second the efforts of Father Mathew; and the laity, of course, did not rise higher than their teachers.

SECRET TEMPERANCE SOCIETIES.

Soon after the victories of the Washingtonian reformation were achieved, it became apparent that something must be done to secure and preserve its fruits. When the enthusiasm enkindled by the movement declined, it was found that many of the inebriates returned to their cups. It was therefore felt that some organization must be formed to afford shelter and sympathy to reformed men, and whose action should be reliable and systematic. It was thought that no fitful, irregular efforts would meet the necessities of the case, but that there should be some kind of regular meetings, made attractive by social interviews, fraternal salutations, and animated debates, and so

planned as to bring the reformed inebriate under some kind of fraternal bonds. To meet this end the Order of the Sons of Temperance was instituted. A meeting for this purpose was held in Teetotaller's Hall, No. 71 Division Street, New York city, on the 29th of September, 1842. Sixteen persons were present, who adopted a Constitution and commenced active operations. The organization rapidly grew all through the Union. At the fourth annual meeting of the National Division, in Boston, June 11, 1850, there were present representatives from 36 grand divisions, 5,894 subordinate divisions, and 245,233 paying members.

The Independent Order of Rechabites, the Cadets of Temperance, and several other temperance organizations on the basis of total abstinence, employing mystic signs and pass-words, and levying stated contributions on their members for mutual benefit, rose and flourished mainly between 1842 and 1852. The Order of Good Templars, established in 1851, became a large and powerful organization, outnumbering the Sons of Temperance. The Rechabites were introduced from England in 1842. "The Templars of Honor and Temperance" was established in 1845. The Order of the Cadets of Temperance was instituted in December, 1846; and the following year, the Order of Good Samaritans.

NOTED TEMPERANCE ADVOCATES.

Dr. Thomas Sewall, a physician of the Methodist denomination in Washington, D. C., was an effective scientific advocate of temperance at this period. His delineation of the effects of alcohol on the human stomach, in a series of drawings taken with great care by Dr. Sewall himself after dissections, were first exhibited in Washington, with a lecture on the pathology of drunkenness, before an audience of three thousand persons. They exhibited—

1. The human stomach in a state of health.

2. The inner surface of the stomach of a temperate drinker of intoxicating wine or other alcoholic liquors.

HON. S. B. CHASE.

3. The confirmed drunkard's stomach.
4. The drunkard's stomach in an ulcerous state.
5. The drunkard's stomach after a debauch.
6. The drunkard's stomach in a cancerous state.
7. The drunkard's stomach after death by delirium tremens.

REV. LYMAN BEECHER, D.D., IN ADVANCED AGE.

On the 7th of January, 1842, Hon. Thomas F. Marshall, of Kentucky, was powerfully alarmed, on the very brink of ruin, and reformed. He at once became a mighty advocate of temperance.

THE MOVEMENT WORLD-WIDE.

Rev. Robert Baird, D.D., of New York, in repeated visits to Europe, related the surprising achievements of the Temperance Reformation in the United States, and enkindled the flame of reform in many parts of Northern Europe. In 1846, there were few places among the more highly civilized nations where the temperance banner had not been unfurled. In Ireland Father Mathew was carrying forward a great work. Large national organizations had been formed in England and Scotland. In Holland, Silesia, Germany, Poland, Prussia, Norway, Sweden, Denmark, the Sandwich Islands, Tahiti, and in some portions of Africa and India, there were movements for ridding the world of this monster evil of intemperance.

At this time of general advance a call was issued for a *World's* Temperance Convention. Originating in London, it was proposed to hold the first convention in that great metropolis, in the year 1846. Thirty-one gentlemen were found ready to go as delegates from the United States, among whom were Revs. S. H. Cox, D.D., William Patten, D.D., John Marsh, D.D., Lyman Beecher, D.D., S. S. Smucker, D.D., E. N. Kirk, D.D., and Messrs. William Lloyd Garrison, Elihu Burritt, Frederick Douglass, R. D. Mussey, M.D., etc., etc. The convention was opened August 4th. Rev. Lyman Beecher was an object of much curiosity and veneration.

On the 6th of September, 1853, the second *World's* Temperance Convention was held in New York city. Dr. F. R. Lees, of England, acted a conspicuous part. Hon. Neal Dow, of Maine, was president.

ADULTERATION OF LIQUORS.

"The Exposure of Frauds in the Liquor Traffic," by Rev. Thomas P. Hunt, in 1838, by means of brewers' guides and receipt books which he had procured from London, produced no small sensation throughout the country. The authentic statements which were also made relative to the extensive man-

ufacture of Port wines outside of Oporto, and of Champagne wines which were never on the ocean, but made in New York and elsewhere, troubled the consumers. The thought that they were taking logwood, sulphuric acid, arsenic, *nux vomica*, gypsum, and *cocculus indicus* into their stomachs, not for their own good, only for the good of manufacturers and venders, who by these means often increased their profits a hundredfold, alarmed many and helped to advance the Temperance Reformation.

INEBRIATE ASYLUMS.

We have before noticed that prior to 1840 Dr. S. W. Woodward, Superintendent of the Asylum for the Insane at Worcester, Mass., had advocated the establishment of homes or asylums for drunkards. Not, however, until 1854 was this object realized, when the Washingtonian Home was established in Boston, Mass., under the superintendence of Mr. Albert Day. The institution was chartered by the State, and received aid from the State treasury. In 1858 the corner-stone of an Inebriate Asylum was laid at Binghamton, N. Y., pursuant to steps that had been taken several years previous.

PUBLISHING AUXILIARIES.

The American Tract Society, the American Sunday-School Union, the American Temperance Union, Oliver and Brothers, of New York city, and other houses in New York, Philadelphia, and Boston shared in this work. Down to 1851 the American Tract Society published and circulated about five millions of temperance tracts and 156,000 temperance volumes.

The following statistics afford an instructive and impressive exhibit of their work, showing how many copies of these tracts had gone forth from their press:

	Copies.
Dr. Rush's Inquiry	172,000
The Traffic in Ardent Spirits	50,000
The Well-conducted Farm	178,000
Kittridge's Address	264,000
Alarm to Distillers	100,000

	Copies.
Putnam and the Wolf	204,000
Hitchcock on the Manufacture of Ardent Spirits	76,000
Bishop M'Ilvaine's Advice to Young Men	88,000
Who Slew all These?	336,000
Dr. Sewall on Intemperance	96,000
The Bible Argument for Temperance	84,000
Four Reasons against the Use of Ale, Liquors, etc.	80,000
Debates of Conscience	108,000
Barnes on the Traffic	70,000
The Fool's Pence	388,000
Jamie	92,000
The Eventful Twelve Hours	92,000
The Ox Sermon	68,000
Tom Starboard	44,000
Set Down that Glass	528,000
Reasons for Total Abstinence	100,000
To Venders of Ardent Sprits	88,000
One Glass More	796,000
To Retailers in Ardent Spirits	92,000
Sign the Pledge	66,000
Dialogue on Ardent Spirits	324,000
Rewards of Drunkenness	320,000
Beecher's Six Sermons on Intemperance	20,976
Edward's Temperance Manual	107,375
Temperance Volume	4,082
Total	4,936,433

The temperance literature of this period was very abundant. Some of the more prominent works were:

"The Investigation in the Jails and Poor-Houses of the State of New York," by Samuel Chipman, in 1841; Dr. Tyng's "Address to Medical Students," in 1843; "The Voice of Blood from the Grave," by Rev. Edwin Hall, of Norwalk, Conn., in 1845; Rev. Dr. Nott's "Lectures," in 1846; "Physician and Patient," by Worthington Hooker, M.D., of Norwich, Conn., in 1849; "An Address to the People of Ohio," by S. F. Carey, Esq.; "An Appeal to the People for the Suppression of the Liquor Traffic," by Rev. A. D. Kitchell, a prize essay, in 1848; Dr. Charles Jewett's "Lectures," in 1849; "The True Elements of Moral Reform," in 1849, by Rev. John Marsh, D.D.; "The Crisis and Triumph," a sermon by Rev. N. S. S. Beman, D.D.; "Temperance Anecdotes," by Rev.

John Marsh, D.D.; "A Zoological Temperance Convention," by Professor Hitchcock, Amherst, Mass., 1849, containing an imaginary speech by an ourang-outang; Dr. Carpenter's "Prize Essay," England; Professor Youman's work on Alcohol; "The Prohibitionist," a very able paper published at Albany, W. H. Burleigh, editor. Between 1850 and 1860 a large number of sermons, essays, and addresses were published on the legal aspects of the rum question, especially in support of the Maine law.

Among the active laborers in the temperance cause, whose names have not been prominently mentioned, are the following:

T. S. Arthus, R. M. Hartley, Hon. Theodore Frelinghuysen, Rev. Daniel A. Clark, Rev. Albert Barnes, D.D., Rev. Timothy Merritt, Hon. George S. Catlin, Governor Briggs, William H. Burleigh, J. P. Coffin, Rev. J. P. Thompson, D.D., Rev. Henry Ward Beecher, Rev. Leonard Bacon, D.D., Rev. Joshua Leavitt, D.D., Professor Benjamin Silliman, Rev. Francis Wayland, D.D., Rev. Wilbur Fisk, D.D., Rev. Leonard Woods, D.D., Rev. Dr. Tyng, Rev. E. N. Kirk, D.D., Hon. S. V. S. Wilder, Anson G. Phelps, Esq., William E. Dodge, Esq., Deacon Moses Grant, the Hutchinson family, Gen. Lewis Cass, Gen. S. Houston, Rev. Eliphalet Nott, D.D. LL.D., John Collins Warren, M.D., Rev. W. Chiniqui, Rev. J. P. Cleveland, D.D., Rev. Edwin Thompson, John Tappan, Esq., Hon. Andrew T. Judson, Rev. Daniel Thurston, Rev. Edward Otheman, Hon. Mr. Barstow, Rev. T. L. Cuyler, Hon. E. D. Culver, Rev. George Peck, D.D., Rev. R. M. Hatfield, D.D., Albert Day, M.D., Rev. George Frank, Hon. William A. Buckingham, Hon. Thomas S. Williams, Chief-Justice Savage, Rev. R. S. Crampton, Rt. Rev. Alonzo Potter, D.D., David M. Reese, M.D., Mrs. L. H. Sigourney.

CHAPTER V.

TEMPERANCE LEGISLATION.

(1826–1860.)

UNTIL the year 1828 the attention of the friends of temperance had been chiefly directed to the discussion of the evil effects of intoxicating drinks upon society intellectually, physically, morally, socially, and in their economic aspects. About this time they began to inquire into the moral character of the traffic in alcoholic liquors. At the annual meeting of the American Temperance Society in 1829, and again in 1831, resolutions were passed condemning the traffic in ardent spirits as inconsistent with Christian and moral character, and calling upon all to abandon it. The report in 1832 was chiefly devoted to the immorality of the liquor traffic, and the subject of legislation for restraining the business was also agitated. The license-system, which had long been in existence, was found to be an obstacle to the progress of the Temperance Reformation, because it was a shield to the rumseller. A long discussion of the legal aspects of the temperance question followed, which widely and deeply occupied the public mind, and led to a revolt against the license system.

The sixth Annual Report of the American Temperance Union, in 1833, gave the following utterance:

> Let all sanctioning by law of this abominable traffic be forever abandoned; and if the rising indignation of the deeply-injured and long-suffering community does not sweep it away, and men are still found base enough to continue to scatter the estates of their neighbors, to fill our almshouses with paupers, and our penitentiaries with convicts; to make wives more than widows, and children doubly orphans; to decoy our youth and sink them to a premature and ignominious grave—the people, if they choose, by the arm of legislation, can undertake the holy, righteous, and indisputable work of self-defense.

In the year 1833 Dr. Edwards issued an able document, entitled "Laws which Authorize the Traffic in Ardent Spirits as a Drink, Morally Wrong."

This view was fully sustained by the National Convention in Philadelphia in 1833, after a long and thorough discussion by gentlemen of all professions, creeds, and parties. The following year, in the Annual Report of the American Temperance Society, this subject was discussed at greater length, and the answers were given to the following inquiries which had been submitted by circulars during the year to distinguished physicians, divines, jurists, and statesmen:

1. Are the principles exhibited in these documents (previous annual report) in your view correct, and the arguments sound?

2. What would probably be the effect on the great interests of the community, should the people generally and legislators choose to have all legislation on this subject conformed to these principles?

To these questions very able replies were received, worthy of the consideration of all investigators of this question.

For the benefit of those in our times who are not familiar with the history of this movement, we give some of the opinions expressed at this early period by eminent civilians, lawyers, and jurists, who had always lived under stringent license laws, and had studied both their legal aspects and practical workings.

TESTIMONIES AGAINST LICENSE.

Hon. George Sullivan, Attorney-General of New Hampshire, in 1833, said:

The right of any State to allow its citizens to trade in ardent spirits may well be questioned; to do this is, in my view, morally wrong. Experience has clearly proved that the necessary tendency of intemperance is to produce idleness, poverty, and crime; every member of the Legislature of a State should consider what a weight of responsibility rests upon him. . . . The man who, as a legislator, places himself on the side of intemperance, can never, as a private individual, act effectively against it. If the Legislature of a State permit by law a traffic which produces poverty with all its sufferings, which corrupts the morals and destroys the

health and lives of thousands of the community, they defeat the great and important end for which government was established.

Hon. Mark Doolittle, of Massachusetts, said:

The arguments against the license system is direct and conclusive, leaving no room for doubt. There are no abstract or unsettled principles in the case on which the mind can linger in suspense.

Hon. Joseph Henry Lumpkin, of Georgia, in 1833, said:

I entertain no doubt but that laws which authorize the traffic in ardent spirits as a drink, by licensing men to pursue it, are morally wrong.

Hon. Theodore Frelinghuysen, of New Jersey, in 1833, said:

Law-makers are, of all men, bound to seek the public good. But first of all should their legislation be pure, not only preventative of evil, but persuasive to good. No man fit to represent a free people will deny these propositions. Then what excuse can we urge for the countenance given to the use of ardent spirits on almost every statute book? On one page you will read of heavy penalties denounced against drunkenness, riots, and public disorder; and the next chapter authorizes the retail of the very poison which all admit brings on these outbreaking transgressions. Who can reconcile these glaring contradictions? It is time, every reflecting mind exclaims, to emancipate ourselves from these humiliating practices. If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law book as a pillow, nor quiet conscience with the opiate of a court license.

Hon. David Daggett, Chief-Justice of Connecticut, in 1833, said:

When public opinion shall place those who furnish the means of this destructive vice on a level with thieves and counterfeiters, then, and not till then, may we expect to see our land purged from this abomination.

Hon. John Cotton Smith, Governor of Connecticut, in 1833, said:

I am decidedly of the opinion that all laws licensing and regulating the sale of ardent spirits ought to be instantly repealed. First, because, if intended as a source of revenue, they are manifestly immoral. Secondly, if considered as sumptuary laws, which, by their operation are designed to restrain the sale and consumption of that article, they are wholly in-

efficient; indeed, by legalizing, they actually increase the traffic and consumption.

The foregoing opinions have reference chiefly to the legal or constitutional aspects of the license question, declaring with great unanimity the immorality of the license system as a measure of legislation directly conflicting with just principles of jurisprudence.

We next give some opinions by eminent men in those times in regard to the *practical working* of the license system.

Hon. Judge Platt, of New York, in 1832, said:

The law which licenses the sale of ardent spirits is an impediment of the Temperance Reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, dram-shops will be indictable at common law as public nuisances.

The Grand Jury of the City and County of New York, in 1832, said:

It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of, by granting licenses for the purpose of vending ardent spirits, thereby legalizing the traffic, at the expense of our moral, intellectual, and physical power.

Rev. Justin Edwards, D.D., in 1833, said:

Some say, "The object of licensing is not to encourage the sale and use of ardent spirit, but to restrain and prevent it." To this we answer that it does not restrain and prevent it. It has been tried for more than half a century; and its fruits have been manifest in the living wretchedness and the dying agonies of more than a million of men. Notwithstanding all such restraints and preventions the evil constantly increased, and well-nigh proved our ruin.

Hon. Gerrit Smith, of New York, in 1833, said:

What powerful persuasives to sin are the license laws! How idle to hope that men engaged in the traffic will abandon it while these laws remain unrepealed! Many will cherish a spirit of self-justification under the shield of the law; and thus the law will aid in perpetuating these evils.

Rev. Heman Humphrey, D.D., President of Amherst College, in 1833, said:

> It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests.

As early as 1834 Rev. John Pierpont gave the license system a heavy blow in the following lines:

> "'For so much gold we license thee,'
> So say our laws, 'the draught to sell,'
> That loves the strong, enslaves the free,
> And opens wide the gates of hell;
> For 'public good' requires that some
> Should live, since many die, by rum.
>
> "And will ye give to man a bill
> Divorcing him from Heaven's high sway?
> And while God says, 'Thou shalt not kill'—
> Say ye, 'for gold, ye may—ye may?'
> Compare the body with the soul!
> Compare the bullet with the bowl!
>
> "In which is felt the fiercer blast
> Of the destroying angel's breath?
> Which binds its victim the more fast?
> Which kills him with a deadlier death?
> Will ye the felon fox restrain,
> And yet take off the tiger's chain?"

Such were the convictions which formed in the minds of those eminent men who had always lived under a stringent license system. They had learned its utter inefficiency as a means of restraining intemperance, that it really promoted intemperance, and was a hinderance to the Temperance Reformation. They came to loathe it because of its abominations. They cried out against it, until it was thrown aside[1] as a cast-off garment.

[1] More recently a new class of men have arisen, unacquainted with the practical workings of the old license system. Pitying the "short-sightedness" and "fanaticism" of the temperance reformers, they go and do what? They pick up and put on the cast-off garments—the rotten rags of license, which the wisdom and experience of a former generation threw away.

THE UNLICENSED ROBBER.

Highwayman: "*Your money OR your life.*"

THE LICENSED ROBBER.

Rumseller: "*Your money AND your life.*"

ACTION AGAINST THE LICENSE SYSTEM.

Large classes of society were being rapidly permeated with convictions against license. Public sentiment was reaching the point to demand the material modification or the entire repeal of the license laws. From 1834 to 1840 numerous petitions for this purpose, signed by thousands of the most intelligent and respectable citizens, were sent into legislative bodies.

In Massachusetts, as early as 1835, the office of County Commissioner, (the licensing authority,) heretofore appointive, was made elective, and the people made their wishes known directly at the ballot-box. In the course of two or three years six out of the fourteen counties in Massachusetts refused to grant licenses. In 1835 thirteen towns in Worcester County voted against licenses to sell distilled spirits, and ten towns gave majorities against licenses to sell any kind of intoxicating liquors. In one town the vote stood, for license, 40; against, 165. In another, for license, 45; against, 115. The good effects were soon perceived. In Barnstable and Dukes Counties, after vacations of three, four, and seven months, the judges had to preside over two criminals only, and these for petty larceny of less than two dollars. In counties where licenses were still granted, as Suffolk and Hampshire, the number of licenses was greatly reduced; in the former from 613 to 314, in the latter from 83 to 8. As the battle went on, the right of the commissioners to refuse licenses was questioned; but it was put beyond controversy in 1837 by the Legislature conferring the right. The same year the sale of intoxicating drinks on the Sabbath was prohibited. The Judiciary Committee of the Massachusetts Legislature in 1837, after due investigation, clearly certified to the improvement that had been produced:

> The evidence is perfectly incontrovertible that the good order, the physical and moral welfare of the community has been promoted by refusing to license the sale of ardent spirits, and that the consumption of spirits has been very greatly diminished in all instances, by refusing to grant licenses; and that, although the laws have been and are violated to some extent in different places, the practice soon becomes disreputable, and

hides itself from the public eye by shrinking away into obscure and dark places; that noisy and tumultuous assemblies in the street and public quarrels cease where licenses are refused; and that pauperism has very rapidly diminished from the same cause.

In 1837–39 the first distinct movements for the repeal of the license laws were put forth, and new laws making the retail traffic penal were enacted. This was the first step toward the prohibitory regimen. In Massachusetts, in 1838, a bill was passed by more than a two thirds vote in each branch of the General Court, forbidding the retailing of any spirituous liquors, except for medicinal or artistic purposes, by apothecaries and physicians, specially licensed, in less quantity than fifteen gallons, "and that delivered and carried away all at one time," under a penalty of twenty dollars for each offense. This law took effect in July, 1838. The rum interest was seriously hurt by the operation of this law. All "alcoholism" was in arms at such interferences with its rights. It was indignant to think it should be attempted to prescribe by law what articles men might sell. Such a "dangerous precedent" might lead to interference with the dearest rights of American citizens. But such cobwebs could not restrain public sentiment. The common sense decreed rumselling a nuisance, which ought to be abated. In 1838 17,000 petitioners in Massachusetts, among whom was Hon. Harrison Gray Otis, asked for the repeal of the law; but 32,000 males and 42,000 females remonstrated. Rev. William Ellery Channing, D.D., Rev. Joseph Tuckerman, D.D., John C. Warren, M.D., and Jonathan Phillips were among the protestants; and, in the Legislature, Hon. Peleg Sprague made an able argument for the law. But it remained in force only one year and a half. In 1840 it was repealed through a combination of the liquor interest with one of the political parties, which changed the dominant power, and the State fell back, so far as legislation was concerned, upon the law of 1837, which left the question of granting licenses with the County Commissioners. The flood-gates of rum were not, however, thrown widely

open, as the people very generally elected antilicense commissioners.

All sorts of devices were resorted to to avoid the penalties of the "Fifteen Gallon Law." At a military muster in Dedham, Mass., a lawless, mercenary wag arranged to evade the law by giving a drink to all who should patronize his tent exhibition of a *striped pig*, which he had painted for the occasion. Six cents was the admission fee, and the patrons were solaced for the cheat by a free glass of grog. All went "merry as a marriage-bell" until "the sheriff gobbled up the whole concern." The story of the "Striped Pig" afforded much entertainment in the newspapers.

After the repeal of the "Fifteen Gallon Law" in Massachusetts the struggle for local prohibition was at once renewed, and in a few years, says Judge Pitman, "licenses ceased throughout the Commonwealth. The statement may surprise many, but I have the authority of the City Clerk of Boston for saying that no licenses for the sale of intoxicating liquors were granted in Boston between 1841 and 1852. The causes of this disuse of the license law in Boston, where of late it has been maintained that such laws were especially needed, were various." The whole system had fallen under moral contempt. In the State, in the year 1845, in more than 100 towns the traffic had wholly ceased, and taxation was perceptibly reduced. One town can be cited in which, in a population of 7,000, there were only eleven paupers.

In Maine, during the winter of 1837, '38, a bill repealing the license laws, and forbidding the sale of any ardent spirits to be used as a beverage in "less quantity than twenty-eight gallons, was reported to the Legislature, but it failed. In Tennessee all laws licensing tippling houses were repealed in 1838, and no liquor allowed to be sold in quantities less than one quart. In 1839 Mississippi enacted a law forbidding the sale of less than one gallon at a time; and Illinois granted power to towns and counties to suppress the retail traffic, on a petition signed by a majority of the adult male inhabitants. In May, 1838,

the license law was abolished in Connecticut, and the sale of intoxicants was severely inhibited. In Rhode Island and New Hampshire laws were passed, leaving it optional with the several towns to decide whether any persons should be licensed to sell intoxicating drinks. Petitions for the repeal of license laws were extensively circulated in Ohio in 1838, and more than 7,000 persons petitioned for similar action in Vermont. Large antilicense conventions were held, in 1839, in New Hampshire and Delaware. The inhabitants of Louisburg, Va., requested their Legislature to abolish the license laws, and a committee of the Kentucky Senate recommended that all sales of liquor, except for medicinal purposes, be prohibited.

"Throughout the entire country a spirit was rising for the entire suppression of the traffic. At large conventions in Maine, New Hampshire, and at Boston, the high ground was taken: 1. To grant no license for the sale of intoxicating drinks as a beverage. 2. To provide by fine and imprisonment for the effectual suppression of the traffic. In the State of New York great efforts were made to give the question of LICENSE or NO-LICENSE to the people, to be decided at the ballot-box. A bill to that effect was passed unanimously in the Assembly; but it was stayed in the Senate, unless the city of New York could be exempted. Against this a remonstrance was made by 25,000 citizens. But the Assembly yielded, and in this form the bill passed on the 14th of May, 1845. The day fixed for the vote was the last Tuesday of April, 1846. Great was the exultation of the temperance men, though it threw upon them a vast amount of labor to secure the desired result."[1]

A vigorous campaign followed. "But little doubt was there of a favorable result, for great had been the change of public sentiment throughout the country. In Connecticut, the previous year, a similar election had given temperance commissioners in about 200 of 220 towns. In Michigan the question had been given by the Legislature to the people; and in Detroit,

[1] "Temperance Recollections," by Rev. John Marsh, D.D.

and a large number of towns, the vote had been No-LICENSE. But the result in New York exceeded all expectation. More than five sixths of the towns and cities gave overwhelming majorities against license. Several whole counties voted No-LICENSE. Of the 528 thus voting, 382 gave majorities of 48,101; of 104 voting license, 63 gave majorities of 2,623. Excess of No-License majorities, 45,478."

"Great rejoicings were manifested by the friends of humanity and reform throughout the country. The licensed dealers, wishing for license, not merely to give them liberty to sell, but to impart respectability to their vocation, held large meetings to give vent to their indignation; but it was biting a file."[1]

THE UNITED STATES COURT.

In the year 1845 an exception was taken to the conviction of a person selling spirits without license, in the Supreme Court of Massachusetts, on the ground that a prohibitory statute was repugnant to the laws and Constitution of the United States. The court decided that it was not so. The case, with similar cases from New Hampshire and Rhode Island, was carried to the Supreme Court at Washington, where the affirmative was argued in the winter of 1846, '47, by Messrs. Webster and Choate, but without avail. The court decided unanimously that the States had a right to regulate and prohibit the traffic. The State was ably defended by Asahel Huntington, Esq., of Salem, Mass.

The friends of temperance looked anxiously for the results of this trial. It was with great joy, therefore, that they heard, on the 6th of March, that the unanimous decision of the Supreme Court of the United States was, that the individual States have the full right to regulate, and, if they judge it for the public good, to prohibit, the sale of alcoholic liquors as a beverage. Six of the nine judges were upon the bench. All gave full written opinions, which were very

[1] "Temperance Recollections," by Rev. John Marsh, D.D., pp. 135, 139.

instructive and satisfactory to reflecting men. The following are extracts:

CHIEF-JUSTICE TANEY: "Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

MR. JUSTICE M'LEAN: "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. It is the settled construction of every regulation of commerce, that no person can introduce into a community malignant diseases, or any thing which contaminates its morals or endangers its safety. Individuals in the enjoyment of their own rights must be careful not to injure the rights of others."

MR. JUSTICE CATRON: "I admit as inevitable that if the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limit, and may go to the length of prohibiting sales altogether, if such be her policy; and that if this court cannot interfere in the case before us, neither could we interfere in the extreme case of entire exclusion."

MR. JUSTICE DANIEL said of imports, they are "cleared of all control of the government." "They are like all other property of the citizen, whether owned by the importer or his vendee, or may have been purchased by cargo, package, bale, piece, or yard, or by hogsheads, casks, or bottles. If, then, there was any integrity in the objection urged, it should abolish all regulations of retail trade, all taxes on whatever may have been imported." In answering the argument that the importer purchases the right to sell when he pays duty to government, Mr. Justice Daniel continued to say: "No such right is purchased by the importer; he cannot purchase from the government that which it could not insure him, a sale independent of the laws and polity of the State."

And MR. JUSTICE GRIER said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, for the preservation of the public peace, health, and

morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience, or luxury, to recede, when they come in contact or collision. *Salus populi suprema lex.* The exigencies of the social compact require that such laws be executed before and above all others. It is for this reason that quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of the passengers; they operate on the ship, which is the instrument of commerce, and its officers and crew, the agents of navigation. They seize the infected cargo and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or to interfere with the regulations of Congress, but because police laws for the preservation of health, prevention of crime, and protection of the public welfare must, of necessity, have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand-fold in the health, wealth, and happiness of the people."

Great was the rejoicing over this result. In many cities it was commemorated by large public meetings.

IN THE STATES.

But, in the State of New York, joy was almost immediately turned into grief by the reversal of the decision of the people on the license question. "The victory of 1846 placed the friends of temperance at their ease, and left them to feel that their work was accomplished. The facilities for obtaining drink in towns which voted License, by adjoining towns, especially the open trade of the great city of New York, which did not come under the law, made the No-License vote in many places almost a nullity. Many politicians were most active to make capital for themselves; and now the decision of the Supreme Court of the United States had extinguished all hope, in the thousands of manufacturers and venders, of resisting a license law as unconstitutional; so that, with a desperate effort in two hundred out of three hundred towns which had voted No-License, the decision was reversed, and, in many cases, by

large majorities; and the Legislature, chosen much with this object in view, in a summary manner gave a quietus to all the temperance expectation." The law of 1845 was repealed, throwing the State back under the old Revised Statutes.

Other States, however, held to their integrity, and more radical measures were concerted. The first legislative effort in behalf of a general prohibitory statute was made in Massachusetts in 1848. A petition with five thousand names, headed by Rev. Moses Stuart, D.D., of the Andover Theological Seminary, asked for such legislation. The committee unanimously reported on the petition, that "license laws had done, and are doing, incalculable mischief;" and said, "Public opinion, we are happy to know, is in advance of such laws, which appears from the fact that, during the past year, no licenses have been granted in thirteen out of the fourteen counties in this Commonwealth." They reported an act forbidding all sales, except for medicinal, sacramental, and artistic purposes, and providing powerful machinery for its enforcement. It made it penal to keep liquor with the intent to sell, and also to let buildings for the illegal sale. But the bill failed to become a law. It had, however, a large support.

Though Massachusetts was the first State to frame a prohibitory bill, Maine was the first to successfully enact it. In the latter State the sale of distilled spirits was prohibited by a law adopted in 1846; and, in 1848, it extended to all intoxicating liquors. The famous Maine Law, enacted three years later, was substantially the same, only it added destruction to forfeiture of liquors illegally kept for sale.

In 1847 Vermont, voting on the license question, gave 8,091 majority against it; again, in 1849, 12,679 majority against all license.

In New Hampshire many towns elected Boards of Excise who refused to grant license. In Rhode Island every town but three, for two years, voted No-License. . . . In Connecticut the Legislature gave the license

question to the people, who, in three fourths of the towns, voted No-License ; but in 1846, they repealed the law and enacted another, countenancing and sustaining the reputable vender in his business. In New Jersey the license question was given to the people, and twenty thousand petitioners asked that all sale might be prohibited on the Sabbath. In Pennsylvania the license question was given to all who desired it, being eighteen counties, and these generally voted *No-License*. In Indiana, Michigan, Iowa, and Wisconsin, the question was given to the people ; and about one half the towns voted *No-License*. In Iowa every county but Keokuk. Ohio and Michigan made it unconstitutional ever to grant licenses.[1]

Such was the progress made throughout the country between 1845 and 1851, hemming in, curtailing or prohibiting the sale of intoxicating drinks as a beverage, under heavy penalties.

In 1847 Delaware embodied the principle of prohibition in a statute, but being conditioned upon a popular vote, it was adjudged unconstitutional.

MAINE LAW.

The next step was to wholly dispense with the odious monopoly of the license system, and to forbid entirely the sale of liquors as a beverage, on the ground that it is the duty of the government to protect society against the evils of intemperance, by making the common sale of liquor (as it would arsenic, strychnine, etc.) a criminal offense, punishable as such, and liquor kept for unlawful sale liable to seizure and destruction. These were the peculiar features of what became known as the "*Maine Law*."

During the Washingtonian movement in Maine Hon. Neal Dow took a deep interest in the reformed and their families. He saw them made comfortable by the earnings which had before gone to the rumseller. He saw the hard struggles of the reformed men, with dram-shops on every corner alluring

[1] "Temperance Recollections," by Rev. John Marsh, D.D., p. 162.

them from their steadfastness, and many of them yielding to the fatal snare.

HON. NEAL DOW, IN EARLY LIFE.

After some partially successful local efforts he resolved to go to the Legislature, and enlist the power of the State to put a stop to "the infamous traffic," as a crime against society. A prohibitory House was elected, but the Senate was adverse. In 1846 he traveled over four thousand miles in the State, addressing the people, and secured both branches of the Legislature, before whom he appeared with the names of over forty thousand petitioners for a prohibitory statute. The bill passed the House by a vote of 81 to 42, and the Senate by 23 to 5. But the act was an inefficient one, the penalties being mild, and striking no terror to the hearts of the liquor dealers. Desperate efforts were made for its repeal, but in vain. Intemperance, however, rolled on like a flood, for the law was void. A more efficient bill passed the Legislature in 1849, but it was vetoed by Governor Dana. In 1850 Mr. Dow went before the Legislature with what has since been known as the "Maine Law," but it was lost by a tie vote in the Senate. The following year Mr. Dow re-appeared before the Legislature with his bill perfected, and it was enacted by a vote of 86 to 40 in the House, and 18 to 10 in the Senate. It received the governor's signature on the second day of June. In the meantime, Mr. Dow had been elected Mayor of Portland.

All eyes were at once turned upon Maine, to see if she would execute her law. Will the Mayor of Portland stand firm at his post, and do his

duty, or will he shrink in fear of mobs and riots? Almost at once he issued his proclamation, declaring that he should promptly enforce the law; and giving all venders sixty days to ship their liquors to States whose governments would admit their introduction and sale. The mayors of other cities did the same; some giving a longer, some a shorter, term.

The Mayor of Bangor resolved on a prompt execution; and, on the morning of the fourth of July, rolled out of the basement of the City Hall ten casks of liquor, seized, confiscated, and destroyed the whole. At the expiration of the term allowed the Mayor of Portland issued his search-warrant, seized two thousand dollars worth of liquor, and had it openly destroyed. No resistance was made. The people stood quietly by and witnessed the whole in respectful silence. The smaller cities and towns followed on; and throughout Maine, with some exceptions, prohibition was established. The world was taken by surprise and filled with amazement. The predictions of the opponents proved without foundation. Tippling shops and bar-rooms were every-where closed; temptations were removed; and no more drunkards were seen on the streets. Old inebriates were, of necessity, reformed, and then made comfortable. "O," said one tenant of the almshouse, as she saw the liquor poured out, "that this had been done twenty-five years ago; my husband would not have died a drunkard, and I should not have been here with my children." Pauperism and crime were reduced fifty to seventy-five per cent.; and jails and poor-houses were scarcely needed. The immense sums every-where expended before for strong drink, now expended for clothing, fuel, and bread, made hundreds of families, once subjects of charity, comfortable and happy.[1]

In Massachusetts petitions for a law similar to that of Maine were immediately circulated; and, on the 5th of January, 1852, a large meeting for its promotion was held in Boston, in Tremont Temple, Hon. Asahel Huntington, of Salem, presiding. A petition, bearing one hundred and twenty-six thousand names, of whom fifty thousand were legal voters, was laid upon the platform, and borne thence, with the committee, the venerable Lyman Beecher, chairman, in a large double sleigh, to the State House, under the escort of the police and a band of music. The petition was ably sustained before the

[1] "Temperance Recollections," by Rev. John Marsh, D.D., pp. 246, 247.

committee of the Legislature by Revs. Edward Otheman, John Pierpont, Dr. Lyman Beecher, and Hon. Neal Dow; and in due time a bill, with the peculiar features of the Maine Law, was passed May 22, to go into operation in sixty days. "THUS THE LAW OF THE DAUGHTER BECAME THE LAW OF THE MOTHER."

In March, 1852, the Territory of Minnesota enacted the law, and it was duly ratified by the vote of the people; May 7, Rhode Island accepted it; Dec. 20, the Legislature of Vermont; a few months after, the Legislature of Michigan; June 14, 1854, Connecticut; the same year, Ohio; in 1855, Indiana, Illinois, Iowa, New Hampshire, and Wisconsin, but twice vetoed in the latter State. In Delaware, a statute, in its general features prohibitory, but lacking some of the provisions of the Maine Law, was passed in 1855, but was replaced by the law of license in 1857. In Michigan, the law of 1853 was ratified by popular vote. This being declared an unconstitutional mode of legislation, it was re-enacted, without the clause of submission, in 1855. In Pennsylvania, in 1854, the Maine Law was lost, on its submission to the people, by a majority of three thousand votes against it, in a large poll of three hundred thousand votes.

In Albany, N. Y., an exciting scene was witnessed on the 28th of January, 1854. A large company of the friends of temperance assembled at the Delevan House, whence they moved in procession, led by the Albany Artillery Company, through the principal streets to the Capitol, where they entered, by permission, the Assembly chamber, with an immense roll of three hundred thousand petitioners for a Maine Law. They were addressed by Dr. Charles Jewett, Wm. H. Burleigh, and Rev. John Marsh, D.D.[1] On the 9th of March the bill passed the Senate, 21 to 11; and the House soon after, 78 to 42, seven absent; but it was vetoed by Gov. Seymour. A hot political-temperance campaign followed, resulting in the election of

[1] "Temperance Recollections," by Rev. John Marsh, D.D., p. 256.

Gov. Myron H. Clark, and the enactment of the Maine Law by a joint vote of 101 to 56. On April 9, 1855, it became a law.

Thus, in a goodly number of States and Territories, laws were enacted, modeled largely upon that of Maine. Nova Scotia and New Brunswick also followed. It is said that, when Queen Victoria appended her name to the New Brunswick law, she expressed the wish that such a statute could be made binding on her whole United Kingdom.

EFFECTS OF THE MAINE LAW.

In the city of Portland, at the time of the passage of the law, June 2, 1851, there were from 300 to 400 places where intoxicating liquors were sold. In the year previous, there were committed to the House of Correction, for drunkenness, 74 persons; subsequently, from June to the 16th of October, 8; and from October 16 to December 31, none. On the 15th of June, 1852, the HOUSE WAS EMPTY.

The above was stated by the mayor of the city in his Annual Report.

In Bangor, the second city of Maine, there were 106 sellers, and men were drunk and fighting every day in the streets. Nineteen commitments were made in three months to the county jail for breaches of the peace. For three months after the law went into operation there were but eight commitments. During this quarter, 4,000 gallons of liquor were seized and destroyed, and a still larger amount kept from landing. Drunkards even declared that, as the liquor was out of their sight, they had lost their desire for it; the "abodes of wretchedness and want were transformed into dwellings of peace and plenty, and children, before deprived of schools and the Sabbath, were richly enjoying them." The cost of drunkards in the House of Correction was reduced 72 per cent.; and of paupers in the poor-house, 97 per cent.

This report was made to the citizens in a public meeting, without contradiction.

In the city of Lowell, Mass., according to a statement of the mayor, for the two months ending September 22, 1851, there were committed to the watch-house 110 in a state of drunkenness; there were besides reported as being seen drunk, not arrested, 390; total, 500.

This was previous to the enactment of the law.

In the corresponding months of the next year, when the Maine Law was in force, there were committed to the watch-house for drunkenness, 70; reported as seen drunk, but not arrested, 110; total, 180; diminution, 390. The amount of drunkenness for the month ending October 22, 1852, was 67 per cent. less than the corresponding month of the previous year. The judge of the Police Court of Springfield reported a diminution of drunkenness of more than 75 per cent. In Worcester, the number of commitments for drunkenness, from June to September, was 64 less than in the same months in 1852; 106 less than the same in 1850. In the city of Providence there were committed to the watch-house, for drunkenness and small assaults growing out of drunkenness, from July 19 to October 19, 1852, (the first three months under the new law,) 177; ditto, for corresponding months of the previous year, 282—a diminution of one third.

From Mr. Dow's report as Mayor of Portland, it appears that the—

number of commitments to the jail of Portland for crime, from June 1 to December 1, of 1850, the year prior to the law, was 192; for the corresponding month subsequent to its enactment, 89; but of these, 58 were liquor sellers imprisoned, leaving but 31 commitments against the 192. In Bangor, the commitments for crime sank, in three months, from 19 to 8. In Lowell, Mass., the criminal business of the Police Court was reduced, in three months, 25 per cent., including liquor cases, and excluding these, 38 per cent.

Said a member of the Common Council of Springfield, and his declaration was backed by the mayor:

We are not without proofs, positive and unmistakable, such as must rejoice the heart of every friend of humanity among us, that the Maine Law is beneficial in its working in Springfield. By a careful collation of the records, it is shown that there has been a diminution of *thirty per cent.* in the commitments to our House of Correction for drunkenness, assaults, larceny, disturbance of the peace, and vagabondism, from July 22 to October 3, 1851, and the same period, July 22 to October 3, 1852.

Said the Hon. Amasa Walker, of Massachusetts, candidate for the office of lieutenant-governor, in reply to questions put by the State Central Committee:

I was, as most of you know, in favor of the passage of that law. I believed it would diminish the use of intoxicating drinks, and con-

sequently diminish crime and pauperism, and thereby promote the happiness and prosperity of the people. So far as I have learned, such results have already taken place in those cities and towns in which the law has been fully executed. I have the MOST RELIABLE INFORMATION that in such places *crime* has been lessened three fourths, and pauperism in a corresponding ratio.

In Providence, R. I., the commitments for crime in each of the first three months of the law sank from 161 to 99. They were one third less than in the corresponding months of the preceding year.

On the 7th of July, 1853, Levi Underwood, Esq., State's Attorney of Chittenden County, Vermont, wrote thus to a gentleman:

The law, so far as I have seen and known its operations, has put an end to drunkenness and crime almost entirely. Within this town, from December 1, 1852, until March 8, 1853, complaints were made to me, almost daily, for breaches of the peace; and, on investigation, I was satisfied that nine tenths of the crimes committed during that time were caused by drunkenness. Since the 8th of March, two complaints only have been made for such offenses, and only one was caused by drunkenness. I consider the improvement the fruit of the "Maine Law," and of the twenty-second section in particular. The law is more popular now than when first enacted.

The editor of the "Burlington Courier" says:

In 1852, when the present jailer took charge of the jail, there were seven in its cells, and that there have since been, at different times, thirty others; but now, since the Maine Law has had time to produce its legitimate effects, locks and keys are useless, as the jail is without a tenant. And further, he does not know that a similar state of things ever existed there before.

In an article written by Mr. Dow, while Mayor of Portland, we find the following statement:

In June, 1851, when the law was passed, there were in this city at least three hundred open rum shops, in some of which liquors of all sorts were sold. We may estimate the receipts of these shops, at the very lowest, at $3 each per day—which will amount in a year to $328,500.

This enormous sum was expended chiefly by the poorer part of our

population, who were in almost every instance deprived thereby of articles of comfort or necessity in their families. In addition to all the poverty and pauperism which resulted from such an appropriation of earnings, there was the idleness, waste of time, vice and suffering and crime, always flowing forth in a copious and uninterrupted stream from the grog-shops.

This sum of $328,500 would purchase 66,700 barrels of flour, at $5 per barrel, or more than 30,000 cords of wood and 30,000 barrels of flour. Any person who has made no estimate of the vast loss sustained by the community by the rum traffic, will be amazed at the results which would follow from a proper use of this great sum. For example:

There has been expended annually in Portland, at the lowest estimate, (before the Maine Law,) money enough to pay the rent of 1,000 families, at $100 each; to buy five barrels of flour and five cords of wood each, for 1,000 families; to pay pew rent for 1,000 families, at $15 each; to buy clothes for 1,000 families, at $50 each; shoes for same, at $30 each; school books for same, at $10 each; city taxes for same, at $10 each; to pay doctor's bills for 175 families, at $17 50 each; and to erect 100 comfortable and substantial dwellings for the families of the same number of working-men, at $600 each; and to do this every year, amounting in all to the sum of $328,000!

In each of the States of its adoption, the Maine Law greatly added to the amount and availableness of human labor. Intemperate, indolent, and vicious men have, under its operation, become sober, and ready and willing to go into the field and the workshop; and the money that was wasted on liquor now brings into the family useful articles, and increases the demand for goods and provisions.

STATEMENT OF BISHOP BURGESS.

In reply to several queries made of him, the Rev. Dr. Burgess, Bishop of the Protestant Episcopal Church in Maine, published interesting and valuable answers. Among them are the following:

Q. 2. Has it (the law) justified the expectations entertained in it by its friends at the time of its passage?

A. What were their actual expectations, I cannot venture to say; but every reasonable expectation must have been more than satisfied. Whatever it is in the power of a prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor can and do succeed; but it has ceased to be an article of traffic; it has ceased to present any open temptation; the young are comparatively safe; and all the

evils of public drinking-shops and bars are removed, together with the interest of a large body of men in upholding them for their own peculiar advantage.

Q. 3. Have there been any reactions in public opinion, so as to induce the belief that, at a future day, it might be repealed?

A. In my opinion quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q. 4. Has the law been generally executed, and the amount of intoxication been speedily diminished in the State in consequence?

A. The law has been, I believe, generally executed, though not everywhere with equal energy; and the amount of intoxication has been, in consequence, most evidently, and even, I think I may say, wonderfully diminished.

Q. 5. Has the health, wealth, morality, and general prosperity of the State been promoted by it?

A. Unquestionably.

Q. 6. Has the law been found, in its operation, to be oppressive to any citizens not guilty of its violation?

A. So far as I know, not in the least.

With such testimony from a gentleman of high character and standing, of great calmness, close and accurate observation, all should be satisfied.

The foregoing facts, showing the earliest effects of the Maine Law, were collected and published over the signatures of such eminent gentlemen as Anson G. Phelps, Esq., Thomas DeWitt, D.D., Thomas Denny, Stephen H. Tyng, D.D., W. E. Dodge, Esq., Rev. Bishop Edmund S. Janes, D.D., John D. Hurlbut, W. R. Williams, D.D., Benjamin J. Howland, John Marsh, D.D., etc.

The effect in the State of New York has been related by Rev. John Marsh,[1] D.D.:

[1] Temperance Recollections," pp. 284, 288, 291, 292, etc.

Throughout the city and State there was silence "for half an hour." Men of all parties were impressed with the vastness of the change that would come over the community and the sacrifices which many heavy dealers must be called to make. The general feeling in the city and throughout the State was, that the law would become the governing rule of the State. Scarce any were to be found among the venders themselves who were of a contrary opinion.

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In a short time questions were arising relative to the constitutionality of the law; and some judges of inferior courts had given opinions on the subject adverse to the law, which were at once seized upon by its enemies. Some distinguished men in New York city, also, eminent lawyers, had expressed themselves strongly and adversely on some points of the law. the result of which was that the mayor not only refused to exert any positive influence for the enforcement of the law until its constitutionality was settled in the courts, but warned his police of the penalties which would be visited upon them should any of them make mistakes in arresting any, in the performance of duty, for violation of the law. The entire power of the city government was at once neutralized. So was it also at Albany; but not so in other cities.

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In his message at the opening of the Legislature, January, 1856, Governor Clark said: "The Act for the Suppression of Intemperance, Pauperism, and Crime, passed by the Legislature, in accordance with the clearly expressed demands of the people, went into operation on the Fourth of July last, notwithstanding it has been subjected to an opposition more persistent, unscrupulous, and defiant than is often incurred by an act of legislation; and though legal and magisterial influence, often acting unofficially and extrajudicially, have combined to render it imperative to forestall the decision of courts, wrest the statute from its obvious meaning, and create a general distrust in, if not hostility to, all legislative restrictions of the traffic in intoxicating liquors, it has still, outside of our large cities, been generally obeyed. The influence is visible, in a marked diminution of the evils which it sought to remedy."

The autumnal elections in the State were favorable to the law. But little could be expected by its opponents from the new Legislature. Two judges of one judicial district had pronounced it unconstitutional and void. Some distinguished lawyers, in New York, had given their private opinion on the same side. This had drawn out some of the best talent of the State: Judge Edmunds, Chief-Justice Savage, Judge Shankland, Judge Conklyn, and others, in its support. As it was known that the

whole subject would be brought before the Court of Appeals in March, all eyes were upon that, to see what its decision on the constitutionality of the law would be. That court was composed of eight judges. By that court, on the 29th of March, the law was pronounced unconstitutional; five of the judges united in the decision, namely: Denio, A. S. Johnson, Comstock, Selden, Hubbard; and three dissenting: Mitchell, Wright, and T. A. Johnson.

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After various struggles for a new law, the Legislature adjourned, leaving the State without any law touching the sale of intoxicating liquors. Thus were all the hopes of temperance men in the State of New York of legislative aid baffled and scattered to the winds.

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The decision of the Court of Appeals was received with great exultation by distillers and venders, and with approbation by many highly respectable gentlemen, strong political partisans, (for prohibition was viewed as a child of the Republican party,) and many men of wealth who "drank wine in bowls and cared not for the affliction of Joseph;" but it filled with anxiety and concern nearly all the patriotic, philanthropic, self-denying, and religious men of the State, and drew tears from many a victim of the cup, who daily prayed LEAD ME NOT INTO TEMPTATION.

The State of New York subsequently adopted an "Excise Law" on the principle of license.

Copious facts in regard to the good effect of the law in other States might be produced, but would only encumber our pages.

For five years the law stood well in the "Dirigo" State, without any political change. Breweries and distilleries were

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[1] A most tragic event followed the decision of the court, in the death of Benjamin F. Harwood, the long-beloved and honored clerk of the court. The prohibitory law was his only hope of escape from that terrible death which followed the cup. On the morning of the decision he entreated one of the judges to spare the law. Said he, "Sir, you know I am addicted to drinking; but you do not know —no living person can know—how I have struggled to break off this habit. Sometimes I have succeeded; and then, these accursed liquor bars, like so many man-traps, have effected my fall. For this reason I have labored for the prohibitory law. Your decision is, with me, a matter of life and death." When the decision was handed him to record, he felt it to be like signing his own death warrant. Hope failed him; despair seized him; amid the horrors of delirium-tremens when four men could not hold him, he sunk away; and in less than four days was no more. All Sunday and Monday it was the topic of conversation in Albany, DEATH BY THE TRAFFIC IN THE COURT OF APPEALS.—*Prohibitionist.*

all swept away from the State, and but little drunkenness existed, except near the borders of other States. In the election of 1855, '56 a new political party came into power. Financial questions and personal animosities were involved, and Maine, after enjoying her celebrated statute five years, becoming an asylum where reformed men might safely pursue their avocations without exposure to temptation, and the admiration of all nations, experienced a political reverse, and her famous law was repealed. But Maine did not long remain under a cloud. A new prohibitory law was enacted early in 1858, and submitted to the people in June, whose verdict was, for License, 5,912; for Prohibition, 28,864. Such a popular expression greatly enhanced the moral power of the statute.

CHAPTER VI.

RESULTS GAINED.

(1826–1860.)

IF nothing else had been accomplished by the immense efforts which had been put forth in the cause of temperance, from its beginning down to 1850, but to demonstrate the impracticability of every measure short of total abstinence, as a means of reform, enough would have been gained to compensate for all the expenditures of money and labor. But this was not all. Great and beneficent results were seen in every part of the land. Crime and pauperism were gradually diminishing, there was a perceptible improvement in public order and morality, and many households had been blessed. This movement, originating with the most distinguished ministers and members of the churches, and chiefly sustained by them, had in turn greatly blessed and purified the churches themselves. The habitual use, and the traffic in intoxicating liquors also, had formerly been considered compatible with good standing in the churches; but, under the new developments of facts and principles, there had been a great change of sentiment. The agitation of this question, and the administration of discipline

THE TEMPERANCE SHIP EQUIPPED.

which was consequent upon it, occasioned great commotion in some churches, but the result was a higher moral elevation and an increased spiritual power.

These good results were visible in all classes of society. As early as 1834 a distinguished gentleman from Washington wrote, "Every day I mark in the various classes of society, from the highest departments of the General Government to the lowest mechanic and laborer, the strong, irresistible influence of the Temperance Reformation."

At this time the directors of the Worcester and Boston Railroad had voted not to employ any man who used ardent spirits; many stage proprietors had done the same; and on many steam-boats, in different parts of the country, ardent spirits were not allowed. On more than 1,000 ships it had been discontinued; and in foreign ports temperance sea-captains from America obtained freight in preference to others.

In 1835 it was reported that in the counties of Plymouth, Bristol, and Barnstable, constituting what was called "Old Colony," in a population of about 120,000 inhabitants, no licenses for the sale of ardent spirits had been granted for three years, and at sessions of the courts in those counties, after a vacation of three months in one, four in another, and seven in the other, there were but two indictments in the whole of them, and these not for aggravated offenses.

In the year 1835 "more than 8,000 temperance societies had been formed in the United States, embracing more than 1,500,000 members. Twenty-three of these societies were State societies, being one in every State, except one, throughout the Union. More than 4,000 distilleries had been stopped, and 8,000 merchants had ceased to sell ardent spirits. More than 1,200 vessels sail from our ports in which it is not used."

There had been a great diminution in the quantity of distilled spirits imported into the country. From 1822 to 1829 the total importation was 35,486,218 gallons. From 1830 to 1837 the total number of gallons imported was 22,050,604. During this time, in which the consumption of distilled liquors

had diminished 13,435,614 gallons, the population had increased about three millions. And at the same time the decrease of home-made spirits had been more than that of the imported article, as distilleries had diminished in a greater proportion.

But while there had been this diminution in the quantity of ardent spirits, the use of wine had been increased. In 1826 the importation of wines was 3,436,460 gallons, leaving for home consumption 2,749,460 gallons. In 1836 the importation of wines was 7,583,578 gallons, and the home consumption 7,178,398 gallons. The number of gallons of wine imported and consumed, from 1822 to 1829 inclusive, was 19,126,862; from 1830 to 1837 inclusive, 38,894,430—a gain of 19,767,568 gallons of wines, against a diminution of 13,435,614 gallons of distilled spirits imported and consumed.

At first sight it would seem that no progress had been made in the practical results of the temperance enterprise. But when it is remembered that the population of the country had increased nearly one fourth, and the number of distilleries in our land had greatly diminished, (4,000 distilleries having been stopped,) it will be apparent that a great advance had really been made. Besides, the principle of total abstinence from *fermented* liquors was not generally adopted until about 1836.

No men are more entitled to be heard in regard to the results of the temperance enterprise at this date than the Executive Committee of the American Temperance Union. In their report in 1839 they say:

> Continual progress has been made in almost every section of the country, and every employment, in the work of purification. Few families of character and respectability now offer to their guests the more virulent intoxicating drinks; and, to a very wide extent, the use of the milder and comparatively harmless is now, at the dinner-table or the social circle, unknown, where, but a short time ago, they were viewed as indispensable to health or reputable standing. But few churches of an evangelical character have, for a considerable period, admitted those to their communion who manufacture, vend, or habitually use spirituous liquors.
>
> The committee feel justified in saying, that on farms, in manufactories, in workshops, in our merchant-vessels, fishing-craft, whalers, in the army,

and in the churches of Christ, the demon has scarce a place to nestle; and that while many a miserable drunkard has been reformed and restored to his family and to God, at least 100,000 of our population are now sober men who, without the temperance effort, would have been common drunkards. The fatal delusions by which fathers, husbands, sons, and brothers are still brought to ruin, and once happy families writhe amid the most heart-rending agonies, are now chiefly in tippling houses, dram-shops, taverns, splendid hotels; in the navy, in steam-boats, at public dinners and evening parties; at treats, at elections and political meetings; at gatherings about judicial tribunals; at the seats of State Legislatures and (peculiarly humiliating) of the National Congress. And even these are fast yielding up the long-possessed but cruel right of making earth a hell.

HAPPINESS AND THRIFT UNDER THE PLEDGE.

The tippling-house and tavern-bar system is tottering to its base. Treats at election and treats after election, the wine party made by the governor of a State, or a member of a State or a National Legislature, are frowned upon by enlightened freemen, and viewed as unworthy the rulers and lawgivers of a great republic.

The practice of health-drinking has ceased in the high circles of Europe; and where it is continued here it is often boldly met with a response in a glass of water, rebuking the man who pledges, and showing the folly of wishing another's health while taking that into his mouth which "steals away the brains," and may destroy the soul.

And yet there are deep shades upon the picture. Intemperance still fearfully abounded, and the committee say in the same report:

> Notwithstanding all that has been done, a third part of the male adult population in many places are swept by strong drink into the grave. The more virulent the poison the more mad are men upon their idols. A stranger coming to many of our cities attending our police courts and examining our penitentiaries, almshouses, and hospitals, filled with the victims of strong drink, would say that nothing had been done for temperance. To our disgrace and terror, deeds of the greatest atrocity are constantly committed by drunken men and drunken women. Crime treads on crime, and blood touches blood. Even the official returns of Massachusetts, a State pre-eminent in industry, morality, and good order, for 1838, show that the number of paupers produced by intemperance was 8,080, taxing her for their support $170,000; and that five sixths of the 4,000 in her penitentiaries were habitually intemperate. The angel of temperance has swept over our land and purified our mountain-tops, but left our valleys full of dead men's bones and rottenness.

A considerable advance was made upon this condition of things during the next twelve years, ending with 1850.

The work of reformation which had been so marked between 1826 and 1840 continued to go forward from 1840 to about 1855 or 1858. The principle of total abstinence, which had been quite generally accepted by the temperance societies as early as 1836 to 1838, and which was very extensively carried out into the various communities, received a fresh and more powerful indorsement from the Washingtonian reformation, from the Sons of Temperance, from Dr. Sewall's demonstrative plates, and the testimonies of other eminent physicians.

The use of alcoholic spirits, even wine, was very extensively discontinued at public dinners and on other special occasions. The new and magnificent Delevan House, in Albany, was opened on temperance principles, and many other hotels also discontinued the furnishing of intoxicating liquors to guests. The President of the United States opened his house at Washington without intoxicating drinks. At the inauguration of Hon. Edward Everett, as President of Harvard College, in 1846, six

hundred distinguished citizens of Massachusetts, and the *elité* of New England, sat down to dinner without any kind of alcoholic liquors. More than three fifths of all the undergraduates of Yale College took the pledge of total abstinence. In a great entertainment given in Boston, in 1849, to the National Medical Convention, where more than six hundred physicians were present, not a drop of intoxicating liquor was provided. At the annual meeting of the New York Medical Society, total abstinence was fully sustained by the most distinguished physicians.

Drunkenness was still, however, the characteristic sin of large numbers, and its ravages were appalling. In the State of New York there were committed to the prisons, in 1849, 36,610 persons, who committed the crimes for which they were arrested under the influence of intoxicating liquors; and of the poor in the poor-houses, two thirds, or 69,260, were pronounced in the Assembly document paupers from intemperance. In Massachusetts 3,341 persons were committed to prison for crimes perpetrated under the influence of strong drink. In the city of New York there were 4,425 licensed liquor sellers, 750 selling without license, and 3,896 selling on the Sabbath. In Philadelphia there were admitted to the almshouse, in 1849, 2,325 persons who were intoxicated when received. In the Mayor's court there were 5,987 cases of drunkenness and disorderly conduct. Such was the long procession of paupers and criminals, made such by alcohol, which was yearly passing in review, after all that had been done.

But how much more serious would have been the exhibit had there been no reform from the dark, low state of 1800–1825. Thousands on thousands had been reclaimed; hundreds of thousands had been prevented from pursuing the drunkard's path, and suffering its terrible woes; and the moral aspects of society had incalculably improved.

During the forty years from 1810 to 1850, there was a very great reduction in the average quantity of intoxicating liquors consumed in the country. The *consumption* of distilled spirits,

including those imported and those manufactured in the United States, and also foreign wines, (the exports of each kind being deducted,) was as follows:

YEAR.	GALLONS CONSUMED.	AVERAGE PER EACH INHABITANT.
1810.....	33,278,505	4 3-5 gallons.
1823.....	75,000,000	7 1-2 "
1830.....	77,196,120	6 "
1850.....	57,428,989	2 1-2 "

The above figures have been carefully computed from data selected from official sources, except those for 1823, which are given on the authority of the "Boston Recorder," and for

THE COLD WATER ARMY AT RATIONS.

1830, on the authority of the Old American Cyclopedia for that year. They show a decrease of nearly one half on the average, in the consumption of alcoholic liquors, from 1810 to 1850, and one third as much drank in 1850 as in 1823.

Including all kinds of intoxicants, (beer, ale, etc., with the stronger liquors,) and the gain was from 8 1-2 gallons per capita in 1810 to 4 1-10 gallons in 1850.

A decrease of one half in the average consumption of all kinds of intoxicants in the country was a great gain.

Governor Briggs is reported to have said before he died, that the Temperance Reformation had been worth one hundred millions of dollars to Massachusetts alone.

One of the interesting features of this period was the attention devoted to the young. Prior to 1850 cold water armies were organized in all the cities and large towns. The cut on preceding page represents a gathering of 1,400 destitute children at a dinner party in Faneuil Hall, Boston. Such occasions were improved for the inculcation of moral and religious lessons.

In 1851 Rev. John Marsh, D.D., in his "Half Century Tribute,"[1] said:

And what has been gained in other lands, who can enumerate?

In the Sandwich Islands, where a nation has been rescued from utter annihilation by drunkenness, and become the most temperate nation on the globe.

In Australia, where the chief officers of the Government and the heads of the Church congratulate the public upon the signal reform.

In Madras, Ceylon, and Bombay, where the mission churches are imbuing the minds of the heathen with temperance principles, and saving the converted Hindus from the insidious destroyer.

In Liberia, a perfect temperance republic, and in South Africa, where this cause has proved the John the Baptist of the Gospel.

In Sweden, where the king and queen think it no condemnation to attend temperance meetings, and the cause is viewed as the cause of the nation.

In Ireland, poor, drunken, down-trodden Ireland, where more than 500,000 under Father Mathew have signed the pledge, and for the most part religiously kept it.

In England, Scotland, and Wales, where all, from the queen on the throne to the vilest outcasts of the gin-shops of London, were once bound to the car of alcohol, the chain is broken, and a million proclaim themselves free. The Chancellor of the Exchequer pays homage to the operations of the cause, and the Cobdens, and the Sturges, and the Heyworths, see that here, for England crushed with pauperism and crime, there yet is hope.

And, to return to our own continent, in the British provinces, where the Sons of Temperance have marched through in triumph; in Canada where, under the extraordinary labors of Father Chiniquy, half a million have taken the pledge; and in the West Indies, where flourishing societies exist, producing their legitimate results.

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[1] Pp. 11, 12.

Dr. Marsh also estimated that, in the whole world, fifteen millions of people had adopted total abstinence principles, and four times as many more were influenced by them more or less for good.

From 1850 to 1855, and possibly to about 1858, was the period of the best average temperance habits in the history of this country for at least the last one hundred and twenty years. Total abstinence was accepted by a large majority of the people, both in theory and practice, and the old drinking usages of the fathers had almost wholly disappeared from social life. To understand what had been done it would be necessary to go back "to the time when drinking was universal; when no table was thought to be properly spread unless it contained a supply of intoxicating drink; when no person would be deemed respectable who did not furnish it to his guests; when no man had the liberty of refusing it on its being offered him; when no laborer could be found who, for any price, would work without strong drink; when no farm, no manufacturing, no mechanical work, could be carried forward unless it was furnished; when no sailor would enlist for a voyage without his spirit rations; and no soldier enter the army without this was secured; when on all parties of pleasure it had a prominent place; when ministers of the Gospel, meeting for association or ordination, were abundantly supplied by their people; when drinkers and rumsellers were unhesitatingly received as members of Christian churches. . . . Such times I knew. I have seen all the changes; but how few are there on the stage who have."[1]

[1] Rev. John Marsh, D.D.

CHAPTER VII.

IN THE BRITISH ISLES.

AS early as 1802 an able English writer[1] said, "There remains to be conferred upon our nation a benefit of which the author would deserve infinitely more than any legislator, warrior, or inventor, who ever obtained celebrity among us. It is a simple, and, probably would be, an easy undertaking to persons of influence. I mean a plan of *social intercourse independent of the bottle.* To describe the probable effects of such a system of intercourse among families, gradually substituted for the present, upon temper, health, and morals, would be worthy of the pen of our ablest author of fictitious biography."

The same author not only wrote on this subject, but also instituted remarkable experiments, to show that the greatest degree of physical strength was more easily attainable by those who drank only cold water, than by those who used alcoholic drinks either in their strongest or mildest forms.

Mr. Basil Montague, the eminent barrister, the editor, and learned commentator on the works of Bacon, wrote an essay, entitled "An Inquiry into the Effects of Fermented Liquors," the second edition of which was published in 1818; but the subject was likely to be so unpopular that, though he put his name to all his other writings, he did not venture openly to acknowledge his authorship of this, but subscribed the anonymous designation, "By a Water-Drinker."

Dr. Trotter, physician of the British fleet, also published an able essay on "Drunkenness."

Such were some of the first gray streaks of the dawn of the Temperance Reformation in England. The orb of temperance was destined to rise in the West. This was gracefully

[1] Dr. Beddoes, of Bristol, on "Higeria."

acknowledged a little later, in 1832, in an address before the British and Foreign Bible Society, by the Bishop of Chester. He said, "America is indeed a grown-up child; but she is such a child as England will not forget. She has returned a benefit which, some twenty-five years ago, she received from England. She then received the noblest institution the world ever saw—

WHAT THE GIN-SHOP DOES.

This is the *Woman*, with woe-begone face,
The wife of the drunkard, in rags and disgrace,
Who is served by the lady, all jewels and lace,
The wife of the landlord who coins his bright gold
Out of the ruin of youthful and old,
Who drink the strong liquors he sells night and day
At the bar of the gin-shop, so glittering and gay.

the Bible Society. That society America borrowed from England; and now England borrows the Temperance Society from America. The Bible Society has taken deep root and

flourished there; so, I trust, the Temperance Society will vegitate and prosper here, so that we may find the benefit we have received from America is not inferior to that she has received from us."

Two men, acting separately but simultaneously—Rev. John Edgar, D.D., professor in the Presbyterian College at Belfast, Ireland; and Mr. John Dunlop, a justice of the peace, of Greenock, Scotland—have been fully accredited as the prime movers in the Temperance Reformation in the British Isles. Each had read American temperance publications, and deeply pondered how to originate a similar movement among their own countrymen. The visit of a New England clergyman brought Dr. Edgar to a decision, and on the 14th of August, 1829, he published an address in the "Northern Whig," of Belfast. "He found a warm coadjutor in Rev. G. W. Carr, of New Ross, where, in the same month, the first temperance society in Ireland was formed. A society for the Province of Ulster was instituted soon after, and in July, 1831, the Hibernian Temperance Society was organized in Dublin, with Philip Crampton, Esq., the Solicitor-General for Ireland, president. The other officers comprised both Protestants and Roman Catholics.

On the 28th of August, Mr. Dunlop, in Scotland, unacquainted with what Dr. Edgar had done, initiated the Temperance Reform by an address, delivered in Greenock to a small audience, on "The Extent and Remedy of National Intemperance." In October a society was formed in that place, and on the 12th of November the Glasgow and West of Scotland Temperance Society was organized. In this rapidly growing circle of temperance men there soon appeared one destined to become very conspicuous in the work of reform—Mr. William Collins, who, in June, 1830, commenced the publication of the "Monthly Temperance Record."

In the latter end of the year 1829, Mr. Henry Forbes, of Bradford, England, visiting Glasgow, became a convert to temperance principles. Supplying himself with temperance liter-

ature, he returned to Bradford, scattering Dr. Beecher's famous "Six Sermons on Temperance," and other publications. On the 2d of February a meeting was convened, and nine gentlemen organized a society. Other societies followed—in Warrington, in April; in Manchester, in May; in Liverpool, in July; in Leeds, in September; in London, in November.

The first public meeting of the London Temperance Society was held on the 29th of June, 1831. This meeting was addressed by Professor Edgar, of Belfast; Mr. Carr, of New Ross, Ireland; Dr. J. Pye Smith, Rev. Dr. Hewitt, of Connecticut, and others. Dr. Hewitt had been for several an agent of the American Temperance Union, but was enabled by the private liberality of a distinguished friend of the cause to visit England and labor there for the promotion of this great reform. He was received with great kindness, and his labors were crowned with success. At this meeting it was reported that thirty societies had been formed in England, and 100,000 tracts put in circulation.

At a subsequent meeting, at the suggestion of Dr. Hewitt and others, the field of the society was enlarged, and its name changed from the London Temperance Society to the British and Foreign Temperance Society, that the blessings of this reform might be extended throughout the kingdom and the world. Four monthly temperance periodicals were immediately established—two in London and two in Ireland—besides other publications. Within one year the number of copies published exceeded 1,000,000.

The temperance philanthropists of England were not slow in expressing their indebtedness to America for the temperance enterprise.

"Temperance societies," they say, "have truly made America 'the New World.' They have arisen on our darkness like the morning star of hope, and flash across our Eastern hemisphere with the bright and beauteous radiance of the bow of promise." "It would be ingratitude toward our American friends, were we, in any degree, to throw into the shade the

obligations under which we lie to them for having originated this noble cause. If the names of Washington and others are deservedly dear to them for their struggles in the cause of freedom, there are other names which will descend to the latest posterity as the deliverers of their country from a thraldom more dreadful by far than the thraldom of any foreign yoke."

"The object of temperance societies is simple and single; it is but one. The principle is so simple that it was amazing it had escaped the skill, the ingenuity, and the talent of so many centuries, and had remained to be discovered, within the last few years, in one of the northern States of America."

In January, 1832, the "Monthly Herald" started on its career, Rev. G. W. Carr, of New Ross, Ireland, and Mr. W. Cruickshank, of Dundee, agents, the Bishop of London, (Dr. Bloomfield,) patron, etc., etc.

Two things militated against these early societies—the liberal character of the pledge, which excluded only distilled spirits; and the Beer Act of October, 1830, which favored the free use of that article. Beer houses rapidly multiplied, and a great increase of demoralization was every-where apparent.

In Scotland, the Dunfermline Society, in September, 1830, excluded all intoxicants except small beer. Other societies followed, but the more radical ground awakened new opposition.

On the day of the simultaneous meetings of the friends of temperance throughout the world, February 26, 1833, a member of the British House of Commons, Hon. John Wilks, Esq., in the commercial metropolis of the world, said:

> We are met this day, and it is delightful to think of it. Because the great philanthropists of America, throughout the United States, are also met to offer their congratulations and acknowledge their obligations to their divine Master. Hundreds of thousands are this day congregated from their most northern regions to their most southern parts, and we are assembled with them to thank God and take courage. To America we look with honest pride.
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> I, for one, am glad that we have accepted the invitation of our American brethren, and have assembled with them to offer thanks for the past,

and to resolve that our future attempts shall correspond with the greatness of the evils and the importance of the cause. We feel no jealousy in reference to America ; our language is the same ; our origin is the same ; we sprung from the same parent ; our love of liberty is the same ; and our divine religion is the same. While, then, our Temperance Societies, and Bible Societies, and Missionary Societies exist, there is a bond of brotherhood between America and us, which no national prejudice or political intrigue can break.

In the town of Preston, in Lancashire, England, total abstinence found its earliest and most stalwart advocates. Mr. Joseph Livesey and John King drew up and signed a pledge of total abstinence from all intoxicating drinks on the 23d of August, 1832. The next month others followed ; and in March, 1833, the Preston Society adopted the new pledge.

"The Preston advocates of total abstinence were zealous above all other temperance reformers, and carried their improved version of the temperance principle into all parts of the country. Mr. Livesey, a leader of the band, and whose 'Malt Lecture' was a means of widely commending their views, had become impressed with the delusion of ascribing nourishing and strengthening virtues to malt liquors, by reading Franklin's 'Autobiography,' where he relates his abstinence from beer when working as a journeyman printer in London, and the advantages he derived from that practice. Mr. Livesey commenced in January, 1834, the publication of the monthly 'Preston Temperance Advocate,' which advocated the advanced reform, or 'teetotalism,' as it was then commonly called, owing to the public use of the word 'teetotal' by a laboring man, Richard Turner, in the preceding September, when anxious to express the opinion that only total abstinence would cure the national evil."

It was at a meeting of this society that a simple, eccentric, but honest and consistent reclaimed drunkard, of the name of Dickie Turner, said, in allusion to the old system, "I'll have now't to do wi' this moderation, botheration pledge. I'll be right down tee-tee-total forever." "Well done!" exclaimed the audience.

"Well done, Dickie!" said Mr. Livesey, the originator of the new society. "That shall be the name of our new pledge." The force of this prefix "*tee*" will be understood when it is stated that it is sometimes used in Lancashire to express emphasis. A thing irrecoverably lost is said to be "teetotally" lost; or a piece of work finished is said to be "teetotally" finished. From this origin the phrase "teetotal" pledge has gone all over the world.

The "Preston Temperance Advocate" was established to promote this new phase of the enterprise, and issued a stirring address to the drunkards of Great Britain, which was signed by thirty mechanics, all of whom had been drunkards.

The effects of this movement were described as "numerous, extensive, and happy."

In July, 1834, more than 150,000 persons in Great Britain had been organized into temperance societies. The Report of the American Temperance Society on the immorality of the laws which license the sale of ardent spirits had been reprinted in that country, and a copy of it was given to every member of Parliament. A committee had also been appointed by the House of Commons to inquire into the extent, cause, and consequences of drunkenness, in order to ascertain whether any legislative measures could be taken to prevent the continuance and spread of this great national evil. This committee, with power to send for persons and papers, were in session more than twenty days, and obtained answers from various individuals to more than 4,000 questions, and rendered to Parliament a long and able report, which was printed and extensively circulated.

The chairman of that committee, Hon. James Silk Buckingham, writing under date of January 1, 1835, said: "The cause of temperance has advanced more rapidly in Britain within the last year than in any ten years preceding. The number of societies has nearly doubled, and the number of members increased in a still greater proportion. Above all, the two extremes of society—the very rich and the very poor—have been

DICKIE TURNER.

brought to think very anxiously on the subject; though, until lately, it has occupied the attention of the middle classes only." Mr. Buckingham personally visited the leading cities of Great Britain, delivering addresses on the subject. The circulation of the Parliamentary Reports was very beneficial.

At a general conference of deputies from the various temperance societies in Lancashire and the adjoining counties, held in Manchester September 24, 1834, it was unanimously

Resolved, That it is expedient, in the present state of the country, for the purpose of united and efficient exertions, that the societies in this and the adjoining counties adopt a pledge of *total abstinence from all intoxicating liquors.*

A gentleman at this time, writing from Liverpool, said:

Thousands are turning their attention to this subject who never before troubled themselves about it. Light and knowledge are spreading far and wide. Tracts, addresses, reports, recorders, both English and American, are circulating through the country. Temperance societies are springing up in every town and village. Men of talent, learning, and independence are devoting their time, their talent, and their money to the cause. Mr. Buckingham, M.P., is traveling through the country lecturing to multitudes, arousing the people to a sense of their danger from the inroads of the enemy (the bloated monster.) Conscientious men, who are dealing in spirituous liquors, are beginning to feel uneasy, wishing they were not in the business, don't know what to do. The business is becoming more and more disreputable. Diana is tottering on her pedestal, and I trust ere long she will fall, and great will be the fall thereof. England shall be delivered; God is for it; who shall fight against him and prevail?

From the Preston teetotalers proceeded powerful advocates —Messrs James Teare, Edward Grubb, Henry Anderson, the poet, and Thomas Swindlehurst. Rev. Francis Beardsall, of Manchester, also became a powerful coadjutor. Delegates from thirty-two towns in the north of England, September 15, 1835, formed the British Association for the Promotion of Temperance, on the principle of total abstinence. In May, 1836, Mr. Thomas Whittaker, for forty years an integral part of the temperance propaganda, became its agent. June 4,

1836, a young man of twenty-one years, of brilliant powers, Frederick Richard Lees, M.D., since a world-wide name, came prominently forward into the discussions in favor of total abstinence. Mr. Lees combined with a rare critical faculty, great enthusiasm, and remarkable power of elocutionary and literary expression.

In 1836 the British Society, which at its origin allowed a

"THERE IS NO DANGER."

"Cunning old fox! foolish old gander! He kept on stretching out his head farther and farther, and the geese crowded around him so closely to hear his brave words that, when the fox suddenly made a spring at him, he could not draw back in time to save his head. What a goose he was!"

quasi affiliation with the societies of the liberal pledge, broke its connection with all those societies, leaving them to drag a declining existence, and, one after another, to expire. An advance to the new position was almost simultaneously taken all over the kingdom, and fully completed in 1841. Extensive agencies by the press and lecturers were employed.

The long-and-short-pledge question soon became a bone of contention—the long (or American) pledge forbidding to give

intoxicating liquors; the short pledge binding only to personal total abstinence, and leaving the signer to act as he chose, as to providing liquor for his guests. Many short-pledge advocates were long-pledge in practice; but the controversy gave rise to a new central short-pledge society in London, The British and Foreign Society for the Suppression of Intemperance, of which Earl Stanhope was the president; the president of the "New British" or long-pledge society being Wm. Junson, Jr., Esq., a very liberal supporter of the movement. Both societies contracted heavy debts, and, in 1842, arrangements were made for their dissolution in order to give place to the National Temperance Society.

While the old societies in Scotland were declining, the new movement arose and saved the cause from extinction. Mr. Dunlop gave it his warm support. Mr. Collins did not oppose the new measure, but left it to others to advocate.

At the time when this great reform commenced in Great Britain intemperance was fearfully on the increase in Scotland. The "Edinburgh Review," April, 1838, (Trades Union,) stated that the use of intoxicating liquor had increased threefold during the previous fifteen years. In 1823 the whole consumption amounted to 2,300,000 gallons; in 1837, to 6,776,715 gallons. In Glasgow alone there were, in 1837, 2,200 liquor shops, or one for every ten dwelling-houses. The increase in the consumption of spirituous liquors in this single city during the period of fifteen years was 500 per cent., while the population had increased only 66 per cent. But it is worthy of special notice that, during the same period, crime had increased 400 per cent., fever, 1,600 per cent., death, 300 per cent., and the chances of human life had diminished 44 per cent.

A Scottish Union was formed in 1838; then it was separated into an Eastern and Western Union. In 1844 the Scottish Temperance League, a national organization, was formed. Teetotalism in Scotland owed much to the labors of Edward Morris, James Mitchell, Andrew M'Lean, Robert Reid, Robert Kettle, and others.

"In Ireland many of the original temperance reformers went on to total abstinence, but Dr. Edgar set himself in bitter opposition to the advocacy of that system, which he denounced as an invasion of Christian liberty. Finding his efforts unavailing to arrest the decay of the old society or the progress of the new, he lapsed for many years into silence, from which he emerged, in a bitter mood, shortly before his death, in 1866."

"But while one temperance star was lessening and paling in Ulster, another was rising in Munster, and rapidly increased in splendor, until it shone the wonder of the world—Father Mathew, a Franciscan friar, of Cork, was persuaded by a Quaker, Wm. Martin, to sign the total-abstinence pledge in 1838, and to become president of the society in that city. Vast numbers of the Roman Catholic population soon took the pledge from his lips, and such demands for his presence were made from every quarter that, from 1839 to 1843, he visited nearly every part of Ireland, tens of thousands of persons always assembling to greet him, until it was fairly estimated that three millions of individuals had taken from him the temperance pledge. The liquor traffic in certain places was paralyzed; some of Father Mathew's own relatives engaged in it suffered the greatest loss; the benefits of sobriety were enjoyed on the largest scale; and if law had been enlisted on the side of this reformation, instead of warring against it, and if all the ministers had zealously forwarded the change, Ireland might now have been redeemed from its long-besetting sin."

Prominent in this period was Hon. James Silk Buckingham, member of Parliament for Sheffield, already noticed, who, in June, 1834, moved for a select committee of inquiry into the extent, causes, and remedies of intemperance. The government opposed, but he defeated them, and his committee, ironically called "The Drunken Committee," under his able management, gathered much valuable evidence. The report was printed and widely circulated, constituting one of the earliest standard temperance publications. Other volumes were, "The Curse of Britain," by Rev. W. R. Baker; the prize essay, "Bacchus,"

by Mr. Ralph B. Grindrod, M.D., LL.D.; "Antibacchus," by Rev. Benj. Parsons; "The Philosophy of Drinking Usages," by Mr. Dunlop; "Temperance Fables," by Rev. J. Collinson; and "Truth in Fairy Fiction Drest," by Mrs. C. L. Balfour, Mrs. Ellis, and Mrs. S. C. Hall. Among the editors of temperance periodicals were J. W. Green, Thomas Cook, Mrs. Balfour, Rev. Jabez Burns, D.D., and Dr. Lees. Dr. Lees' "Standard Temperance Library and Illustrated History of Alcohol," are of permanent value. Among the clergymen active in this cause may be mentioned Dr. Pye Smith, Rev. James Sherman, Rev. Charles Stowe, Rev. J. H. Hinton, and Rev. Jabez Burns, D.D., all of London. Medical opinion and practice was mostly against the cause, although a declaration drawn up by Julius Jeffreys, Esq., a surgeon, was signed by about eighty of the principal physicians and surgeons of London, distinctly favoring total abstinence on physiological grounds. Dr. Higginbottom, of Nottingham, and Dr. Thomas Beaumont, of Bradford, joined this movement, the latter writing an admirable treatise on alcoholic beverages, advocating their disuse. Nor should we omit among the laborers in this great reform, Mr. T. A. Smith, once a journeyman carpenter, who became a scientific lecturer on chemistry; and Mr. John Cassell, a raw Lancashire lad, who became a temperance publisher, and the founder of the large publishing house of Cassell, Petter, and Galpin.

"After thirteen years of arduous propagandism, the temperance cause had achieved extraordinary success; it had checked the influx of much evil; it had reclaimed multitudes; it had insured the moral safety of still larger numbers; it had abolished some trade usages and modified others; it had established itself as one of the progressive and philanthropic forces of the age; and impartial observers, like Mr. Thomas de Quincy, were able to say that, in their opinion, it had been the appointed agent of Providence to rescue the Anglo-Saxon race from the one dark vice which had been most successful in seducing it, and making its degradation sure."

From 1843 to 1860, though some reverses were experienced, the reform made steady progress in England and Scotland.

THE WORLD'S TEMPERANCE CONVENTION,

held in London in August, 1846, re-inspired and strengthened the numerous laborers in this great reform. The presence and addresses of Rev. Drs. Lyman Beecher, John Marsh, and other veteran champions of temperance from America, were greatly enjoyed. It was a memorable occasion—one of the first of the great world conventions that have since been held for the promotion of other great causes. No less than three hundred delegates, appointed by their respective temperance societies in different parts of the world, attended it, twenty-five attending from America. Its deliberations were continued through a week, in morning and evening sessions, during which a large amount of valuable information was elicited, and the bond of brotherhood between the members was closely drawn. The convention closed with a crowded public meeting in the capacious theater of the "Covent Garden," and the enthusiasm was unbounded. It was then computed that the total abstainers from all intoxicating drinks connected with the temperance societies were, in America, 7,000,000; in Ireland, 5,000,000; in England and Scotland, 3,000,000; on the Continent of Europe and the British colonies, 3,000,000; total, 18,000,000.

An address, drawn up by Hon. James Silk Buckingham, was prepared and sent out to the heads of the great governments of the world, from which the following extract is taken:

Rulers of nations, and protectors of the people committed to your care! if you desire to prevent their labor-created wealth from being destroyed —to see the resources of their industry fully developed, their golden harvests of grain husbanded for the food of man, your population preserved in vigorous health and industry, the youths well instructed and morally trained, the men sober, the women chaste, the public authorities just and temperate, your subjects happy and obedient, and the great duties of morality and religion cheerfully and willingly performed, under the influence of love for their excellences and a hearty participation in their enjoyments, rather than from a fear and terror of the punishments that

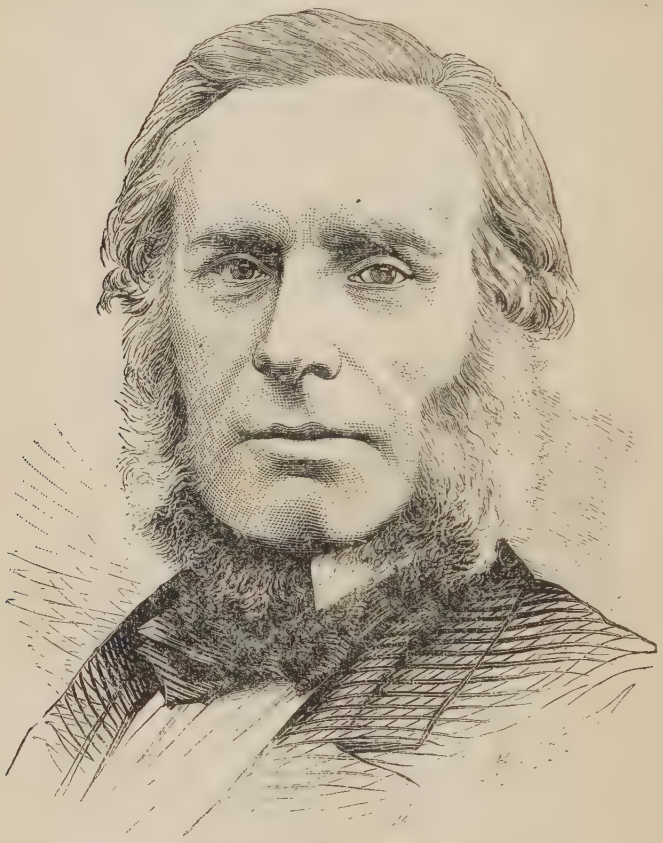
await their neglect—if these be the objects of your high and noble ambition, O rulers and potentates of the earth! we entreat you, in the name of the World's Convention, now assembled together in friendly union from the varied countries that have sent us here to represent their feelings, hopes, and desires, that you unite with us in doing whatever in your wisdom may seem best calculated to arrest the progress of intemperance in your respective dominions—to encourage all societies, institutions, and measures for abolishing the drinking usages and customs of your people —to honor by your august presence, as well as patronage, (as their Majesties the King and Queen of Sweden have recently done, attending in their royal persons the great Temperance Convention at Stockholm, held in that city during the last month only,) similar gatherings together, for the same purpose, of the subjects of your own realms ; and while you will thus draw down upon your crowned and anointed heads the blessings of all your people, and the grateful homage of the heart from millions yet unborn, your dying moments, whenever they may come—as in the course of time must happen to us all—will be soothed with the remembrance that you have endeavored to discharge the high trust and responsibility committed to your rule, by encouraging within your dominions a new moral reformation for the improvement of mankind—the great end and aim of which is to promote "Glory to God, on earth peace, and good-will to man!

In the name and under the authority of the convention,

London, *August* 10, 1846. (Signed,) J. S. Buckingham.

A London Temperance League was formed in 1851 which was merged, in June, 1857, into the National Temperance League, under whose auspices Mr. John B. Gough visited England and achieved some of his greatest successes. "Bands of Hope" were formed in 1847 in Leeds by Mrs. Carlisle, of Dublin, and rapidly spread among the young. A ministerial conference held in Manchester, in 1848, was a rallying event, and a starting-point for future progress. June 1, 1853, the United Kingdom Alliance was organized in Manchester, Sir Walter C. Trevelyan, Bart., president, whose work was the suppression of the liquor traffic by law. This body has done much in the herculean task of raising the tone of public morality in reference to the drinking customs. In Scotland a Scottish Permissive Bill and Temperance Association was organized to help forward the political aspect of the work. In

Ireland the cause was advanced by Father Spratt and Mr. J. Haughton, of Dublin, who fanned the flame of hatred to the whisky scourge. The literature of temperance received many valuable contributions. Dr. Carpenter's "Physiology of Temperance," Professor Müller's "Alcohol" and "Nephalism,"



JAMES H. RAPER.

Dr. Wilson's "Pathology of Drunkenness," Dr. Reid's "Temperance Cyclopedia," etc., etc. A medical certificate, signed by two thousand of the profession in the United Kingdom and India, was procured by Mr. Dunlop, assisted by Sir John Forbes, Dr. Carpenter, and Dr. Guy.

PERIOD III.

LATEST PHASES. 1860–1883.

CHAPTER I.

IN THE BRITISH ISLES,

(1860–1883.)

THE past twenty-three years have witnessed an inconceivable amount of heroic labor and very considerable progress in the cause of temperance in the British Isles. Numerous new agencies have come into operation; some of the old ones have been strengthened and made more efficient; and there are bright omens of greater advances in the near future. Many statesmen and electors, Churchmen and Dissenters, physicians, and men in all ranks, recognize the fact that England must reform, or be ruined by alcoholic drinks. Poverty, lunacy, and crime, confessedly the conspicuous fruits of drunkenness, are on every hand. Cardinal Manning stated to Pope Pius IX. just before his death, that 60,000 people die in England every year from excessive drinking; and Lord Coleridge said from the bench, that "if we could make England sober, we could shut up nine tenths of the prisons."

English thought has been deeply and powerfully exercised, not impulsively, but steadily and strongly, like the mighty swell of the sea. The question of liquor beverages has been profoundly and patiently pondered, from the stand-point of religion, science, morals, and political economy, and no doubtful results can follow.

GENERAL SURVEY.

In 1862 a Temperance Congress, called by the National Temperance League, and also an International Temperance and Prohibitory Convention, convened by the United Kingdom Alliance, were held in London. The attendance was very large, and the discussions valuable. Early during this period the

Sons of Temperance, the Good Templars, and the United Temperance Order spread widely. The question of using fermented wine at the holy communion has been thoroughly discussed. Temperance hospitals have been founded. The question of the use of alcoholic beverages has been applied to life insurance. Valuable standard works on temperance have been published: "The Temperance Bible Commentary;" Dr. Lee's "Temperance Text-Book;" Mr. Wm. Hoyle's works on "Our National Resources Wasted," and on "Crime;" Dr. Richardson's "Cantor Lectures on Alcohol;" Rev. J. Smith's prize essay on "The Temperance Reformation and the Church;" "Wines Scriptural and Ecclesiastical," by Norman Kerr, M.D.; Rev. Dr. Dawson Burns' "Christendom and the Drink Curse;" a poem, "The Trial of the Jasper," by Mr. S. C. Hall; "Talks on Temperance," by Canon Farrar; "The Drink Problem," by David Lewis, etc., etc.

"The Christian Church has been concerning itself more fully than ever before with this question, which so intimately concerns its purity and power. The late Archdeacon Sandford, more venerable for his pious zeal than even by years and office, moved the Lower House of Convocation of the Province of Canterbury to inquire into the evil and remedies of intemperance; and a committee having been appointed, with himself as chairman, he prosecuted the work of investigation with the most praiseworthy diligence, till he was able to present an invaluable report with classified and summarized evidence. This was adopted by the Lower House, and approved by the Upper House of Bishops, and by the Archbishop of Canterbury was presented to the queen. A similar report has proceeded from a committee of the Convocation of the Province of York. The interest thus elicited led, early in 1874, to the formation at Lambeth Palace of the Church of England Temperance Society, (the society of 1862 being absorbed into this latter one,) abstainers constituting one section, and a second section being composed of abstainers and others who co-operate for the use of social and legislative means tending to abate intemperance.

BENJ. WARD RICHARDSON, M.D., F.R.S.

The Roman Catholics have been animated by the example and teaching of Cardinal Manning, whose labors have been strenuous, both in behalf of abstinence and prohibition. Among the Congregationalists and Baptists denominational societies have been formed. Several of the Methodist bodies are extensively on the side of the Temperance Reform; and the Wesleyan Conference has appointed a Temperance Committee, and approved of the formation of Bands of Hope. The Church of Scotland Temperance Society, the Free Church Temperance Society, the United Presbyterian Church Personal Abstinence Society, and the Irish Presbyterian Church Temperance Society, are all in operation; and each of the supreme courts of these Churches appoints a committee and receives its report annually on the subject of temperance. It was estimated in 1876 that above 4,000 Protestant ministers were in the British Isles as total abstainers — a minority of the whole number, but a great increase on any previous period in the British Temperance Reform. For the first time in history, several bishops of the Established Church are themselves total abstainers.

"The great development of public interest in temperance legislation, very largely due to the constant agitation of the United Kingdom Alliance, was seen by the Acts of 1864, 1865, 1869, 1870, and 1872; by the enormous mass of petitions sent to Parliament in support of Sir Wilfrid Lawson's annual Permissive Bill; by the Parliamentary elections decided more or less on a temperance issue; by the increased vigor shown to secure the Sunday closing of public houses in England and Ireland (as it was done in Scotland in 1854;) by the defeat of the government by the majority of fifty-seven, obtained during a session of Parliament in 1876, in favor of the resolution submitted to the House of Commons affirming the justice of Sunday closing in Ireland; by the fact that during that session seven bills on the liquor question were brought into the House of Commons and read a first time; and by the universal impression that something very much more effective than has yet

been tried remains to be done to diminish by law the causes of intemperance, over which law has large and legitimate control."[1]

ORGANIZED TEMPERANCE SOCIETIES.

The following list will give a clear view of the various temperance organizations in Great Britain:

I.—*National Total Abstinence Associations.*

1. General Societies:
   (1) National Temperance League, London.
   (2) British Temperance League, Bolton.
   (3) Scottish Temperance League, Glasgow.
   (4) Irish Temperance League, Belfast.
2. Temperance Orders:
   (1) Rechabites.
   (2) Sons of Temperance.
   (3) Good Templars.
   (4) United Temperance Order.
3. Juvenile Movements:
   (1) United Kingdom Band of Hope Union, London.
   (2) Juvenile Templars.

II.—*District Total Abstinence Unions and Associations.*

The principal are:

Western Temperance League, Bristol.
North of England Temperance League, Gateshead.
West Midland Temperance League, Birmingham.
Devon and Cornwall Temperance League, Plymouth.
Lancashire and North Cheshire Total Abstinence Union.

III.—*Religious Temperance Associations.*

In all denominations.

IV.—*Medical Organizations.*

1. The London Temperance Hospital.
2. Medical Temperance Association, London.

V.—*Societies seeking the Legislative Restriction or Prohibition of the Liquor Traffic.*

1. United Kingdom Alliance, Manchester and London.
2. Scottish Permissive Bill Association, Glasgow.
3. Irish Permissive Bill Association, Dublin.

[1] Rev. Dr. Dawson Burns, in the American "Centennial Temperance Volume."

4. Association for Suppressing Sunday Sales, Manchester.
5. Association for Suppressing Sunday Sales, Irish.
6. General Section of Church of England Temperance Society.

VI.—*Temperance Insurance and Benefit Societies.*

1. United Kingdom Temperance and General Provident Institution.
2. Orders which give payment in sickness and to survivors at death of members. Sons of Temperance, Rechabites, and Sons of Phœnix.
3. Local Temperance Benefit Clubs.

VII.—*Societies for Providing Substitutes for Drinking Houses and Indulgences.*

1. The Drinking Fountain Association, London.
2. The People's Palace Café Company, London.
3. British Workmen's or Public Houses without drink.

VIII.—*Temperance Periodical Literature.*

Annual Almanacs.
Six weekly journals.
Twenty monthly journals.
Monthly pictorial tracts.

IX.—*Temperance Missionaries.*

Too numerous to mention.

This list is defective, but is indicative of the methods in operation in the British Isles against the influences which work for drinking and drunkenness.[1]

LEGISLATIVE PHASES.

The *United Kingdom Alliance*, for "the total and immediate legislative suppression of the traffic in intoxicating liquors as a beverage," was formed in Manchester on the first day of June, 1853, under the presidency of Sir Walter C. Trevelyan, Bart. This Alliance is based upon "the broad principle of citizenship, intended to embrace the patriotic and public-spirited of all classes, creeds, and parties, whether total abstainers or not, provided they approve its main object." The following

[1] For this list the author is indebted to Rev. Dr. Dawson Burns, F.S.S. See "Centennial Temperance Volume," pp. 806–808.

seven propositions were unanimously adopted, "as a basis for the agitation, and as indicating the distinctive character and the general scope and spirit of the organization:"

1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime or waste the national resources, to corrupt the social habits, to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.

The Alliance adopted the usual methods of agitation, lectures, essays, leaflets, periodicals, memorials, and petitions to Parliament. Then public meetings have been held in the largest halls, and wide range given to discussion. At the General Council Meeting in October, 1857, a draft of suggestions for a permissive or local option prohibitory liquor law was adopted, and put into extensive circulation. "The suggestion was every-where hailed and responded to with cordial acclamation by the friends of temperance and social progress, and the agitation went on with growing power and widening sweep, gaining new converts and inspiring new hopes."

In 1864 the draft of a Permissive Prohibitory Liquor Bill was introduced into the House of Commons by Sir Wilfrid

SIR WILFRID LAWSON.

Lawson, of Carlisle, and Thomas Bazley, Esq., of Manchester. Petitions in favor of the bill, bearing 482,000 signatures, were sent in. The bill was successively presented, year after year, with small but encouraging gains in the votes of the House. In 1872 the petitions for the bill contained 1,400,000 signatures. In 1876 101 voted or paired for the bill, and 319 against. House to house canvasses have been conducted by the Alliance, to test public opinion in regard to the measure, and it is stated that "in no single instance has there been a canvass of householders where the return has not shown more than two to one in favor of the bill; and, in numerous cases, the majority has been four, five, or six to one in its favor."

During the two years, (1876 to 1878,) in a large number of constituencies, mostly boroughs, but including some counties, *electoral declarations* were numerously signed, "to the effect that the signatories pledge themselves not to vote for candidates who cannot see their way to support the Permissive Prohibitory Liquor Bill."

The principles of this bill have been discussed and indorsed, not only in innumerable public meetings all over the three kingdoms, but also in Social Science Congresses, Political Conferences, Religious Synods, and the Convocations of Canterbury and York.

The history of Sir W. Lawson's more recent movements in seeking to carry his famous Permissive Prohibitory Bill through Parliament, is full of interest. On Friday, June 18, 1880, he presented the following resolution in the House of Commons:

That, inasmuch as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want, without detriment to the public welfare, this House is of opinion that a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system, by some efficient measure of local option.

He advocated the passage of the resolution in a humorous and telling speech. Several speakers followed, among whom was the Prime Minister, Hon. W. E. Gladstone. When the House was divided, the vote stood—for the resolution, 229; against it, 203, and so it was carried by a majority of twenty-six votes. Cheers greeted the announcement of the result, which found an echo in thousands of earnest hearts. In 1879 the vote on a similar resolution was—in favor, 164; against, 258; majority against it, 94.

The debate in 1880 was especially interesting, because of the speech of Mr. Gladstone. He said, in substance, that he favored the principle of the resolution, but he could not vote for it; because, if he did, he would be expected to present some practical legislation before the House, which, at present, he was not prepared to do. He affirmed that he differed from those who think legislation powerless to diminish intemperance, "for legislation was a great power in the removal of positive sources of temptation." The only question should be as to the character of the legislation, and he desired to find some practical plan which he could recommend.

Three months previous the resolution failed of a majority. But since then a new election had taken place; a new government had been formed; and the power of beer in politics had been crippled. Though Mr. Gladstone voted against the resolution, only four of his ministry voted with him, the other fourteen, among whom was the Hon. John Bright, voting for the resolution. Scotland was nearly unanimous in its favor—35 for, and only 5 against. It is worthy of note that a son of the Prime Minister, Mr. Herbert Gladstone, a newly elected member, voted for the resolution.

The victory, however, should not be over-estimated. It is only a resolution, a measure, not an *act*. Some would favor one and not the other. The difficulty will be to embody the principles in a bill which will be accepted.

On the 14th of June, 1881, Mr. Lawson showed his rare prudence and sagacity as a leader, in introducing and carrying the following resolution:

That, in the opinion of this House, the resolution passed by this House on the 18th day of June, 1880, which affirms the justice of local communities being intrusted with the power to protect themselves from the operations of the liquor traffic, ought without delay to be embodied by the government in a bill giving effect to the said resolution.

The resolution was adopted by a vote of 196 in favor to 154 against, Mr. Gladstone voting in the minority and Mr. Bright with the majority.

The Scotch members voted March 5, 1880—for, 32; against, 7. June 18, 1880—for, 43; against, 5. June 14, 1881—for, 43; against, 5.

In June, 1882, Mr. Lawson moved again in the direction of local prohibitory legislation. He first inquired as to the intention of the government concerning local option liquor legislation during the session. Mr. Gladstone replied: "I do not see that we have any means of making any proposal to the House on the subject during the present session." Subsequently Sir Wilfrid Lawson moved the following resolution:

That, in view of the great and grievous evils which the nation suffers from the liquor traffic, this House is of opinion that the power of removing the cause of these evils by some efficient measure of local option, as recommended by the resolutions of this House of June 18, 1880, and of June 14, 1881, should be intrusted to the local communities at the earliest practicable opportunity.

The resolution was assigned for discussion on the 18th of July; but, owing to the time being exhausted by other debates, it was not reached, and it passed over to the next session. On the evening previous, a great meeting was held in Exeter Hall by the friends of the Local Option Bill, at which some of the most influential gentlemen of the United Kingdom were present, and advocated the measure, among whom was his Eminence Cardinal Manning, whose words had unusual emphasis, declaring that he could "conceive of no political question that can compare in urgency with this."

April 27, 1883, this measure received 263 votes in favor, 176 against—a majority of 87.

English members	.....	167	for.	159	against.
Scotch "	.....	46	"	2	"
Irish "	.....	27	"	14	"
Welsh "	.....	23	"	1	"

In regard to Mr. Lawson's Permissive Bill, Mr. Samuelson,[1] a citizen of Great Britain, says:

Any one who will take the trouble to review the legislation of the last twenty years, in connection with sanitary and educational matters, must feel convinced that "permissive" legislation in regard to the sale of drink is sure to come soon or later. That it will be accomplished by the Liberal party there can be no doubt, for, while the stronghold of the Conservatives has been the protection of all vested interests, and their weakness, distrust of the masses, the Liberal leaders have ever been ready to repose confidence in the people; and, even at the risk of offending powerful supporters, whose interests were prejudiced by their action, they have cheerfully accorded to the masses the power and facilities of self-government, and for the reform of national abuses.

It is earnestly to be hoped that all classes will carefully weigh the national importance and value of the so-called "Permissive Bill;" and that, when it is next brought before the Legislature, its promoters may succeed in enlisting for it a larger amount of support than it has hitherto enjoyed. At present the real but partially concealed forces which militate against drinking reform are the bitter hostility of an unlawful section of the trade, which it would injure, and the disinclination of fiscal administrators to reduce a very material but a very iniquitous item in the public revenue resulting from the traffic. The statesman has yet to stand forward with the courage needful for initiating what will assuredly be the most important moral and financial reformation of our country.

TEMPERANCE AND LIFE INSURANCE.

In the course of the rigid scientific investigations to which the question of the use of intoxicating liquors has been subjected in England, there have been some clear and convincing demonstrations of the practical evil of intoxicants in common life. That the use of alcoholic liquors shortens life has been mathematically demonstrated. The experience of "The United Kingdom Temperance and General Provident Institution" is full of instruction. This life assurance

[1] "History of Drink," by James Samuelson, London, 1878, pp. 252–256.

association was established in 1842, and has two distinct sections, one for abstainers and the other for non abstainers, thus supplying an admirable test of the effects of abstinence on longevity. This institution has issued about 100,000 policies, and has a capital of well nigh £3,000,000, affording ample data for full comparisons.

What are the facts? *The average length of life in the non-abstaining section has been much shorter than in the abstaining section;* and, in the division of profits, every five years, the members of the abstaining section receive from fifteen to fifty-two per cent. more in the shape of bonus than the members of the non-abstaining section.

The Edinburgh local manager submits the following exhibit:

Table of EXPECTED and REALIZED CLAIMS in the Temperance and General Sections of the United Kingdom Temperance and General Provident Institution.

Terms of Years.	Temperance Section.		General Section.	
	Expected Claims.	Actual Claims.	Expected Claims.	Actual Claims.
1866–70, (5 years,).....	549	411	1,008	944
1871–75, (5 years,).....	723	511	1,268	1,330
1876–80, (5 years,).....	933	651	1,485	1,480
Total, 15 years.....	2,205	1,573	3,761	3,754

The actual claims in the temperance section are 29.5 per cent. below the expectancy; and, in the general section, only one fifth of one per cent. below—a fact bristling with significance.

Dr. Norman Kerr, a distinguished English physician, referring to the death-rate from alcohol, said in 1879:

Dr. Richardson gave it as his opinion, some time ago, that "were England converted to temperance, the vitality of the nation would be increased one third in value; or, in other words, nearly 227,000 lives would be saved to us every year." This is a startling statement; but, after careful investigation, I think it is much nearer the truth than many were supposed to believe. My own calculations give 200,000 as the number of deaths resulting from drinking, of which 128,000 may be traced to drunkenness, and the rest to more or less moderate uses of alcohol.

TRAFFICKERS IN LIQUORS.

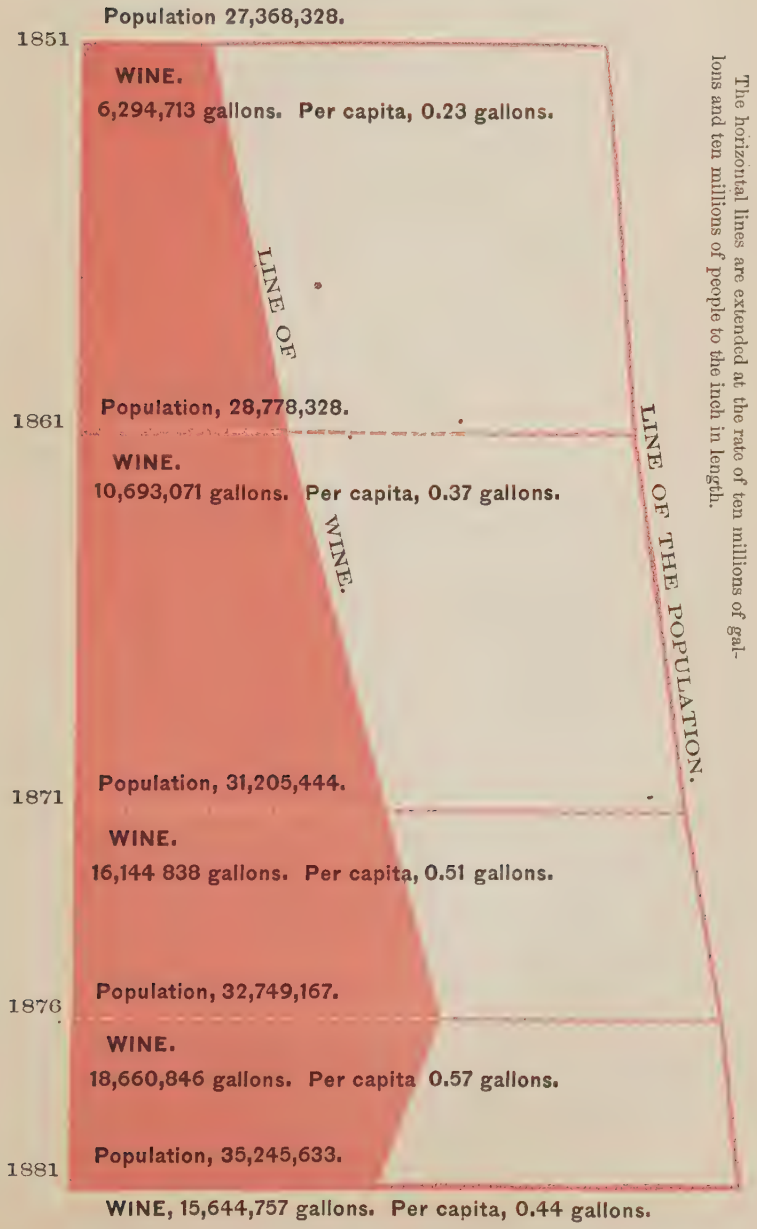
Early in 1877 a select committee was appointed in the House of Lords to "inquire into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation." From this committee's report we gather the following facts:

This table shows the NUMBER OF PERSONS engaged in SELLING INTOXICATING LIQUORS in each of the years 1860, 1870, and 1876, in the UNITED KINGDOM.

	1860.	1870.	1876.
Publicans, (common liquor sellers,)	93,558	98,066	98,955
Beer sellers	44,571	44,501	38,845
Dealers in beer, (wholesale.)	1,941	2,184	3,191
Dealers in beer, (additional license to retail,)	....	4,326	3,875
Retailers of beer, not to be consumed on the premises, (England and Wales,)	....	3,078	5,387
Retailers of cider or perry only	....	277	134
Retailers of beer, rated under £10, (Scotland,)	....	287	274
Retailers of beer, rated at £10 or upward	....	2°9	324
Retailers of table beer only	....	2,605	1,262
Dealers in spirits	3,696	3,010	3,297
Dealers in spirits, with additional license to retail bottles of one quart	77	3,251	4,701
Dealers in spirits, with additional license to retail foreign liquors	....	5	6
Retailers of spirits, licensed to sell tea, etc	....	482	641
Dealers in foreign wine, not licensed to retail beer or spirits	1,616	3,956	4,974
Grocers, selling wine not to be consumed on the premises, having retail license for beer only, (Scotland.)	....	22	29
Grocers, selling wine not to be consumed on the premises, with license for beer and spirits	....	2,123	2,696
Refreshment-house keepers, selling wine to be consumed on the premises, if rated under £50, (England and Ireland,)	....	2,324	2,336
Refreshment-house keepers, selling wine to be consumed on the premises, if rated at £50 or over, (England and Ireland,)	....	938	1,005
Retailers of wine, not to be consumed on the premises, if rated under £50, (England and Wales,)	1,156	2,327	2,231
Retailers of wine not to be consumed on the premises, if rated over £50, (England and Wales,)	....	639	540
Makers and dealers in sweets, to sell not less than two gallons	....	122	65
Retailers of sweets	9,889	10,212	4,409
Retailers of spirits, (grocers, Ireland,)	109	....	....
Total	156,703	185,124	180,237
Occasional licenses, not more than three days	....	....	1,655
Occasional licenses, four days and more	....	....	34,298

DIAGRAM II.

Foreign Wines in the United Kingdom.



The horizontal lines are extended at the rate of ten millions of gallons and ten millions of people to the inch in length.

Such is the array of licensed liquor dealers in the United Kingdom—180,237, an increase of 23,534 in sixteen years, (1860–1876.) As the effect of a modification of the license act, in 1869, there has been a reduction of 4,887 since 1870; but still there was an average of one liquor shop for every 182 inhabitants in the British Isles in 1876. The reduction has been chiefly, as the committee states, in the beer houses, by "weeding out those most disorderly."

Valuable statistics were submitted to the committee, showing also the *quantity* and *cost* of the liquors consumed.

MAGNITUDE AND COST.

Table[1] showing the QUANTITY of the different kinds of Intoxicating Liquors used in the United Kingdom for each year from 1860 to 1881, inclusive; also, the calculated total retail selling COST for each year.

Year.	British Spirits.	Foreign Spirits.	Wine.	Beer.	British Wines.	Total Retail Cost.
	Gallons.	*Gallons.*	*Gallons.*	*Gallons.*	*Gallons.*	
1860..	21,404,088	5,521,923	6,718,585	674,170,326	12,500,000	£84,222,172
1861..	19,698,792	5,193,070	10,693,071	775,171,584	12,500,000	94,942,107
1862..	18,836,187	5,193,642	9,764,155	716,817,096	12,500,000	88,867,563
1863..	18,884,529	5,574,250	10,420,761	745,144,956	12,500,000	92,088,185
1864..	19,423,444	6,298,270	11,394,764	869,778,082	12,500,000	103,720,012
1865..	20,383,375	6,732,217	11,993,760	879,108,570	12,500,000	106,439,561
1866..	22,516,336	7,797,470	13,244,864	915,090,415	15,000,000	113,925,458
1867..	21,589,969	8,339,155	13,673,793	862,918,650	15,000,000	110,122,266
1868..	21,341,449	8,398,817	15,064,575	893,156,379	15,000,000	113,464,874
1869..	21,941,779	8,172,845	14,734,534	885,000,412	15,000,000	112,885,603
1870..	22,613,490	8,439,386	15,079,854	945,648,756	15,000,000	118,836,284
1871..	24,163,644	8,926,605	16,144,838	995,746,374	15,000,000	125,586,902
1872..	26,872,183	9,030,835	16,875,955	1,026,076,680	17,500,000	131,601,490
1873..	28,908,501	10,259,798	17,905,129	1,076,844,942	17,500,000	140,014,712
1874..	29,875,401	10,676,163	17,170,743	1,086,033,762	17,500,000	141,342,997
1875..	30,106,107	11,782,650	17,349,370	1,083,559,320	17,500,000	142,876,669
1876..	29,950,288	11,487,795	18,660,846	1,133,444,754	17,500,000	147,288,759
1877	[2]59,246,872	21,496,071	33,254,889	2,206,951,846	35,000,000	142,007,231
1878..						142,188,900
1879.	27,936,650	9,540,851	14,945,093	980,768 124	17,500,000	128,143,864
1880..	28,457,486	8,477,512	15,852,335	905,088,978	15,000,000	122,279,275
1881..	28,730,719	8,295,265	15,644,757	970,788,564	15,000,000	[3]127,074,460
Total.	544,215,673	185,624,568	316,655,225	20,627,312,570	335,000,000	£2,629,919,344

[1] The above table, excepting the last five years, was taken from the third Report of the Investigation of the House of Lords' Committee on Intemperance, 1876, '77. The figures for the last five years have been obtained from Mr. William Hoyle, of Bury, England, the same gentleman who furnished the other part of the table for the House of Lords' committee.

[2] These two years obtained from one of Mr. Hoyle's tables in his tract on the "Economic Influence of the Drinking Customs of Society." [3] In 1882, £126,251,359.

Table[1] showing the GALLONS of ALCOHOLIC LIQUORS of all kinds consumed in the UNITED KINGDOM for fifty-two years, (1830–1881, inclusive,) and the COST of the same in PERIODS of TEN YEARS each.

Periods of Ten Years.	British Spirits.	Foreign Spirits.	Foreign Wine.	Beer.	British Wine.	Total Retail Cost.
	Gallons.	*Gallons.*	*Gallons.*	*Gallons.*	*Gallons.*	
1830 to 1839	238,835,080	47,021,141	64,912,407	6,643,693,764	75,000,000	£762,698,754
1840 to 1849	213,849,961	38,306,362	62,380,478	6,268,915,542	75,000,000	717,208,512
1850 to 1859	240,386,479	48,853,283	65,501,611	6,759,166,212	100,000,000	817,041,512
1860 to 1869	207,354,312	67,221,637	117,771,416	8,216,360,470	135,000,000	1,020,677,801
1870 to 1879	279,673,156	101,630,154	167,386,717	10,535,074,558	170,000,000	1,359,887,808
1880	28,457,486	8,477,512	15,852,335	905,088,978	15,000,000	122,279,275
1881	28,730,719	8,295,265	15,644,757	970,788,564	15,000,000	127,074,460
Total for 52 Years.	1,237,287,193	319,705,354	509,449,721	40,299,088,088	585,000,000	£4,926,865,122

AVERAGE COST PER INHABITANT.

Years.	£		$ c.
1830–39	2.9 +,	equal to	14 50+
1840–49	2.6 +,	"	13 00+
1850–59	2.9,	"	14 50
1860–69	3.3 +,	"	16 50+
1870–79	4.0 +,	"	20 00+
1881	3.64,	"	18 00+
1882	3.57,	"	17 87

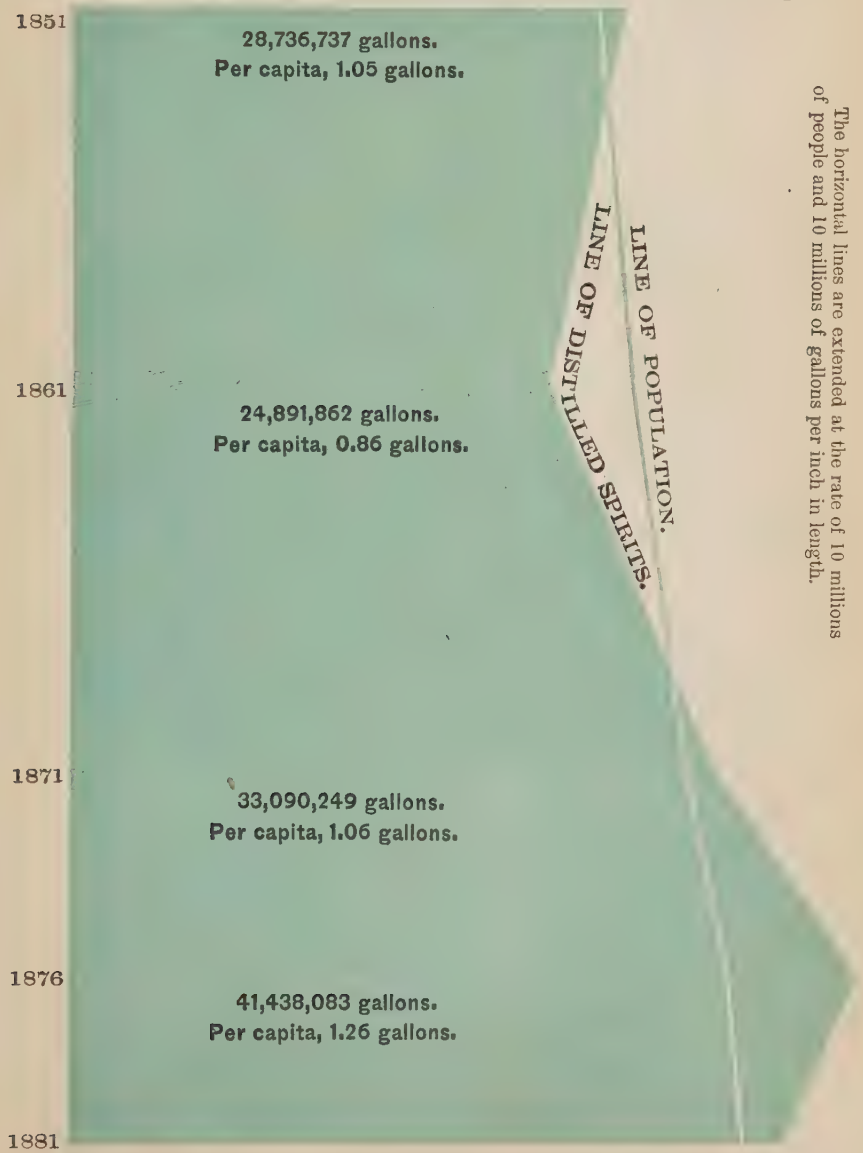
CONSUMPTION PER HEAD OF THE POPULATION.

YEARS.	British and Foreign Spirits.	Foreign Wine.	Malt.	Beer.
	Gallons.	*Gallons.*	*Bushels.*	*Gallons.*
1840	0.97	0.25	1.50	....
1850	1.04	0.23	1.47	22.9
1860	0.93	0.23	1.45	23.4
1870	1.01	0.49	1.84	30.3
1876	1.27	0.56	2.00	34.2
1881	1.05	0.44	....	27.5

[1] For the above Table, the author is indebted to Mr. Wm. Hoyle, an eminent English statistician.

DIAGRAM III.

British and Foreign Distilled Spirits consumed in the United Kingdom.



This table shows an increase from 1840 to 1876 of 0.30 gallons of spirits per capita, 0.31 gallons of wine, and 0.41 bushels of malt. From 1850 to 1876 the beer increased 11.3 gallons per capita, so that the consumption in 1876 averaged 34.2 gallons, or a little more than one barrel annually for every inhabitant. It also shows a decrease since 1876, in spirits, 0.22; wine, 0.12; and beer, 6.7 gallons.

Cost of these liquors to the United Kingdom was as follows:

	Total.	Cost per head of whole Population.
In 1860	£84,222,172	£2 18s. 6½d.
" 1870	118,836,284	3 16 2
" 1876	147,288,759	4 9 3¾
" 1881	127,074,466	3 12 10
" 1882	126,251,359	3 11 7

The data upon which the drink bill of the United Kingdom for 1876 is founded, giving the liquors consumed, as per Excise returns, and the money expended thereon, are as follows:

British spirits	29,950,288 gallons,	at 20s.	£29,950,288
Foreign spirits	11,487,795 "	at 24	13,785,354
Wine	18,660,846 "	at 18	16,694,761
	Cwt.	Bushels Malt.	
Beer, sugar used	860,223	3,670,284	
Malt used	.....	59,298,869	
Total		62,969,153	85,008,356
Equal to 1,133,444,754 gallons at 1s. 6d.			
British pines, cider, etc., (estimated:)			
17,500,000 gallons at 2s			1,750,000
			£147,288,759

"In 1876, the population of the United Kingdom was 33,089,237, which would give an expenditure of £4 9s. for every man, woman, and child in the kingdom. It is generally allowed by those who have carefully investigated the question that the indirect cost and loss which results from the liquor traffic are at least as great as the direct expenditure upon the drink. If so, then the aggregate cost and loss to the nation of

the liquor traffic, during the last year, reached the appalling sum of £294,577,520; but if we make a liberal allowance, and take £54,577,520 off this amount, it still leaves the sum of £240,000,000."[1]

To a letter addressed by Mr. Wm. Hoyle to the Right Hon. Wm. E. Gladstone, November 3, 1881, the following table is appended:

YEARS.	Money Expended upon Intoxicating Liquors.	Cases of Drunkenness.	Total Convictions for Crime.	Number of Lunatics.	Total Number of Paupers.	Amount paid in Actual Relief of the Poor.
1860.....	£84,222,172	88,361	255,803	38,058	851,020	5,454,964
1861.....	94,942,107	83,196	263,510	39,647	890,423	5,778,943
1862.....	88,867,563	94,908	272,969	41,129	946,166	6,077,922
1863.....	92,088,185	94,745	283,641	43,118	1,142,624	6,527,036
1864.....	103,720,012	100,067	300,731	44,795	1,009,289	6,423,381
1865.....	106,439,561	105,310	312,882	45,950	971,433	6,264,966
1866.....	113,925,458	104,365	339,091	47,648	920,344	6,439,517
1867.....	110,122,266	100,357	335,359	49,086	958,824	6,959,840
1868.....	113,464,874	111,465	347,458	51,000	1,034,823	7,498,059
1869.....	112,885,603	122,310	372,707	53,177	1,039,549	7,673,100
1870.....	118,836,284	131,870	389,712	54,713	1,079,391	7,644,307
1871.....	125,586,902	142,343	407,859	56,755	1,081,926	7,886,724
1872.....	131,601,490	151,034	423,581	58,640	977,664	8,007,403
1873.....	140,014,712	182,941	456,705	60,296	887,345	7,692,169
1874.....	141,342,997	185,730	486,786	62,027	829,281	7,664,957
1875.....	142,876,669	203,989	512,425	63,793	815,587	7,488,481
1876.....	147,288,759	205,567	526,915	64,916	749,593	7,335,858
1877.....	142,007,231	200,184	519,839	66,636	728,350	7,400,034
1878.....	142,188,900	194,549	538,232	68,538	742,703	7,688,650
1879.....	128,143,864	178,429	506,281	69,885	800,426	7,829,819
1880.....	122,279,275	172,859	.....	71,191	837,940	8,015,010
1881.....	127,074,460	.....	.....	.....	803,126	.....
1882.....	126,251,359	.....	.....	.....	.....	.....

ARRESTS FOR DRUNKENNESS IN ENGLAND AND WALES.

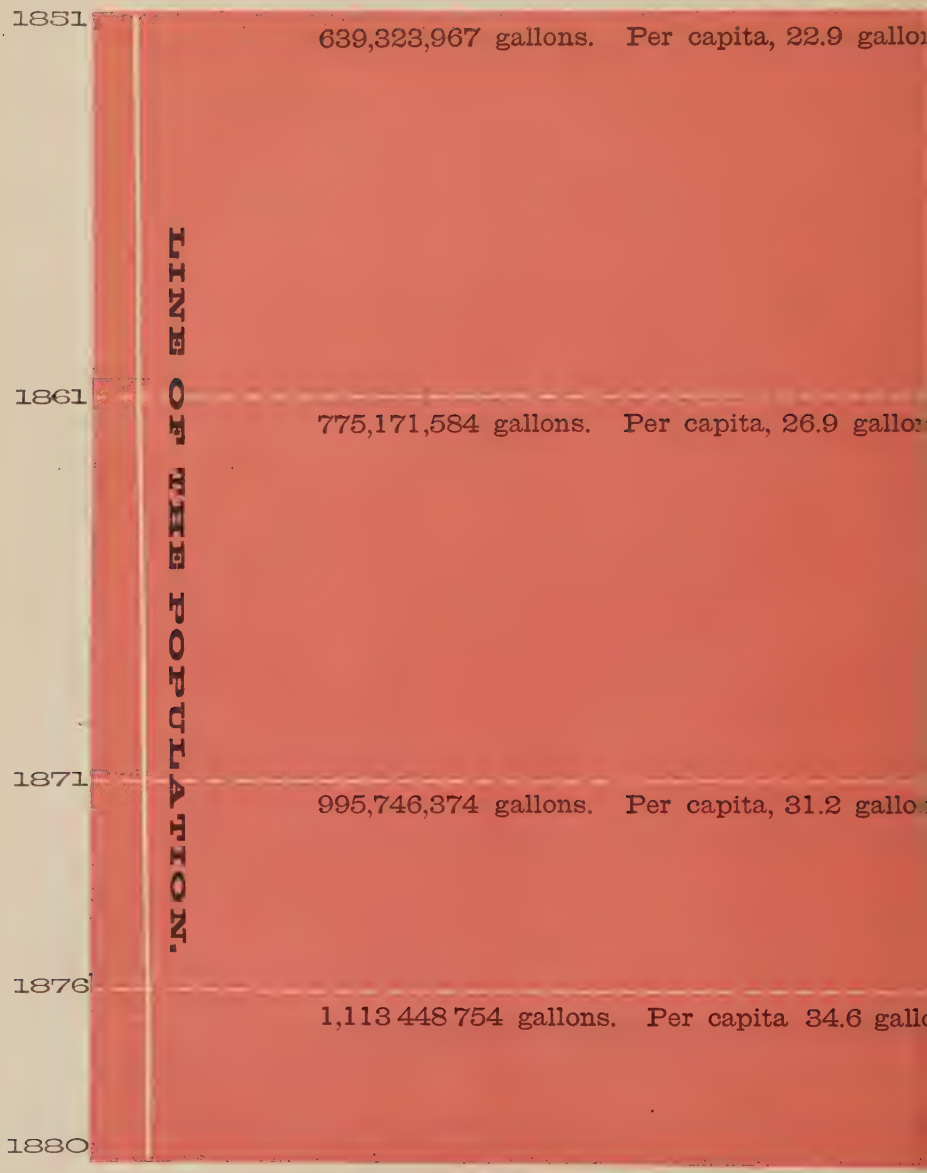
1860	88,361	1877.....	200,184
1867.....	100,357	1878.....	194,549
1870.....	131,870	1879.....	178,429
1875.....	203,989	1880.....	172,859
1876.....	205,567		

These statistics show that in nine years (1867–1875) the apprehensions for drunkenness were more than doubled, notwithstanding the population increased only from 30,334,999, to 32,749,167. This increase the committee found to have been great-

[1] "Third Report of House of Lords' Committee on Intemperance," p. 300. By Wm. Hoyle, a cotton manufacturer.

DIAG

MALT LIQUORS CONSU



970,788,564 gallons. Per capita, 27.5 gallons.

AM IV.

D IN UNITED KINGDOM.

The horizontal lines are extended at the rate of thirty millions of people, and thirty millions of gallons, to a quarter of an inch in length.

est in the large manufacturing towns, and due largely to "the increase in wages, and the larger amount of leisure enjoyed by the manufacturing and mining classes." They add: "It appears from evidence that drunkenness is less common than formerly among the more respectable portion of the working classes, and that the increase has taken place chiefly either in the lowest grades of society, or among those whose advance in education has not kept pace with the increase of their wages." It was also proved that, of the 203,989 committals for drunkenness, upward of 150,000, or 75 per cent., were in only seven counties, Lancashire, Middlesex, Durham, York, Stafford, Northumberland, and Cheshire, containing 10,286,000 inhabitants, or less than one half of the population of the territory specified in the total number; showing that the great increase is in certain localities, in "the densely-crowded places." Since 1876, it will be observed, the cases of drunkenness have decreased from 205,567 to 172,859.

SCOTLAND.

The statistics of the consumption of spirits in Scotland are interesting:

	Gallons.	Per Capita.
In 1847	6,648,690	2.39 gallons.
" 1853	7,437,462	2.56 "
" 1858	5,508,489	1.85 "
" 1871	6,339,764	1.88 "
" 1877	8,119,908	2.29 "

The decrease indicated after 1853 was owing to repressive legislation, (the Forbes-Mackenzie Act,) which affected the consumption; but more recently it has nearly reached the average before 1853. In Edinburgh, the increase in the arrests for drunkenness from 1871 to 1877 was 33 per cent. In Glasgow and some other places there has been a decrease.

The history of the temperance societies in Great Britain shows the ungovernable nature of the drink appetite, and the difficulty of reclaiming confirmed inebriates. In the last speech that Mr. James Mitchell ever delivered, at Aberdeen, he stated

that, "in referring to a record of his experience carefully kept, he found that during a period of twenty-five years 300,000 men and women had joined the temperance societies in Glasgow, and of these 75 per cent. had fallen through the direct temptations of the liquor traffic."[1] In an invaluable report issued by the Grand Lodge of Good Templars in Scotland, in 1878, it is stated that the number initiated into the order during the year ending July, 1878, was 47,979, and the number who had been seduced from their fidelity to the order numbered 21,285. Of these, 7,341 renewed their obligations, leaving 13,944 fatal lapses. In the report of the following year, (1879,) Mr. Turnbull, the Grand Worthy Secretary, summed up 44,375 persons who, during the three previous years, had violated their pledge of total abstinence, and were not restored to membership. The secretary reports that, for the nine years ending 1880–81, the members initiated in Edinburgh, Glasgow, and Dundee numbered 160,796; while at July 4, 1881, there were upon the roll only 13,073.[2] The Grand Lodge recognized the presence of the dram shops on every hand as the potent cause of these apostasies, and memorialized her Majesty's Government, "urging the necessity of at once prohibiting the entire manufacture, importation, and sale of intoxicating liquors."

About 1870, a new impulse to drinking and demoralization set in in Edinburgh and in other cities of Scotland, and continued through several successive years. The testimony before the House of Lords' committee in 1878 showed that it had not then much abated. Edinburgh especially felt this tide of evil. A vast amount of moral, social, educational and sanitary efforts were put forth to correct the dreadful state of things. Great anxiety was felt on account of the alarming increase of pauperism, prostitution, and juvenile depravity. Probably few cities in the world ever witnessed such an amount of elevating agen-

[1] "Recollections of James Mitchell," p. 45.

[2] "The twelfth Annual Report of the Independent Order of Good Templars, Scotland," p. 47. A part of the decrease was doubtless owing to removals, deaths, etc.

cies. Under the Sanitary Act about a half a million of pounds sterling were expended in routing out those places which were the habitations of the lapsed masses, and building for them improved dwellings. Upward of 500 children in Heriot's Hospital were taught free of charge by 150 teachers. One gentleman, Mr. John Hope, expended during about twenty years upward of £50,000, of his own private fortune, in educating the youthful population in habits of temperance. Ninety-seven temperance societies and Templar lodges have labored with great energy, and 130 ministers of the Gospel, with their congregations, supplemented by 80 city missionaries and 50 Bible-women, have also been enlisted.

Rev. Dr. Robertson said:

I have labored for upward of thirty years in the Grassmarket, and here I may remark that perhaps there has not been a greater ornament to Christian civilization in Edinburgh for a long time; but I am bound to confess that while sending out visitors and Bible-women, although in some respects I have done some good under the providence of God, yet I have been thoroughly beaten by this liquor power. I was talking to Father Hannan, a Roman Catholic priest, and he made a similar statement. He said: "I have visited the people both night and day; I have formed temperance societies; I have denounced drunkenness from the altar, and yet I am bound to confess that this drink power has beaten the whole of us."

A number of gentlemen in Edinburgh have been laboring for a considerable time in the interest of diminishing the temptation of public houses; and in 1878 there was a great public meeting held with the view of considering the licensing system. There were schedules delivered to every rate-payer in the city for the purpose of ascertaining their sentiments, comprising all those whose names were upon the electoral roll; and they were requested to send them in to the secretary of the committee. The result of the schedules was as follows: There were 9,633 who voted against any increase in the number of licenses, while only 1,689 voted in favor of an increase. Then 8,483 voted for the licenses being considerably reduced, while only 2,570 voted against any reduction, and there were 6,785 who

voted for the licensed houses being entirely removed from the district where they were resident, while only 3,290 voted for their continuance. The expression of opinion was still more decided in Rothesay, where, on a plebiscite being taken, 1,900 voted for a decided reduction in the number of licenses, and only 47 voted against their reduction. There is no question that public sentiment is steadily gaining in Scotland against the drink traffic. The Town Council of Edinburgh resolved to petition the House of Commons in support of Sir Wilfrid Lawson's Bill, to empower the people to vote against the issuing of any licenses for the sale of intoxicants as a beverage. The Scotch members of the House, though divided, have given a large majority vote for the Bill.

IRELAND.

Mr. Thomas Wallace Russell, Secretary of the Irish Sunday-Closing Association, said:[1]

I would say with regard to spirit drinking that the Irish people are so excitable that it tells upon them rapidly; the figures, as taken from Dr. Hancock's returns, are positively alarming, compared with the statistics in England. For the year 1870 there were 96,116 arrests in Ireland, while an equal population in England gives only 29,132 arrests. In 1871 there were 91,334 arrests in Ireland against, in England, for an equal population, 31,623; in 1872 the arrests in Ireland were 83,289, against, in England, 32,891; in 1873 the arrests in Ireland were 95,623, against, in England, 35,135; in 1874 the arrests in Ireland were 97,438, against, in England, 41,578; in 1875 the arrests in Ireland amounted to 102,394, against, in England, 42,211; in 1876 the arrests in Ireland were 112,253, against, in England, 45,332; so that the number has been steadily going up.

In part explanation Mr. Russell says:

The excitability of the Irish people and their national temperament is such that a glass of whisky, which would make a Scotchman stolid, would make an Irishmen jump into the air, and get into a row before he knows what he is about; that is one of the reasons why our statistics

[1] Before the Select Committee on Intemperance of the House of Lords. Fourth Report, 1878–79, p. 396.

bulk out so largely. Then another formidable reason is, that in Ireland we have a tremendous police force; the whole country is garrisoned by police.

The Sunday-closing Act for Ireland, which passed the British Parliament and went into operation on the 13th of October, 1878, has already produced gratifying results.

Mr. Wm. Hoyle has prepared a statistical exhibit showing that, during the ten years ending 1879, the people of Ireland spent annually, on an average, $65,000,000 for intoxicating liquors, which is declared to be $11,500,000 in excess of the rental of the land. The curse of liquor clings to Ireland with an unrelenting grasp. Says a recent letter:

On the platform of every little country railroad station are piles of liquors in bottle, cask, and case. No hotel is too mean or dirty not to have a bar-room almost gorgeous as compared with the rest of the shabby structure. The bill of fare is contemptibly short; the list of liquors indefinitely long. It is common talk, moreover, that the poorer classes are getting to prefer, more and more, strong spirits to ale, porter, or wines, and select the vilest compounds, because they are cheaper, "and scratch as they go down the throat."

WOMEN.

The question of intemperance among women attracted the attention of the House of Lords' committee, and it was observed that in Scotland and in some parts of England the number of apprehensions of women for drunkenness had been increasing. This was especially the case in London, Liverpool, Manchester, and Edinburgh. "In London, the proportion of apprehensions of women is very remarkable. According to the returns for 1875, the arrests for simple drunkenness included 8,525 males and 7,525 females; the drunk and disorderly were 7,963 males and 6,999 females. In Liverpool, in 1872, '73, 13,438 males and 9,141 females were arrested. In Manchester, in the same year, 7,411 males and 3,415 females. In Edinburgh they rose from 2,124 in 1871 to 3,048 in 1877, an increase of 43.5 per cent. It has been suggested that the cause of the large number of apprehensions

of women is, in Manchester, due to the fact that the women are those employed in the large mills, and are constantly brought in contact with men; while in London and Liverpool, being sea-ports frequented by British and foreign sailors, there is a large number of dissolute women who are constantly falling into the hands of the police.

On the whole the committee conclude that "drunkenness has not increased in the rural districts of England and Scotland and in Ireland;" and, while in the whole country, "the statistics show that intemperance increased considerably in the five or six years of prosperity which followed 1868, there is, however, no evidence to prove that the country is, in this respect, in a worse condition than it was thirty years ago." It is becoming confined, more and more, to the lowest grades of the community, and the police are more active in making arrests.

PAUPERISM.

Turning from direct drunkenness, one of the first things which arrests the attention of students of the social condition of the United Kingdom is the colossal proportions of pauperism. "The number of paupers in England, exclusive of lunatic paupers in asylums and vagrants, at Michaelmas, 1880, was 701,531. In Scotland the number who received relief on the 14th of May, in the same year, was 103,186; while the number in receipt of relief in the Unions in Ireland, at the close of the first week of January, was 100,856. We have thus an aggregate of 905,573 paupers, who were relieved at the above dates, at an annual cost of nearly £10,000,000. The question then arises, To what extent is the drink system responsible for this state of things? The Rev. Dr. Lees, of the High Church, Edinburgh, while minister of the Abbey Church, Paisley, stated before a parliamentary committee that, after going over the poor roll most minutely, he found "that three fourths of the cases on the roll are attributable to drink directly or indirectly." Dr. Begg stated before the same committee that

DIA

Annual Cost of Liquors in t

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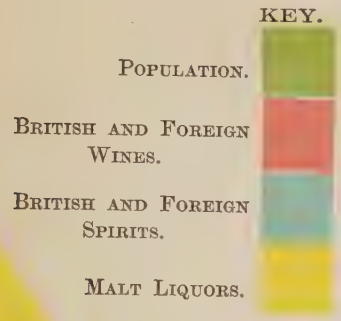
nited Kingdom, 1851—1876—1881.



The horizontal lines are extended at the rate of thirty millions of people and thirty millions of gallons per inch in length.

£85,008,356

,759.
. IId.

£72,809,142

0.
d.

seven tenths of our pauperism is caused by the drinking of spirituous liquors." He at the same time said that "the whole licensing system must be dealt with, if you wish to make a permanent impression upon pauperism." [1]

WASTE OF FOOD.

Table [2] showing the quantity of *food* that was destroyed to make the *intoxicating liquors* consumed in the United Kingdom in 1876:

	Bushels.
Malt in brewing	59,298,869
Sugar used in brewing, 860,223 cwt., equal to	3,670,284
Corn used to manufacture 28,950,288 gallons of British spirits, reckoning 8 bushels to make 19 gallons	12,610,647
Produce destroyed to make 11,487,795 gallons of foreign spirits	4,836,966
Land used in growing hops, 69,172 acres, reckoning 30 bushels of grain per acre	2,075,160
Produce destroyed to make 18,660,846 gallons of wine, reckoning the alcoholic strength to be half that of spirits	3,928,599
Produce destroyed in making British wine and cider	2,000,000
Total	88,420,525

J. B. Lawes, Esq., the eminent agriculturalist, writing to the London "Times," estimates the consumption of wheat in the United Kingdom at 5½ bushels per head per annum. This would give 181,990,803 bushels, being but slightly more than double the food wasted in the manufacture of intoxicating liquors.

It has been ingeniously calculated, if, instead of being converted into intoxicating liquors, this grain was ground into flour, and baked into loaves, it would produce 1,300,000,000 four-pound loaves, or 195 loaves for each family in the United Kingdom. And if the flour were all used by one baker, and

[1] "The Drink Problem," by David Lewis, T. P., ex-Magistrate of the City of Edinburgh. London: 1881. Pp. 67, 68.

[2] "Third Report of the House of Lords' Committee on Intemperance," Session, 1877. Appendix, p. 302. By William Hoyle, a cotton manufacturer.

he baked 500 loves every half hour, it would take him upward of 400 years to get through the work."

Mr. William Hoyle, in the "Alliance News," July 1, 1882, (London,) calls attention to the waste of food in connection with the liquor traffic in the United Kingdom. He says:

Intoxicating liquors are manufactured out of grain or other agricultural products which, if not thus used, would be available as food. To manufacture the £134,000,000 worth of intoxicating liquors consumed during each of the past twelve years, 80,000,000 bushels of grain or its equivalent produce has been destroyed each year; and taking the bushel of barley at 53 lbs., it gives us 4,240,000,000 lbs. of food destroyed year by year, or a total for the twelve of 960,000,000 bushels, or 50,880,000,000 lbs.

The generally accepted estimate of grain consumed as bread-food by the population of the United Kingdom is 5½ bushels per head per annum; if this be so, then the food that has been destroyed to manufacture the intoxicating liquors which have been consumed in the United Kingdom during the past twelve years would have supplied the entire population with bread for four years and five months; or it would have given a four-pound loaf of bread to every family in the United Kingdom daily during the next six years.

If the grain and produce which have thus been destroyed yearly were converted into flour and baked into loaves, they would make 1,200,000,000 four-pound loaves; and if these loaves had all to be baked in one bakery, and 500 were to be baked every hour 10 hours each day, they would take over 750 years before the loaves were all baked.

WASTE OF WEALTH.

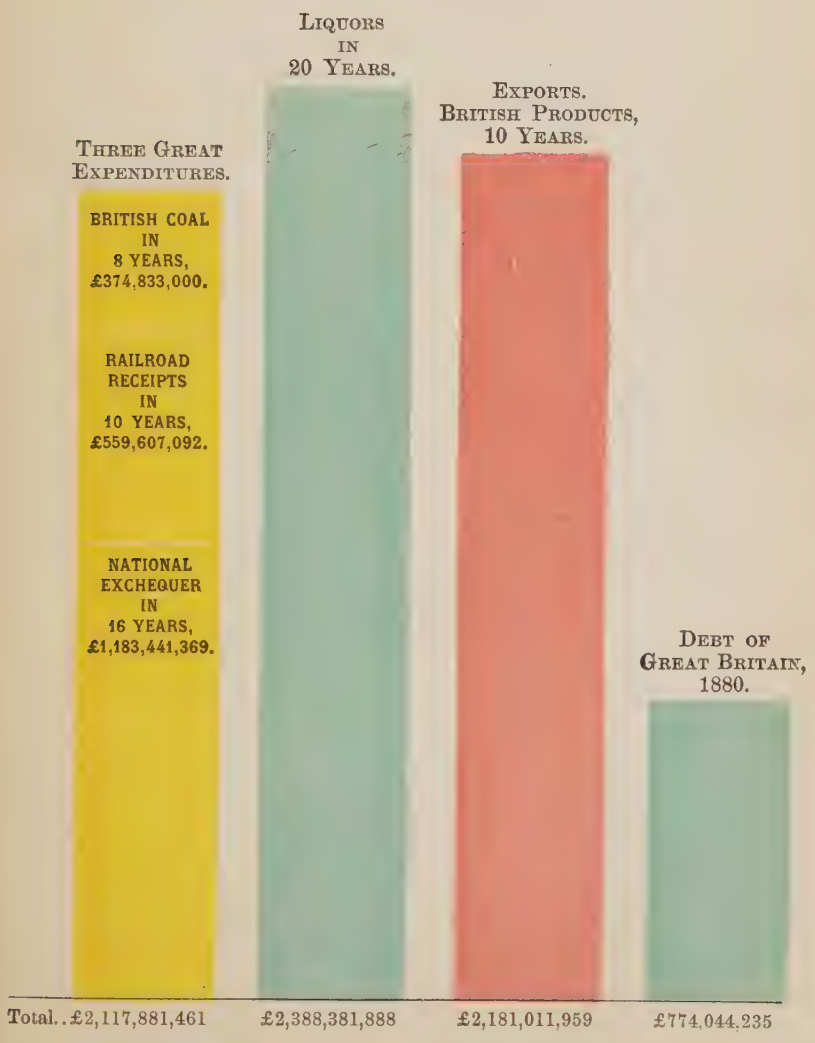
Mr. William Hoyle, whose statistics were received unchallenged by the House of Lords' Committee on Intemperance, shows "the aggregate direct and indirect loss of wealth resulting from the drinking habits of the population of the United Kingdom during each decade from 1839 to 1879 inclusive." We take the liberty to supplement his calculations by adding 1880 and 1881, so as to bring the whole down to January 1, 1882.

Mr. Hoyle's method is to calculate the indirect loss as one half as much more than the direct expenditure. Some others

DIAGRAM VI.

Liquor Bill of the United Kingdom for Twenty Years.

(1860–1880.)



have considered the indirect loss as equal to the direct expenditure. Mr. Hoyle certainly does not overstrain the case:

Ten years ending	Direct Expenditure.	One half of indirect loss.	Total.
1839	£762,698,754	£381,349,377	£1,144,048,131
1849	717,208,512	358,604,256	1,075,812,768
1859	817,041,512	408,520,756	1,225,562,268
1869	1,020,677,801	510,338,900	1,531,016,701
1879	1,359,887,808	679,943,904	2,039,831,712
Total, 50 years	£4,677,514,387	£2,338,757,193	£7,016,271,580
Adding 1880 and 1881, Total, 52 years	£4,926,865,112	£2,463,432,556	£7,390,297,668

Mr. Hoyle next proceeds to calculate the wealth which would have accrued to the population of the United Kingdom if the money wasted, as shown above, by the drinking habits of the people during each decade of the last fifty years, had been invested at five per cent. per annum, simple interest. It illustrates very powerfully, he says, "the cumulative loss of wealth owing to our drinking customs:"

£1,144,048,131, from 1839 to 1879, at 5 per cent.	£2,288,096,262
1,075,812,768, from 1849 to 1879, at 5 per cent.	1,613,719,152
1,212,562,268, from 1859 to 1879, at 5 per cent.	1,225,562,268
1,531,016,701, from 1869 to 1879, at 5 per cent.	765,508,350
2,039,831,712, say for four years, at 5 per cent.	407,966,342
£7,016,271,580	£6,300,852,374

"Adding this interest to the principal sum, we get a total of £13,317,123,954, being the amount which has been lost to the nation in material wealth by our drinking habits during the past fifty years."

Adding the interest on the above principal for two more years, and also the cost for the last two years, and the interest for one year on the expenditure for 1880, and we reach the aggregate of £14,274,218,810 sterling for fifty-two years (1830 to January 1, 1882.)

This amazing sum Mr. Hoyle shows to be considerable in

excess of the aggregate "capitalized value of all the property in the United Kingdom" in 1878, as epitomized in a paper read by Mr. Giffin before the Statistical Society in January of that year. This expenditure is a loss. Had it been expended for things of permanent value, the nation might have been £14,274,218,810 richer to-day than it is. Added to the capitalized value of all the property of the United Kingdom in 1878—£8,500,000,000—and we have £22,774,218,810, or 168 per cent. more than it now is. Dividing this £14,274,218,810 among the 35,246,633 inhabitants of the United Kingdom, in 1881, would give a legacy of £405 sterling to every man, woman, and child; which, at five per cent. interest, would net each individual a yearly income of £20 5s. or 7s. 9d. 1¾ farthings for every week in the year; equal to $1 92 weekly of United States money.

Loss by alcoholic liquors in 52 years, £14,274,218,810, or nearly 20 times as much as the debt (£777,000,000) of the United Kingdom in 1880; and four times as much as the aggregate national debts of all the European countries (£4,504,000,000.)

Mr. Mulhall gives the aggregate capital of the United Kingdom in 1880, £8,880,000,000, and the aggregate annual increase, £1,120,000,000. At this rate, the £14,274,218,810 sterling lost by the consumption of alcoholic liquors in the last fifty-two years, if as well invested as the average capital of the kingdom, would give an annual income of £1,785,000,000, which is £665,000,000 more than the present annual increase of wealth.

THE PRESTON SEMI-CENTENNIAL.

On the 5th of July, 1882, the Preston Temperance Society celebrated the semi-centennial of the first total abstinence society in the world, which was organized in that place fifty years before by Mr. Joseph Livesey and others. It was an occasion of great interest, and a succession of meetings, comprising all classes of societies of temperance workers, continued through two days. George Toulmin, editor of the Preston "Guardian," presided at the opening meeting. Mr. Livesey,

DIAGRAM VII.

LIQUORS.
52 Years Direct and Indirect Cost.
LIQUO
UNIT
FOR 52 YEA
Indirect Cost.
DIRECT COST, £4,926,865,112.
HALF MORE.
AS MUCH MORE.
Total National Wealth
OF THE UNITED KINGDOM.
Total National Debts
OF ALL EUROPE AND THE UNITED STATES.
OF THE UNITED KINGDOM
Total....£9,853,730,224
Per capita 279½
£8,880,000,000
252⅓
£4,899,000,000
13¼
£4,280,00

SCALE.

TWO BILLIONS OF POUNDS STERLING TO ONE INCH.

ECONOMICS

THE

KINGDOM

1830 to 1881, INCLUSIVE.

£14,274,218,810.

Liquor Cost, with Interest—52 Years.

DIRECT COST, £4,926,865,112.

HALF MORE, INDIRECT.

WITH INTEREST, AT 5 PER CENT.

DOMESTIC EXPENDITURES FOR 10 YEARS

Meat, Bread, Butter, Cheese, Milk, Cottons, Woolens, Land Rents, House Rents,

IN UNITED KINGDOM.

£4,190,000,000

VALUE OF HOUSES BUILT

IN 70 YEARS.

£1,220,000,000

RAISED FOR POOR-HOUSES, HOSPITALS, PUBLIC EDUCATION, AND FOREIGN MISSIONS

IN 52 YEARS.

£1,232,000,000

£14,274,218,810

$34\frac{2}{3}$

405

who was still surviving, was too feeble to attend. Mr. Toulmin remarked, on taking the chair, that he was present at the meeting when Mr. Livesey made the first speech, which indicated that in his opinion the pledge they had hitherto presented was not sufficiently broad to secure the object of guarding

JOSEPH LIVESEY.

men against intemperance, inasmuch as it permitted the use of malt liquors, with which the bulk of the people in his district went to excess. He showed that the intoxicating principle—alcohol—was the same in each. After this the friends of temperance began to advocate the discontinuance of all intoxicants, which soon led to the adoption of the total abstinence pledge.

In April, 1834, Mr. Toulmin and Mr. Thomas Walmsley established the first purely Total Abstinence Sunday-school Society. Mr. Toulmin said: If asked now, close on the beginning of his 70th year, how far he was satisfied with the result of his experiences of total abstinence, he could conscientiously declare that it had more than justified all his expectations.

THE CHURCH OF ENGLAND AND TEMPERANCE.

In 1859 there appeared in the public prints an address to the clergy of the Church of England from one hundred and thirty members of their own body, headed by Rev. Francis Close, D.D., Dean of Carlisle. Dr. Close had become a total abstainer, and had induced many others to follow his example. He had also established the Church of England Temperance Magazine. The address assumed that total abstinence was the only security against drunkenness; that moderate drinking supports drunkenness; that it is the duty of ministers to oppose the evil by all lawful means; that were they generally to adopt the principle of total abstinence it would be a very effective blow to the traffic, and exert an extensive influence over the habits and practices of all classes.

This was the beginning of a movement in the Church of England which has now become a strong and mighty temperance factor.

The Church of England Temperance Society became more fully organized in 1874. The queen is a patron; the Archbishops of York and Canterbury, the presidents. It received a strong impulse from the action of the Convocations. Its basis is union and co-operation on equal terms between those who use and those who abstain from alcoholic drinks, in endeavoring to promote its objects, which are: 1. The promotion of temperance; 2. The reformation of the intemperate; 3. The removal of causes leading to intemperance. Every local society has a board of officers, and is divided into two divisions or wards—the ward of total abstainers, and the ward of the temperate; that is, those who agree to drink only moderately.

The latter may make special limitations, as, for instance, that they will not drink in business hours, or socially, or on certain days, or to only a certain limit. Laborers and artisans pay a penny a week; others according to their means. If a man gives up his pledge, which he is at liberty to do, he must return his badge and card to the society officers, who inquire into the case and endeavor to persuade him to maintain his obligation. Every society is divided into knots or classes, with a leader or supervisor, who overlooks the weak and cares for his members.

The policy of this society has been criticised. Some have questioned the propriety of "mixing temperance and total abstinence." In reply, one class have aspersed those who stoutly advocate total abstinence as fanatics; while others have said, "Let us be practical in fighting drunkenness. There are many non-abstainers who lead quite temperate lives, seldom drinking much, and never so as to seem to be affected by what they drink, who can and will help us in many ways to fight the general battle. Let us join with them." It must be confessed that, on the whole, the present drift of the movement is toward total abstinence for the sake of others, as seen in endeavoring to bring up the young into the habits of sobriety, and in limiting all public, social, and business drinking within the narrowest bounds.

"The restraints of legislation are invoked in many ways to diminish the number of drinking houses and licenses of all descriptions; to close public houses on Sundays; to limit the hours of sale on week-days; to separate all music halls and saloons from drinking houses, etc. Coffee houses, lecture and reading rooms, and places of innocent recreation, with reading and music, are being furnished. Temperance coffee wagons, covered, with stove funnel running up through the roof, peddle out hot coffee at a penny a cup; and plain food sandwiches at a penny, to be eaten in the street. These wagons are in all the large cities. It is also attempted to drive out cider and beer from the hay and harvest field by furnishing, at a very cheap

rate, oatmeal water to the laborers, a drink nutritive, cooling, and easy to be had. In Devonshire, where the farmers rent large orchards, they have been in the habit of paying their help partly in cider, so that some peasants have been known to drink twelve quarts a day; and peculiar diseases, called "cider diseases," are rife, and laborers elsewhere have been thus tempted to excess. This practice is being driven out, though there is still much drunkenness among the agricultural laborers.

"It is said, also, that toast-drinking and treating in markets, where every trade is preceded by a drink, is falling into disuse, though much remains. A century ago it was no disgrace to be found after a feast under the table; now drunkenness brings disgrace and loss of social standing. It is proposed to pay beer-money instead of beer to servants, and it is hoped that temperance in the kitchen will even shame to better habits some above stairs. Evidently slow-moving England, which moves strongly when at all, is against drunkenness, in a movement which is in the hands of men who usually insure success."[1]

ADVANCED VIEWS OF EMINENT ENGLISHMEN

clearly indicate the great progress which is going forward.

Hon. Charles Buxton, M.P., has said:

> The struggle of the school, the library, and the Church, all united against the beer house and the gin palace, is but one development of the war between heaven and hell.

Hon. Richard Cobden said:

> The moral force of the masses lies in temperance; I have no faith in any thing apart from that movement for the elevation of the working class. We do not sufficiently estimate the amount of crime, vice, poverty, ignorance, and destitution which springs from the drinking habits of the people.

[1] "Boston Daily Advertiser," February 23, 1881. Facts supplied by an English clergyman.

The London "Times," May 19, 1882, said:

If temperance advocates really mean to declare war upon the liquor traffic, they must go beyond any thing they have yet ventured to propose. Instead of striking at a symptom, they must set about their work in a root-and-branch way. They must deal with the origin of the mischief; with the importers and producers of intoxicating drink, and not only with the section of the retail sellers. . . . As well attempt to legislate against a miasma, and to leave undrained the "pestilential source" from which it springs.

Lord Coleridge, in an address to a jury in Bristol, said:

Persons sitting in his position were by this time almost tired of making this statement, but he supposed it was because the fact was so plain that nobody paid the slightest attention to it, namely, that drunkenness was a vice which filled the jails of England, and that if they could make England sober they could do away with nine tenths of their prisons. It was not only in a particular case, but in the large majority of criminal cases which came before a judge and jury, it was shown that they began, ended, or were in some way connected with the public sin of drunkenness. . . . One could only hope that, as the result of education and a greater spirit of cultivation, the same improvement might take effect on those classes which now suffer from the evil. It would be a long time, he was afraid; but, so convinced were some public persons, even in his position, that an improvement was necessary, that with painful iteration they pressed again and again to persons in their position that which was the result of their painful experience.

The "Pall Mall Gazette," a journal by no means devoted to this reform, said:

There is nothing more satisfactory in English life to-day than the strides that temperance is making in people's own habits outside and independent of Acts of Parliament.

The attitude of that eminent prelate, Cardinal Manning, on the question of total abstinence, deserves special mention. In 1876, in a letter to the Roman Catholic Total Abstinence Unions of America, he said:

As the pastor of souls I have before me the wreck of men, women, and children, home and all the sanctities of domestic life. I see prosperity turned into temptation, the wages of industry not only wasted, but as they

increase making the plague more deadly. . . . If my denying myself in this, which I am free to renounce, shall help or encourage even one soul who has fallen through intoxication to rise up and break his bands, then *I will gladly abstain as long as I live.* If we can spread this higher law of love and generous self-denial, a public opinion will soon grow up before which even Legislatures will give way.

In a great meeting held in Exeter Hall, July 17, 1882, in support of Sir Wilfrid Lawson's *Permissive Prohibitory* Resolution in the House of Commons, Cardinal Manning said:

What are all politics compared with this question? While a people become politically mad, I believe they become morally bad, and I am sure if they become morally bad, they will become politically bad; and very bad politics will be the result. . . .

I wish some of our great statesmen would walk through our great towns, and would go from house to house with some of the devoted clergymen who know the condition of the people. I wish they would come and hear the biographies of intense misery which are to be found under the humblest roofs; and when they have learned these things and found that they are all to be traced up to one black fountain—intoxicating drink—I believe they would lay aside their political questions and conflicts, and take in hand that which touches the very root of the life and morals of the people. It seems to me that it is time that men should understand this, that while they are legislating the foundations of society are sinking, and we know that a commonwealth which rests upon a demoralized foundation is a house built upon the sand—(cheers)—and if there be one thing which demoralizes a people more rapidly than any other, it is that which makes the brains of men to reel, and the hearts of men to be passionate and inflamed, and the wills of men to be unsteady and weak in the hour of temptation; and when I know that intoxicating drink is doing all this, and that in the great centers of our industry, just there where the people are crowded together, where the national life is intensified, as it were, into a focus, when I know that there the evil is spreading itself with the greatest intensity, I ask what are we about? *How is it that men who profess to be statesmen and politicians can waste their time and the time of the Legislature before they take this subject in hand?* (Cheers.)

The enormous capital that is put into activity for the production and reproduction of intoxicating drink, and for its distribution, never slumbers, never sleeps, never goes back. If it goes on in the ratio and proportion of its past increase, every year will make the danger more formidable, and the demoralization, which at this time may be within measure and controllable, will become beyond our control. ("Hear, hear.") I do

not desire to be a prophet. I am too true an Englishman to prophesy evil of the country that I love—(cheers)—but this I know, that if men break the laws of God, as they do who are intoxicated with drink, and if those who could control these things look coldly on and do not control them, only evil can come of it. And people are crying out, "You can't cure it;" then I say, Let *us* do it. *If you have not hands strong enough, we have.* Give us the vote. Give us the veto. Leave it to us and you shall see. (Cheers.) If, on the other hand, we go on as we are going, then I have no doubt in saying that our great ports of Liverpool and London may one day be like Tyre and Sidon, and all the activity of our sleepless machines, and the flaming of our furnaces, and our subtle and perpetual industry, and the agriculture of our fields, and all the towering and expanding greatness of the British Empire, resting upon an unsound foundation—the day will come when from its very magnitude it must fall, and great will be the fall of it. (Loud applause.)

Cardinal M'Cabe, of Ireland, in July, 1882, said:

The terrible crime of drunkenness is like a wild bear ravaging our unfortunate country. It is the great source of misery and crime. . . . The drunkard becomes thoroughly selfish. He can think of nothing but his own wretched appetite; and, to gratify his craving for drink, he will leave wife and child to die of starvation. Where there is a sober father and mother there is plenty and peace and comfort in the family; but when the demon of drink enters the household there comes with it misery and wretchedness. I have, therefore, felt it to be my duty to take my stand under the banner of *total abstinence.* I do not want it for myself; but *I have taken this position in order that I may be able to speak with more effect in advising others to renounce drink at once and forever.*

* * * * * * * * *

Since I began the confirmations this year, I have been trying to enlist a little army about me. I have been a good deal in the County of Wicklow, and have got 1,600 little soldiers who have all pledged themselves to fight under the banner of God, and to destroy this terrible monster. I have asked, and now again ask, parents to assist me in this. I have great hope in the young, and beg of parents not to give their children any thing in the shape of intoxicating drink.

Canon Wilberforce, one of the most eminent ecclesiastics of England, in July, 1882, wrote a letter to the Archbishop of Canterbury, in which he said:

I am convinced that I speak the mind of tens of thousands when I say that there is at this moment no form of temptation to compare with the

great licensed liquor traffic of this nation, with all its attendant horrors. I need not recapitulate the shameful statistics that have been poured in upon us ; . . . they all prove, without one shadow of doubt, that an immense proportion of the crime, pauperism, and lunacy of the county is the direct fruit of the public house system. . . . Is it not the peculiar duty of the Church to be foremost in the battle against whatever special development of sin may abound in each successive generation? I venture to say that if but one half of this frightful category of preventable misery were true, it would be incumbent upon the National Church to plunge into the battle in the name of her Lord, regardless of the temporal consequences to herself. . . . I am not unaware of the difficulties of repairing the past. The sight of my own glebe studded, by consent of the Ecclesiastical Commissioners, with drink shops; the knowledge that some of the income of my own incumbency is derived from this very source, saddens and humbles me; but the future is yet in our hands. The method which I have adopted with much blessing in the case of my own glebe is, that of *refusing to sign any lease, whether approved by the Commissioners or not, without a vigorous clause excluding the sale of alcoholic drinks;* and this action, so far from depreciating the value of the house property on the land, has rather enhanced it. He therefore beseeches the archbishop to use his "great power and influence" to procure "the insertion of such a clause in every future lease of Church property."

The "Pall Mall Gazette" of July 20 said:

Canon Wilberforce's letter to the Archbishop of Canterbury illustrates the connection between beer and the Bible in a way that must be very awkward for the primate. The Church, as a whole, being the largest landowner in the kingdom, is naturally the largest owner of public houses. This is bad enough, but Mr. Wilberforce avers that public houses are, in proportion, more numerous on Church lands than elsewhere.

* * * * * * * * *

Is this sort of thing to go on, asks Mr. Wilberforce, or is the Church to continue pretending to fight against the intemperance which it helps to produce? The archbishop is an Ecclesiastical Commissioner, and the "Times" this morning calls upon him to answer the Canon's interrogatories without delay. We shall be curious to see what the answer will be."

The Right Hon. W. E. Gladstone, March 15, 1880, said:

Greater calamities are inflicted on mankind by intemperance than by the three great historical scourges, War, Pestilence, and Famine. That is true . . . and it is the measure of our discredit and disgrace.

Dr. Andrew Clarke, the physician of Queen Victoria, said:

I am so horrified at intemperance and the consumption of alcohol in this country, that sometimes I feel like giving up every thing and going forth in a holy crusade, preaching to all men, beware of the enemy of the race.

Hon. Joseph Chamberlain, M.P. for Birmingham, January 1, 1874, said:

I need not speak of the great evils which this country suffers from the unrestricted indulgence of strong liquors. I need not speak of the loss of life, of the increased cost of taxation. If I had but an enchanter's wand—if I could destroy to-morrow the desire for strong drink in the people of England—what changes would we see! We should see our taxation reduced by millions sterling a year. We should see our jails and work-houses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war. We should transfigure and transform the face of the whole country.

Mr. Ruskin has said:

The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.

Rev. Canon Farrar, who several years ago joined the total abstinence section of the Church of England Temperance Society, has fully employed his eminent talents in advocating this reform. His "Talks on Temperance" are having a wide circulation. A few brief extracts should not be omitted in this connection. He says:[1]

I believe there are 4,000,000 of teetotalers in England at this time. Are they all quixotic? Are they all idiots and fools? If they are, I say again that many of the greatest revolutions ever wrought in history have been wrought by those whom the world counted its idiots and fools. Is the Bishop of Exeter a philologian? Is the Bishop of Gloucester a Manichean? Is Canon Lightfoot a crack-brained enthusiast? Is Sir Henry Thompson a man totally devoid of all science? Has Dr. Richardson no knowledge whatever of the most elementary facts of physiology? Is Professor Acland an intemperate Pharisee? If all these men, and hundreds

[1] "Talks on Temperance," 1881. National Temperance Publication House, 58 Reade Street, New York city, p. 35.

more, peers, and magistrates, and judges, and ministers of all denominations, eminent Non-conformists, men of literature, men of science, and hundreds of working-men, if they have become total abstainers from these reasons, why should it be so very quixotic to believe that what has influenced a certain number of average men may influence a certain number more? Why, they have become total abstainers mainly because they thought it was better for themselves personally, and also because they wish to set a safe and wise example.

Again :[1]

When I look among other religious denominations, and when I see that among the Roman Catholics they have men like Father Nugent and Cardinal Manning; and when I see that in our own Church we have on our side men like the Bishop of Durham, the Bishop of Exeter, the Bishop of Gloucester and Bristol, the late Dean Hook, and Canon Ellison, besides a multitude of others who have become total abstainers for the sake of their country, the person who says that total abstinence is Manicheism, and that the only temperance society that is necessary is the Church, puts himself out of court.

Again :[2]

Is Great Britain to be ruled by the drink trade, or is Great Britain to rule the drink trade? Are we to have our entire foreign and domestic policy decided by the united voice of those engaged in the sale of drink, for the one avowed object of promoting the sale of drink, or are we to have England governed by its own people? If the Legislature will not give the people a voice in the regulation of that traffic which has such an effect on their moral and social welfare, are they not to be allowed to have a voice even in the foreign and domestic policy of England?

Again :[3]

England is very patient; England can stand a great deal, but I take it there is one thing England cannot stand, one thing which, if England stands, it will be the very surest proof of her decadence, and the most certain precursor of her ruin, and that is the despotism of the drink trade, to be trodden under foot by the dominant tyranny of the factions which would sway her counsels in the sole interest of the sale of intoxicating drinks. I say that if these combinations are to succeed, and the

[1] "Talks on Temperance," p. 184—most eloquent productions, which should be read by all.

[2] Ibid., p. 196.

[3] Ibid., p. 197.

policy of England is to be solely decided by the licensed victualers, then farewell to the dignity, farewell to the greatness, farewell to the happiness, farewell to the innocence of England. I should be inclined to say, farewell to a drink-beridden country.

"Then hear me from the harbor's mouth,
Wild wind; I seek another sky."

IMPROVEMENT

One of the very latest testimonies to the progress of the Temperance Reform in the United Kingdom is from the "Licensed Victualer's Guardian," in November, 1882, which says:

It is idle to deny that the teetotal movement—be it permanent or be it only temporary—is seriously injuring the licensed victualing trade; and it behooves the publicans to set to work seriously to discover some means which may save them from impending calamity, if not from absolute annihilation. It is useless to scoff at the folly of the Blue Ribbonites; it is futile to rail against the tyranny of the teetotalers; and it is utterly unreasonable to call upon Parliament to refuse to pass laws which the mass of the people say they require. The time for all this is past; and, except as minor operations in a great scheme, wholly inefficacious. It is now necessary to look matters fairly in the face, and to recognize the fact that —at all events for a time—it is fashionable to be, or to pretend to be, a teetotaler, and that it is a fashion which not only permeates every class of society, but that the Blue Ribbon Army is gaining recruits every day and every-where, and is, indeed, an institution which in point of numbers and respectability is foolish—no doubt, but formidable.

On the first of December, 1882, it was announced by Mr. John Burns, the experienced chairman of the Cunard Steamship Company, that no grog or other alcoholic liquors would be served out to the company's crews, but coffee would be substituted.

"Who can say," said the "Daily Telegraph," "that the time may not be at hand when the royal and mercantile navies of Great Britain will vie with each other in sending no spirits to sea other than those required for medical purposes."

The Church of England Temperance Society, according to the latest statistics, numbers 338,688 juvenile members. Early

in July, 1882, this organization gave a grand temperance *fête* in the Crystal Palace, London, at which 27,000 persons were present, and 4,000 singers took part.

It has also been quite recently stated that there are in Great Britain ten thousand Sunday-school Temperance organizations, with more than one million of members.

Of ninety-one mayors of cities personally asked as to their habits in respect to drink, twenty-four replied that they were abstainers.

It is also announced from Scotland that the Scottish General Assembly last year banished spirituous liquors from its refreshment bar. Similar advance was evident in the Free and United Assemblies.

The progress in temperance sentiment in England is evident from a "continued and general decline in the commercial value of public-house property." A London correspondent of the "Alliance News," August 5, 1882, says: "The public houses are in any thing but a flourishing condition. . . . These, as well as country inns, are feeling the force of the great temperance rising, which is beginning to attract the attention of the most careless, and the respect of the most critical."

In the statistical tables in this chapter, (p. 354,) it will be noticed, as has been already mentioned, that there has been a perceptible decline in indications of intemperance since 1876.

	1876. *Gallons.*	1881.[1] *Gallons.*
British and foreign spirits	41,438,083	37,025,979
Foreign wine	18,660,846	15,644,757
British wine	17,500,000	15,000,000
Beer and ale	1,133,444,754	970,788,564
	1,211,043,683	1,038,459,300
Total decrease		172,584,383 gallons.

The cost of liquors consumed decreased from £147,288,759 in 1876 to £127,074,460 in 1881, or £20,214,299 less. It appears also that the arrests for drunkenness decreased from

[1] Year ending December 31, 1881.

205,567 in 1876 to 172,859 in 1880, or 32,708 less. There was also a corresponding decrease in the number of convictions for crimes. In 1882 the cost of liquors was £126,251,359, a still greater decrease.

Mr. Gladstone himself has expressed the opinion that the decrease in the consumption of intoxicating drinks "is to be traced precisely where we should wish to trace it—that is, in the augmented savings of the people." He finds that the deposits in the savings-banks have increased from £41,500,000 in 1875 to £44,175,000 in 1881; while in the post-office savings-banks the deposits amounted to £37,000,000, the annual increase having of late been doubled. "To these sums might be added £57,000,000 claimed to be in the treasuries of the various friendly societies."

Great temperance influences, legal, moral, and religious, have been actively at work. The Sunday-closing Act reduced the Irish Drink Bill from twelve millions in 1877 to nine millions in 1880, and the "Blue Ribbon" movement is said to have enrolled 370,000 members in Great Britain prior to the present year. Coffee and cocoa palaces (over fifty in Liverpool alone) have shared in the work.

[The diagrams in this chapter present, in the form of object lessons, a view of the situation of the British Isles in respect to drink, the magnitude of the evil, and the relative progress.]

IN THE UNITED STATES.

CHAPTER II.

A GENERAL SURVEY OF THE PERIOD.

(1860—1882.)

IN preceding chapters the wonderful advances of the Temperance Reformation in the United States from 1825 to 1860 were sketched. It was a broad, national movement, in which men of the best culture and the widest influence were enlisted; and the agitation was carried on by such methods as produced strong, intelligent convictions, and led to substantial results. We have noticed the great change in the previous drinking habits of American society; the adoption of the principle of total abstinence by the great mass of our native citizens; the strong tendency toward the prohibitory principle in the legislative treatment of the liquor traffic, and its adoption in its most radical form in about a dozen State Legislatures. This improvement, in striking contrast with the condition of the country prior to 1825, was the fruitage of a long, laborious, and diligent seed-sowing by some of the best, the wisest, and the most learned men, clergymen, physicians, lawyers, statesmen, jurists, and many in all other ranks of life, who had been aroused by the appalling facts of intemperance to zealously undertake the work of amelioration. Probably in no country, in so short a period, was there ever so radical a transformation. The average consumption of distilled liquors in the United States decreased from seven and a half gallons per capita in 1825 to two and a half gallons in 1850. Social life every-where wore new aspects; the domestic economy of

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society was changed; *materia medica* felt the influence; the number, frequency, and fatality of diseases were reduced; and the moral and spiritual forces of the nation were greatly augmented.

THE CIVIL WAR.

The period of which we are now to speak opened amid troublesome times. The five years before the late civil war, the five years of the war, the *post-bellum* years—always bad—altogether, constitute a period unfavorable for moral and social reform. Violent agitations, heart-rending anxieties, new political problems of far-reaching influence, involving the profoundest thought in their solution, engrossed the attention.

"Our nation had received a new President. Nine States had seceded from the Union, and with them we were involved in a terrible war. It was a subject of rejoicing and hopefulness for the cause of temperance that Abraham Lincoln, who had been called to lead the nation, was a strict temperance man. No disturbance ever had been, or ever would be, effected by alcohol in that mighty brain; and whatever the friends of temperance would consider desirable in the government, the army, or the navy, they might ask from him without a repulse. His example in the high places of power would always be right, and his great influence consequently good. When the committee of the nominating convention came to him at Springfield, Ill., to inform him of his nomination, some of his neighbors, acquainted with his temperance habits—his unpreparedness to give a political committee the usual treats—sent to his home some bottles of champagne; but he said, 'It wont do here,' and ordered it back where the committee might be assembled. When offered wine at Cincinnati, on his way to take the reins of government, he said, 'For thirty years I have been a temperance man, and I am too old to change.' When asked by a friend, after his inauguration, if he was not overawed in addressing that immense audience of intellectual men, 'Not half so much,' he replied, 'as I have

been in addressing a temperance meeting,' To this he had often been accustomed. Thanks to God for such a gift!" [1]

The war was upon us. War and intemperance are both great destroyers. Many awoke to the solemn inquiry, "What is to be done? What can be done to save the army and the nation from the ravages of intemperance? Vast numbers of noble young men—members of churches and members of temperance societies—were enlisting for the fight. Shall they be sacrificed? Are they not hopeful subjects of temperance effort?" Thus inquired Rev. John Marsh, D.D., Corresponding Secretary of the National Temperance Society. At the suggestion of a member of the Sanitary Commission, Dr. Marsh visited Washington to interest that commission to institute a temperance department, through which tracts and papers could be distributed in the army and navy. He sent in proposals, and consulted with the medical bureau and other officers of the government, but he found none who were apprehensive of any danger. General approbation of temperance was expressed, but clean beds, good food, comfortable tents, and efficient discipline were all, in the opinion of many, that was needed to secure from intemperance. Dr. Marsh found that only private individual action could be expected, without aid from the government or even from the Sanitary Commission. Returning, he exclaimed, "Alas! the serpentine power and delusion of alcohol!" He betook himself to the preparation of short, stirring tracts, with striking titles. Ten were prepared and sent out, 1,000 to a regiment, supplying 270 regiments, besides forts and hospitals, the first year. President Lincoln, General Fremont, and other officers approved of the work. One officer, in a letter, said:

> You cannot possibly do so much for your country's cause in any other way as in circulating among the soldiers of our army your admirable temperance tracts. For, be assured, intemperance is a terrible enemy to soldiers, and kills far more of them than fall on the battle-field, and it is a great interest to the country to save them from the foul abomination.

[1] "Personal Recollections," by Rev. John Marsh, pp. 332, 333.

Many hoped that efficient military discipline would keep out all intemperance from the army. But they were soon disappointed. Those to whom the discipline was intrusted were often found drunk, and severe orders were issued to officers leaving their posts and visiting Washington, where they might find the means of indulgence. Gen. M'Clellan was so impressed with the greatness of the evil, that, in a review of a court-martial decision, when an officer had been on trial for drunkenness, he declared, "Would all the officers unite in setting the soldiers an example of total abstinence from intoxicating drinks, it would be equal to an addition of 50,000 men to the armies of the United States." Commodores Foot, Stringham, and Dupont, and Generals M'Clellan, Mitchel, and Butler, all deprecated the ravages of intemperance. To Gen. Butler belongs the honor of first prohibiting the introduction of all intoxicating liquors into his camps, and renouncing all use of it in his own quarters. In a general order he said, "As I desire never to ask either officers or men to undergo any privations which I will not share with them, I will not exempt myself from the operation of this order, but will not use it in my own quarters, as I will discourage its use in the quarters of any officer." In the other posts similar orders were issued, and Congress passed a resolution declaring that any officer found guilty of habitual drunkenness should be dismissed from the service. The notorious drunkenness of an officer high in command in the disastrous battle of Bull Run, to which the defeat was in a measure attributed, created a great sensation in governmental and other circles every-where.

Sunday-schools were appealed to for money to send tracts. Two dollars and a half paid for 1,000 tracts, forwarded by the generosity of Adams' Express free of charge, to such regiments as they desired, giving its location, colonel, or chaplain. The response was delightful to witness. These temperance tracts reached thirty varieties; over 1,000 Sunday-schools contributed to their spread; and before the war closed over three millions of temperance tracts had been circulated in the army. Hon.

E. C. Delevan, at Albany, performed a similar work. Nor was the navy overlooked. The American and the Boston Tract Societies also shared in this work, sending papers and books as well as tracts.

At the twenty-fifth anniversary of the American Temperance Union, May, 1862, Governor Buckingham, of Connecticut, presiding, Senator Pomeroy, of Kansas, spoke upon the condition and habits of the army, and the dangers to which they were exposed. He said:

> In ordinary years, it was calculated that 30,000 went down to the grave —the home of the drunkard; but it would not be too much to double that number each year since the war began. For the vice of intemperance has followed the army, has visited the quarters of both officer and private, has taken down some of the bravest and truest of the land, who, before, had always stood erect in their manhood and their pride. It has made disorderly and riotous the loyal camp of the soldier, has made disgraceful the tent of the officer, and, on more than one occasion, defeated and demoralized an army on the field of battle. Of the thirty thousand victims of disease and death attending on the Peninsular campaign, the last year, at least ten thousand may be set down as chargeable to the daily ration of whisky and quinine. Intemperance and its fruits made such sad havoc in the Mexican war, that it was feared that the dead would more than outnumber the living. General Scott said, that in his Mexican campaign, fifty per cent. of all he lost in his army, who are left in unmonumented graves, are there from this source, rather than from the bullets of the enemy. He therefore plead with us to speak out, and act effectively; for the voices of New York reaching over the continent, and awakening an echo from the deep, rich valleys of the West, are reverberated across the prairies of the North-west, and even over the mountains, to the golden shores of the peaceful Pacific.

So great was the evil flowing from the whisky ration in the Army of the Potomac, that, on the 19th of June, General M'Clellan issued an order for its discontinuance, and that hot coffee be served immediately after reveillé.

Many chaplains and tract agents exerted a good influence for the promotion of temperance in the army. The first who devoted himself wholly to the work of addressing soldiers on temperance was Rev. J. B. Merwin, of Chicago, who, on the

recommendation of General Cass, of Michigan, to General Scott, went to Washington, and was commissioned, with the approbation of the President, for this work. Others followed in this line of effort, and thus it spread. At Camp Convalescent, Alexandria, there was a roll of over 5,000 soldiers' names on the temperance pledge, stretching round the hall in which they held their weekly meetings. Among the marked temperance men in the army was Hon. Neal Dow, who received a general's commission, and bore his temperance testimony among reckless, wine-drinking officers. The Grand Division of the Sons of Temperance in Massachusetts requested Governor Andrew to withhold army commissions from men of intemperate habits. The New York State Temperance Society sent to Washington a committee of six, to address the President on the subject of removing the distinction allowing officers to have liquor in their tents, which was forbidden to soldiers, so that it might be entirely removed. In the last magnificent display of 200,000 troops at Washington, when the war closed, no liquor was allowed to be sold; and not a drunken man, nor any fighting or abuse, was witnessed.

As the war was terminating, [says Dr. Marsh,] and the army was about to be disbanded, and thousands of noble men passing through our streets, to be tempted on every corner by the deceptive and destructive glass, I issued the tract "Mustered Out; Now Look Out," the production of George W. Bungay. Of these I sent forth, chiefly through the Christian Commission, 250,000. It was in great demand, and was, it was believed, a great check to drinking and drunkenness.

MORAL WEAKENING.

But new currents of demoralization became apparent during the war, militating against the Temperance Reformation. The prohibitory laws which had been enacted fell into disuse and non-enforcement. It was felt that, in the severe struggle the nation was enduring, the people must not be divided by minor issues, nor aggravated and alienated from the support of the government. There was also comparatively little done by way

of preceptive and moral agitation of the temperance question, in the form of lectures, sermons, literature, etc., in home communities during this period. Temperance sentiment, therefore, became very dormant, and temperance convictions weak and vacillating in many minds.

"While men slept the enemy sowed tares," was never more clearly illustrated than in these times. Out of this condition came reactionary tendencies and reverse movements. After this interval of neglect, when attempts were made to recover lost ground, by lectures and addresses, the public ear was not so readily reached; and when a vigorous enforcement of the laws against the liquor traffic was soon after undertaken, solid resistance was encountered. It was found that the enemy had repaired his broken ramparts, reformed his columns, replenished his resources, and adopted new methods of warfare.

Among many in the temperance ranks there was a backward looking to old experiments long-tried and worn out. "By the greatest effort," says Rev. Dr. John Marsh, "and with the approbation of the wisest and best men in the country, prohibition in opposition to license had been obtained in many States, and was doing a great work—suppressing the traffic, in a few years, more than the law of license had done in a hundred—and yet because it did not suppress it entirely, which it did not pretend to do, any more than the law of God which said 'Thou shalt not kill' would prevent murder, men became weary of it, and said, 'Let us try something else; go back to moral suasion or a license law;' and so laying all the blame on prohibition, and crying out for something new, put back the cause."

As a specimen of this talk, Dr. Marsh gives the following: "Before the great Congregational Convention in Boston, in 1865, a leading member said he would no longer commit himself, nor the churches, nor the country to prohibition. 'The temperance movement has been wrecked,' said he, 'on the Maine law.' By this assertion, indorsed at the time by the convention, we were thrown back, and the enemy raised the voice of triumph."

Many ministers treated the cause with neglect, if not opposition. Learned and polished divines, at the head of wealthy congregations, proclaimed moderation the true Scripture doctrine, in opposition to total abstinence, and exerted a pernicious influence within large social and public circles. Temperance men were unwilling, also, to aid in enforcing the prohibitory laws, leaving it to State or local officials to do the work, without their sympathy or support. They also became indifferent at the polls, giving their votes for officers and law-makers unfriendly to temperance. . Temperance was sacrificed to politics and party, and the standard which had been carried so high trailed in the dust.

FOREIGN IMMIGRATION.

The liquor traffic had also received large re-enforcements from other lands. Since 1850 immigration has extensively infused new elements into our population. In the great temperance agitations, extending through a whole generation, from 1825 to 1855, which were eminently characterized as clear intelligent discussions of the question of temperance in its physiological, economic, social, and religious bearings, very convincing to the judgment and enduring in their influence; the native population had been radically changed in their habits and convictions, and were not likely easily to relapse. But the waves of immigration brought another class of inhabitants, few of whom had been touched by the Temperance Reformation, and the most of whom were grossly addicted to intemperance. Many noble specimens of high character, sobriety, and economy were added to our population, who joined with the best advocates of reform, and have contributed largely to the public weal. But very many more were from the almshouses, jails, and slums of the Old World. The Howard Society, of London, has said that 74 per cent. of the Irish discharged convicts have come to the United States. The least that can be said, in the most kindly construction of the case, is that they had not been

educated and drilled in temperance by the tuition of a whole generation, as the citizens of this country had been.

The infusion of such masses, therefore, into our population, in the course of a few years, considerably changed the aspects of American society. This has been greater in some localities and in some sections of the country than in others; for this new population has not been evenly distributed in the land. Some centers, especially the large cities and manufacturing communities, have been infested, and have become seething, fermenting masses. The Northern States, too, have most deeply felt this demoralization. The following table will show it:

FOREIGN POPULATION OF THE UNITED STATES.

SOUTHERN SECTION.[1]

Years.	Total Population.	Born in Foreign Countries.	Percentage of whole Pop.[2]
1850	8,930,925	233,079	2.09
1860	11,058,281	380,151	3.04
1870	12,155,320	383,721	3.01
1880	16,138,944	431,410	2.05

NORTHERN SECTION.[1]

1850	14,260,951	2,011,522	14.00
1860	20,385,040	3,858,546	19.00
1870	26,403,151	5,183,508	19.00
1880	34,016,839	6,248,533	18.00

The student of the foregoing table will notice that the foreign-born population in the southern section of the Union, during the last three decades, has ranged from about two and a half to three and a half per cent. of the whole population in that section; while, in the northern section, it has ranged from

[1] The line of division is as follows: The south line of Pennsylvania, the Ohio River, and the south line of Missouri, the Territories beyond being included with the northern section; the object being to separate the section most affected by immigration from the section least affected by it, and thus to show how far the infusion of foreign elements may have affected the average habits and customs of American society during these three decades. In New York 24 per cent., and in Massachusetts 25 per cent., are foreign born.

[2] Of the given section.

fourteen to nineteen per cent. of the whole. Taking in all of the foreign elements of the population, and including with those actually foreign-born their immediate descendants, and the figures would be still more significant.

The infusion into our population of such large masses of people, accustomed from time immemorial to the free-and-easy drinking customs of Europe, must necessarily greatly modify the aspects of many of our communities. The reactionary tendencies, which have been very marked in some localities, are easily accounted for by these facts.

Most of these new comers have not only become the most conspicuous liquor drinkers, but also our principal liquor dealers. The names over the saloons, beer gardens, and low groggeries are mostly foreign. We freely acknowledge that some of the best people in our land are foreigners. We have no aspersions for any because they are foreigners. We honor all who come to us from any shore, and become law-abiding citizens. No narrow prejudice should enter into this question; but it cannot be concealed that at least two thirds of the entire liquor business in the northern section of the Union is in the hands of a low class of foreigners.

Philadelphia was thoroughly canvassed in respect to this question in 1876. It was ascertained that there were 8,034 places, licensed and unlicensed, where intoxicating drinks were sold, and that the nationality of the liquor dealers was as follows: Chinamen, 2; Italians, 18; Spaniards, 140; Welsh, 160; Americans, 205; Africans, 265; French, 285; Scotch, 497; English, 568; Germans, 2,179; Irish, 3,041; unknown, 672; total, 8,034. Of this number there were 3,782 drink shops directly or indirectly connected with houses of ill-fame. Of the 8,034 liquor sellers, as nearly as could be ascertained, more than two thirds had been inmates of prisons and station houses.

Mrs. Annie Wittenmeyer says:

All the mobs that insulted the women engaged in the Crusade were made up largely of the criminal class of foreigners who were dealers or drinkers. The Alameda (California) outrage, which has no parallel in the

history of civilized nations, was perpetrated by members of the San Francisco German Saloon Keepers' Society. One gentleman said: "It was simply hell let loose. It was a constant series of howlings, cursings, and threats. I never witnessed such a scene of rioting and confusion. The mob actually took possession of the town and kept it all day, howling, yelling, cursing, and evidently bent on inaugurating a reign of terrorism, to keep temperance people away from the polls." The sight of a lady was a signal of an outburst of obscenity and insult; and one lady, Sally Hart, came near losing her life, because she had asserted her temperance principles. The mob were like a pack of hyenas. If they had succeeded in getting her into their clutches, they would have torn her limb from limb.

The "San Francisco Post" said: "What makes this outrage the more unendurable is, that all or nearly all of these women insulters and women mobbers seem to have been foreigners, who, welcomed here to equal privileges and the right to vote, presume to insult and mob American women, who choose, in a peaceable and orderly manner, to exert their influence in the settlement of a public question."

The "Liquor Men's Advocate," exhorting its whisky cohorts to act unitedly under the leadership of the bar-tenders, said: "The good old German way of spending the Sabbath don't suit their (the temperance men's) sublime taste. Five hundred million dollars passed through the hands of dealers in liquors during the past year (1873). This shows a powerful element, which, if united, might bid good-bye to the fanatical prohibition laws. Every saloon averages eighty regular customers, and these eighty customers have eighty votes, and, if properly managed, every bar-tender might influence these eighty votes to a given point, decided by bar-tenders *en masse*."

We have thus given a few specimen facts, showing the numerous, powerful, and determined forces that have been transferred to our shores to antagonize and overturn the temperance principles and customs of American society. They are sufficient to account largely for the reverse movements, in respect to temperance, which have been apparent in many of our communities during the last twenty years.

It should not be overlooked, nor fail to be noted, that there has been a great improvement in a portion of our adopted citizens in respect to temperance, and there are indications that it will soon become more extensive. We hope, and are inclined

to predict, that our deliverance from the curse of intemperance in the good time coming will be achieved largely through their agency. The Roman Catholic Total Abstinence Societies in the United States number 9,591, with 100,000 members.

REACTION AGAINST TOTAL ABSTINENCE.

But the reactionary tendency cannot be wholly accounted for by foreign immigration. The question of total abstinence from the use of alcoholic liquors as a beverage, which had been quite generally solved and adopted by most American minds, has been re-opened and re-examined by a very considerable class of influential persons. In the year 1855, a plausible article appeared in the "Westminster Review," advocating the doctrine that alcohol is an article of food, and vindicating it by a large array of facts. Many persons, predisposed by appetite, or fashion, or other causes, to favor the use of intoxicants, were puzzled by the insinuating sophistries, and the article was extensively quoted and read. It was thoroughly answered and refuted once and again; but this kind of literature failed to reach and counteract the pernicious tendency, and many persons who had hitherto been restrained by principle from the use of alcoholic drinks as a beverage, first vacillated and then yielded to the indulgence.

The investigation of the liquor question in some of its most important phases, conducted at great length and with much research, before a committee of the Massachusetts Legislature, in 1867, under the leadership of ex-Governor Andrew, counsel for the liquor party, proved very misleading and pernicious in its effects. In the course of this investigation medical and chemical testimony were introduced in regard to the dietetic uses of alcohol, some eminent authorities testifying that alcohol "may produce the effect of food in the system under certain circumstances," by arresting the disintegration of the tissue; and that "from the earliest times to the present day, in every country, civilized and uncivilized, men universally have used alcoholic beverages to gratify a natural appetite and

meet a real or supposed need of the system." Summing up their conclusions, the majority report of the committee said:

1. It is not sinful nor hurtful in every case to use every kind of alcoholic liquors as beverages. It is not, therefore, wrong in every case to sell every kind of alcoholic liquors to be used as beverages. . . .

2. It is the right of every citizen to determine for himself what he will eat and drink. A law prohibiting him from drinking every kind of alcoholic liquors, universally used in all countries and ages as a beverage, is an arbitrary and unreasonable interference with his rights, and is not justified by the consideration that some men may abuse their rights, and may, therefore, need the counsel and example of good men to lead them to reform.

Eminent men, physicians, scientists, clergymen, jurists, etc., gave their opinions in support of these views, and others, quite as eminent in the same departments, as clearly testified against them. The great name of Hon. John A. Andrew, so beloved and honored every-where, was unfortunately identified with these loose views, and exerted a fatal and widely extended influence in this reverse moral movement.

The beer invasion has been one of the great deteriorating factors in the Temperance Reformation in this period. This has been so prominent a movement in American society, that we have elsewhere devoted a separate chapter to it. A separate chapter is also devoted to the recent organizations of distillers.

Soon after the legislative investigation in Massachusetts, in 1867, to which we have just referred, there began to develop a tendency to look for some universal or cosmic laws in the constitution of nature and the peculiarities of the races which might account for the prevalence of intemperance. The Massachusetts Board of Health took the matter under consideration, under the direction of Dr. Henry I. Bowditch, a physician of great eminence, in Boston. Early in 1870 a circular was sent to the American ministers at foreign courts, and to the United States consuls of all the principal ports on the globe, inquiring, "What are the kinds of intoxicating drinks used, and what amount of crime do they produce?"

The Report of the Board for 1871 contains the replies in *extenso*, (pp. 246–347,) and the Report for 1872 contains an extended analysis of the replies (pp. 72–112) from the pen of Dr. Bowditch. His conclusions are summed up in nineteen propositions, covering about three and a half octavo pages, from which we select the following sentences which give the leading points:

Stimulants are used every-where.

This love of stimulants is one of the strongest of human instincts. It cannot be annihilated, but may be regulated, etc.

Climatic law governs it, . . . increasing as we go from the equator toward the north, etc.

Intemperance is modified by race.

Beer, native light grape wine, and ardent spirits should not be classed together, for they produce very different effects on the individual and upon the race.

The example set by California and Ohio should be followed by the whole country, where the vine can be grown.

The following year a counter paper was given in the Annual Report by Hon. P. Emory Aldrich.

This theory is more extensively treated in another chapter, to which the reader is referred. (See Chapter VIII.)

Henceforth many who had been well established in the principles of total abstinence and prohibition began to doubt, to vacillate, to apologize for the use of intoxicants, and subsequently identified themselves with the liquor interest in sympathy and practice. The use of the milder intoxicants—wine, and especially beer—increased rapidly.

Under the first impulse of the investigation, the prohibitory law was repealed in Massachusetts in 1868. The influence, however, of the license law, which took its place, was so bad that the prohibitory law was restored in 1869. But the current sentiment in favor of beer was so strong that, in 1870, a clause was attached to the prohibitory law allowing the sale of beer, porter, and ale, the practical effect of which was to nullify prohibition, other liquors being easily sold under the guise of or in mixture with beer. Cases of arrests for drunkenness rapidly multiplied, which the champions of license charged to the in-

efficiency of the prohibitory law, notwithstanding they occurred under a free-beer regimen.

The influence of the promulgation of such views from this high source was deleterious, and very extensively so, for they have been widely quoted, and have been incorporated into the great encyclopedias and other influential works. Literary and scientific men, gentlemen of leisure, educators, statesmen, and men of less note and influence, have been beguiled by these insidious cosmic views. The practical effect of their adoption has been to take the question of intemperance out of the realm of morals and reform, and to regard it as dependent upon certain material laws in the constitution of the universe and of human nature, and consequently a thing to be endured and moderately regulated. On such a basis both total abstinence and prohibition must certainly be renounced. This theory has had a wide sweep of influence during the last ten years, but its practical tendency is so pernicious that many have already discovered its sophistries and discarded it. But it has been a serious reactionary influence during this period.

FROM PROHIBITION TO LICENSE.

The natural effect of the leavening of so many minds with such ideas, and the large increase of the foreign element in our communities, was to develop sentiments opposed to the prohibitory laws and their enforcement. These laws gradually fell into neglect; opposition was aroused, and they were repealed in all but four of the States which had adopted them—Iowa, Maine, New Hampshire, and Vermont. The last three were States having small foreign elements. Besides this change of sentiment in regard to total abstinence and prohibition among some of the older members of society, another class of persons had come forward—a new generation, who reached the functions of citizenship at the time when the prohibitory laws had fallen into neglect and reproach, and knew them only as weak and comparatively inoperative. They naturally looked for some change to ameliorate the condition of things. The advo-

HON. WILLIAM E. DODGE.

cacy of license was plausible. The younger class of voters had not passed through what their fathers had. They knew little of the long story of the weakness and inefficiency of the old license system for more than two centuries; of the culmination of intemperance in the most terrific forms, in the first quarter of this century, under the old license system; of the loathing of their fathers at license, and their throwing it off as a filthy, worn-out garment; and, led by specious pleadings, under the false notion of superior wisdom, prohibition was discarded, and the tattered, cast-off garments of license were once more assumed.

This reactionary tendency reached its downward limit from 1873 to 1878, varying in different localities, and also in some of the phases of reaction. Some reverse movements went on, even after a new advance begun.

THE NEW NATIONAL SOCIETY.

Let us now retrace our steps a little, and notice the current of events in connection with the organized temperance movements.

The time had come for a change in the National Temperance Society. The national bodies had been—

First, The *American Temperance Society*, organized in Boston, February 13, 1826.

Second, The *American Temperance Union*, organized at Saratoga Springs, in 1836.

Third, The *National Temperance Society*, organized at Saratoga Springs, August, 1865, still in existence.

The circumstances of the formation of the last of these societies are clearly related by the Rev. John Marsh, in his "Temperance Recollections," from which we quote in full:

> As the war came to an end and slavery was no more, the friends of temperance throughout the United States felt it incumbent on them to make a new and vigorous effort for the reviving of the temperance cause and securing for it another glorious triumph. To meet this desire, I invited a public meeting in New York, on anniversary week, in which the

subject was discussed, and it was resolved to call a FIFTH NATIONAL CONVENTION, to be held at Saratoga Springs, on the first of August, 1865. A large committee, from various States and societies, were requested to issue the call and prepare for the convention. It excited great attention, and promised an attendance which was not disappointed.

Three hundred and twenty-six delegates from twenty States and the Canadas, representing temperance organizations and churches, were present. Governor Buckingham, of Connecticut, was unanimously elected president. Many of the surviving fathers of the reform were present, to give it strength and supplicate blessings upon its deliberations. Besides being of a highly intellectual and reformatory cast, it was pre-eminently of a moral and religious character.

* * * * * * * * *

To form a new era, and bring all organizations to work together, a large committee were appointed to organize a new National Temperance Society, which should embrace all orders and associations and give a new impulse to the cause. Several eloquent speeches were made during the sitting of the convention, and important resolutions were adopted. On the fourth day the convention adjourned with great thankfulness for the spirit, harmony, and bright anticipations of the future.

In the autumn the committees on the organization of a new National Society and Publication House held several meetings in New York, established the two under one name and roof, and appointed William E. Dodge, Esq., a distinguished citizen, wealthy and philanthropic, president of the same.

Though nothing was said to the American Temperance Union relating to its surrendering its charter, given by the Second National Convention, held in 1836, yet the incongruity and difficulty of having two National Temperance Societies laboring at the same point and in the same city, led the executive committee to assemble and take the following action on the subject:

Resolved, That the work of the Union be suspended after the 1st of December, 1865, and that its periodicals, documents, tracts, stereotype plates, and good-will be transferred to the National Temperance Society and Publication House.

Thus terminated the labors of our venerable institution and my official connection with it, just at a point where, under a kind Providence, we had been more influential in the four years' war than in any previous period whatever.

SUSANNAH EVANS.

THE NEW ADVANCE.

THE CRUSADE.

The first indications of a new advance appeared in Ohio, at the close of the year 1873—the Woman's Crusade movement. Springing up out of deeply Christian hearts, and actuated by the Divine Spirit, it was the pleading, passionate protest of Christian women against the outrages of the liquor traffic. It was fitting that when the laws ceased to protect the home, and extended their shield of protection and sanction over the liquor traffic, that women who had suffered so much, so long, so patiently, should rise up and find some new and extraordinary methods to protect themselves and their homes against the deadly abuses of the grog-shops. They seem to have been called of God to this work. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This movement gave a new impulse to Christian women to engage in religious labors, called them forth into new activities, enlarged their sphere of influence, and raised up a class of the most efficient, talented, and religious laborers known in modern times.

In a few months the Crusade movement extended into a dozen States, and before a year expired that which had appeared to many wild, erratic, and fitful became an organized national society, with numerous auxiliaries—the Woman's Christian Temperance Union. Thus began the new advance in the cause of temperance, which has since grown and been so widely felt, and out of which came the great prohibition wave since attracting so much attention in all the land.

The Crusade movement and the Woman's Christian Temperance Union have been such important factors that they deserve a fuller notice, which will be found in a separate chapter.

The woman's movement was soon supplemented by another, which sprung out of it, and soon became but little less conspicuous.

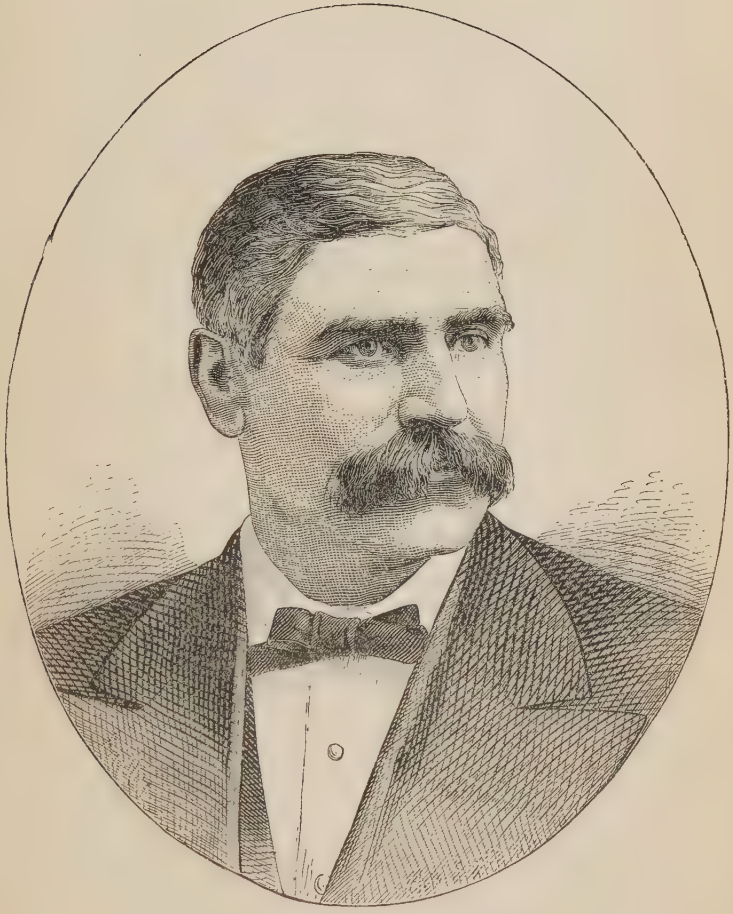
THE REFORM CLUBS.

A small movement had commenced prior to the beginning of the Woman's Crusade. On the 22d of January 1872, a call was issued in Gardner, Me., for a meeting of reformed drinkers, by two men who had deeply felt the evil effects of intemperance—Joshua K. Osgood and a lawyer, whose name we cannot mention. Eight men responded to the call, and formed the nucleus of the Gardner Reform Club. Of the early growth of this order we are unable to speak at length, but it was very great. Another agency was soon developed, which more rapidly spread.

In March, 1874, a little band of Christian women and several clergymen in Bangor, Me., met in a public prayer-meeting for prayer and consecration. An organization was soon effected, bands were formed, and streets and saloons were visited. The city council was also visited and addressed. It was a regular crusade. At one of the crusade meetings Dr. Henry A. Reynolds, a native of Bangor and a graduate of Harvard Medical College, who had suffered severely from intemperance, was rescued by these Christian women. He signed the pledge and issued a call for the drinking men to assemble. Eleven responded. They organized themselves into a Reform Club, September 10, 1874, with Dr. Reynolds as president, and "Dare to do Right" as their motto. Other clubs were formed, and a general convention of delegates was held in Bangor, May 17, 1875, at which the Red Ribbon badge was first adopted.

At the Old Orchard Camp-meeting in 1875, Mrs. Mary L. Ward, secretary of the Massachusetts Woman's Christian Temperance Union, invited Dr. Reynolds to Massachusetts, and the first "Red Ribbon" Reform Club was organized in that State in Salem, September 19, 1875. In June, 1876, about seventy clubs were in existence.

Thus was inaugurated a wonderful temperance revival, which swept through New England in the years 1875 and 1876, and has been unparalleled since the great Washingtonian movement of 1840. A prominent feature was the deep religious spirit



FRANCIS MURPHY.

which pervaded it. Church doors were opened, large halls occupied, and reform clubs organized. Dr. H. A. Reynolds, J. K. Osgood, Rev. A. A. Williams, and others, were foremost leaders. At Gloucester, Mass., over 2,000 took the pledge, and marched in a grand procession through the streets. The New Bedford Club numbered 1,400 when two weeks old; the Marblehead Club, 1,600; the Lowell Club, 1,000; the Haverhill Club, 2,800; the Bunker Hill Club, Charlestown, 1,700; and a host of others in like proportion, with additions week after week. In August more than 20,000 had been enrolled in the reform clubs of Massachusetts alone. Dr. Reynolds soon after achieved similar success in Michigan, Detroit, Grand Rapids, Jackson, Kalamazoo, etc. Then other States were visited with the same success.

Francis Murphy, formerly a rumseller in Portland, Me., also became a champion of temperance, and one of the most successful workers in the reform movement. A rich harvest was every-where gathered, under Reynolds, in New England and the West; Murphy, in Pennsylvania; Osgood, in New Jersey; Moody, in Boston; Hoy, Doutney, Risley, Drew, Banks, and a host of others. From one end of the land to the other came tidings of great joy, as tens of thousands sang songs of deliverance from the bondage of strong drink. The effects were every-where apparent. So much was the consumption of beer reduced that the brewers noticed it in their annual congresses, and they feared that their craft was in danger. The statistics of the Internal Revenue Bureau show a palpable decline in the number of breweries and in the consumption of beer.

From 1873 to 1875 the breweries were reduced in many States as follows:

			Decrease.				Decrease.
In Pennsylvania,	from	500 to 346	154	In Kentucky,	from	53 to 34	19
In Ohio,	"	296 to 228	68	In Montana,	"	31 to 23	8
In Indiana,	"	158 to 92	66	In Kansas,	"	55 to 40	15
In Illinois,	"	210 to 173	37	In Minnesota,	"	132 to 109	23
In Missouri,	"	130 to 92	38	In Iowa,	"	174 to 129	45
In New York,	"	481 to 349	132	In Wisconsin,	"	280 to 201	79
In Maryland,	"	74 to 65	9				
In New Jersey,	"	81 to 54	27	Total decrease.....			720

Only in Utah was there an increase.

The total quantity of malt liquor manufactured in the United States was as follows:

In 1873	9,633,323	barrels.
In 1874	9,600,897	"
In 1875	9,452,697	"

Decrease from 1873 to 1875, 180,626 barrels, or 5,599,406 gallons.

Since 1875 the quantity has steadily increased again.

This decrease in the consumption of malt liquors is attributable to the adoption of local-option laws in some of the States, but primarily to the great reformatory movements carried forward so extensively—the Woman's Crusade, the Woman's Christian Temperance Unions, the Reynolds, Osgood, and Murphy reforms, etc.

The Commissioner of Internal Revenue recognized the decline, and said, "In portions of the country the sale of fermented liquors was prohibited by State enactments, and numbers of breweries were thus cut short by other than business causes." Mr. Louis Schade, Esq., attorney of the Brewers' Congress, at Washington D. C., said, "There is no doubt that the temperance agitation and prohibitory laws are the chief causes of the decrease." Some of the brewers feared that their business had reached its zenith. Since then, however, the beer traffic has vastly increased.

BUSINESS MEN'S MODERATION SOCIETY.

A somewhat erratic form of temperance sentiment revealed itself in New York city about the close of the year 1878, in the organization of a society with the above name, "for the encouragement of moderation" in drinking. Societies on a like moderate basis existed in the inceptive period of the Temperance Reform, before clear ideas were developed, and the true methods of assailing the evil of intemperance were matured; but those early societies, organized on the imperfect basis of

DR. HENRY A. REYNOLDS.

moderation, all died of drunkenness, and more radical methods were found necessary. Ignoring the experience of the past, this new society made its public *début* in Chickering Hall, New York city, on the evening of the 11th of March, 1879. The attendance was large, and the president is said to have been a grocer who deals in liquors for family purposes. Addresses were delivered by Rev. Howard Crosby, D.D., LL.D., a very influential minister of the Presbyterian Church, and Chancellor of the New York University, Octavius B. Frothingham, Peter Cooper, and others. The speakers all disclaimed any purpose to antagonize the total abstinence movement, and the secretary, who stated the objects of the society at length, presented a series of pledges, only one of which called for total abstinence. The "partial" pledges restricted light wines or beer, limited abstinence to business hours, and obligated against treating, etc. Dr. Crosby expressed his preference for the "blue" pledge, which abolished "treating." Mr. Frothingham, while frankly stating that he was not a total abstainer, said that even the very moderate use of light wines, to which he had always been accustomed, had been detrimental rather than otherwise; and that if he were himself a young man again, he should be a total abstainer. The secretary and Dr. Crosby spoke freely of the failure of total abstinence in restraining the grosser drinking habits of society, and also of the failure of prohibition. But it was admitted that the pledge not to drink during business hours ignores the welfare of the family, into whose presence the drinker may come unrestrained.

The New York "Sun" effectively commented upon this weak point in the society's plan:

> One of the songs prepared for the use of the Business Men's Society for the Encouragement of Moderation has the following sentiments:
>
> "Then let us adhere to the standard,
> Remember our promise each day;
> No drink till our business is over,
> And then—we have nothing to say."

Taking the above stanza as a complete sentiment, there would be no incongruity in a man staggering into the presence of his family at any hour of the evening, saying:

"Then let ush ad(hic)here to our shtanard,
Re(hic)member our promish all day;
No drinksh till our bishness is over,
And zhen—we have (whoop!) nozzing to shay!"

DR. CROSBY AND THE RELIGIOUS PRESS.

As the advocate of these views, Dr. Crosby went to Boston early in 1880, and delivered a lecture in Tremont Temple, which called out very free comments every-where. As indicating the type of public sentiment on this subject, and its extent in high literary and religious circles, we quote extensively from the "National Temperance Advocate" the opinions of the press. The subject of the lecture was "A Calm View of Temperance."

The sanitary editor of the New York "Independent," Dr. Ezra M. Hunt, said:

The remarkable temperance lecture of Rev. Dr. Crosby, at Boston, has an admixture of grand truths and pernicious errors.

The Boston "Congregationalist" said:

Chancellor Crosby's recent Monday lecture upon the temperance question may be called, on the whole, a plea for moderate drinking as opposed to total abstinence. . . . Try this thing apart from yourself, and in your thought of your own son or daughter, and see if you would not feel the most of security as to their future, if you knew they would not use any of these drinks at all. If that be true, it covers the whole case, and it makes it wise and right for you, too, never to use them yourself.

"Zion's Herald," in a long and able editorial, said:

The lecture was misnamed. It was not a "calm view" of the subject. The lecturer, indeed, was perfectly self-possessed, as he always is; his language, except in a few instances, was not violent, and never vituperative; but he was not calm. His opinions were presented as dogmatically and positively and earnestly as the English language admits of its being done. He was evidently very much aroused. One of his severest indictments against the advocates of total abstinence was the bitterness and

CHARLES H. FOWLER, D.D., LL.D.

THEODORE L. CUYLER, D.D.

severity of their invectives against those differing with them in opinion; but nothing could exceed the contempt which the doctor expressed for those who dare to hold a different interpretation from himself of certain passages of Scripture.

The "Advance," Chicago, said:

If it had only been a calm view!

A discourse so full of evidence of exasperated prejudice, and so "rich in abusive epithet," we have not seen for a year at least.

To-day, in all liquor dealers' associations, in saloons and other tippling places, Dr. Crosby is the most popular "divine" in America. The journals published in their interests are exultant over his counterblast at the temperance people and his commendation of moderate drinking.

The "Presbyterian Journal," of Philadelphia, said:

We do not know any Christian total abstainer who has used toward opponents such uncharitable language as Dr. Crosby has here employed.

General Assembly after General Assembly of our beloved Church, to which the New York Chancellor owes allegiance, has taken the total abstinence position which he assails.

The "Central Christian Advocate," of St. Louis, said:

He cannot see that this present condition is the natural product of the system that he advocates. The temperance cause certainly has not produced the drunkenness which he condemns. The doctor is at least twenty years behind the times.

The Michigan "Lever" said:

The reverend gentleman has the thanks of all the liquor dealers in the country. They indorse him to a man. Now let him extend his logic by telling people to practice little sins and avoid the big ones. Sin, carried to excess, is a very bad thing; but if people could so govern themselves as only to commit minor transgressions the world would be better, this preacher could say.

The "Western Christian Advocate" said:

The views set forth by the Chancellor would strike at God's law in the Ten Commandments, and make against all human laws for the prevention and suppression of crime. By the same course of reasoning society should allow every body to carry deadly weapons and trust to the virtue of every individual not to make deadly use of them.

The Boston "Transcript" said:

Chancellor Crosby has done more to discourage those who are seeking to influence sons, husbands, and brothers to abstain absolutely from the use of alcohol, to the end that they and theirs may be saved from sorrow, disgrace, and ruin, than all the rumshops in Boston.

The "National Baptist," of Philadelphia, said:

A great opportunity was thrown away; the division among temperance people was made more bitter; the enemies of temperance were encouraged; and apparently much more harm than good was done.

The "Christian Leader" said:

Chancellor Crosby certainly has a view of temperance, but he is a queer man to call it a "calm" one. His definition of calmness must indeed be a puzzle to lexicographers. We have submitted to the penance of a careful reading of the lecture which, when given in the Monday course, so amazed, we may say so chagrined, his audience.

The "Washingtonian," of Chicago, said:

Dr. Howard Crosby occupies an unenviable position as a retarder of true temperance work. He is now spending his time and talents in trying to show that men should drink beer and wine moderately. Dr. Crosby appears to be knowingly blind. He denies that moderate drinking leads to drunkenness. He certainly knows better.

TEMPERANCE IN THE SOUTHERN STATES.

The progress of the cause of temperance in the Southern States is one of the marked features of the year.[1] Total abstinence and prohibition are both rapidly gaining in favor in almost every Southern State. In Virginia, the first State convention in favor of the suppression of the liquor traffic was held last December, with ex-Governor William Smith as president, and about two hundred delegates. Strong ground was taken for local option, and over 60,000 have petitioned the Legislature for such a law. The State has been wonderfully stirred by the canvass. North Carolina voted upon the prohibitory law last August, and although 50,000 voted for the law, it was defeated by a large majority. The Republican party of the State, through its executive committee, placed itself squarely against prohibition, and induced the colored people almost unanimously to vote for liquor.

* * * * * * * * *

[1] "Annual Report of the American Temperance Union," June, 1882.

This movement is to lead the colored people down into the degradation and vice and slavery of the drink system, and it is one of the most unfavorable symptoms of the entire Southern work.

In South Carolina absolute prohibition outside of incorporated towns has brought a large part of the State under prohibition. Georgia has forty-two[1] entire counties under prohibition, or about one half of the State under the operation of local prohibitory law, and it is estimated by competent authority that at least one half the white population would vote for prohibition if they had the opportunity. A reception was given to the president of the Society, Mr. Dodge, by prominent citizens in Atlanta, last March. Governor Colquitt presided over an immense audience in one of the largest churches in the place, and delivered an eloquent address of welcome, which was appropriately responded to by Mr. Dodge. Other addresses were made by Mr. Stearns and Judge Lester. Governor Colquitt and Mr. Dodge addressed an audience of 1,500 colored people the next evening, and several other large meetings were held throughout the city. The State of Tennessee has a "Four-mile Law," which prohibits dram-shops within four miles of a chartered institution of learning outside of incorporated towns, and it has brought full one half of the State under prohibition. Over one hundred towns have surrendered their charters of incorporation in order to come under the operation of the law, and banish the saloons from their midst. In Alabama and Mississippi large portions of the territory are under prohibition through the operation of local option law. Arkansas adopted a law prohibiting dram shops where a majority of adult inhabitants, including women, should petition against it, and her territory is fast coming out from the influence of the dram shop under its operation. Texas is all alive under a local option law, and many counties have prohibition. Quite a number of local Woman's Christian Temperance Unions have been recently organized in this State. The colored men of the South are the great obstacle now in the way of the onward march of total abstinence and prohibition. They have had no training, teaching, exhorting, or guiding in this respect, and it is not strange that they should be indifferent or stand in opposition to the advancement of the reform. There are, however, many noble exceptions, and as fast as they have the truth presented they will range themselves on the side of total abstinence and prohibition.

KANSAS AND PROHIBITION.

One of the steps of the new advance which has attracted world-wide attention, has been the enactment of the prohibitory

[1] Later, seventy-two counties.

amendment and the prohibitory law in the State of Kansas. The temperance question had been well considered throughout the State, but when the amendment was proposed, early in 1880, some zealous enemies of temperance thought it "a good joke," and, never dreaming that it would pass, voted for it in derision. Those who proposed it, however, knew what they were doing, and almost before many realized what was coming, it was ready to be submitted to the people. Then followed stirring times. The issue of the State election being generally predetermined by an immense Republican majority, the excitement caused by the canvass was the more striking. Both parties went to work determinedly. Some of the ablest temperance speakers and workers in the country were concentrated upon the struggle, speaking all over the State. "The various temperance organizations redoubled their activity. The Woman's Christian Temperance Union awoke to new energy and did effective work, its speakers visiting the most dangerous districts and communities. In one instance its members went to a frontier town inhabited mainly by 'cow-boys'—a species of human animal that lives mainly on horseback, makes the fieriest of fire-water the staff of life, and considers a daily fight with revolvers and knives a necessity of existence—where a man attempting to speak on temperance had been egged away from the town; but thither woman went, delivered her speeches without molestation, and returning, was able to report, 'I came; I spoke; I conquered.'"

Governor St. John, the avowed advocate of temperance legislation in general, and the amendment in particular, was a candidate for re-election. "His opponents before the convention were men of great strength, and upon a less important issue the result would have been doubtful. But the advocates of the amendment saw it to be a matter of prime importance to secure his renomination, and this was the first work they set themselves to do. The result was such a demonstration in his favor, upon the meeting of the State Convention, as astonished alike his most ardent friends and his bitterest enemies. This virtually

GOVERNOR ST. JOHN.

decided the fate of the amendment. Another element in his favor was the devotion of the Kansas people to moral ideas."

The friends of the amendment, notwithstanding these favorable circumstances, were somewhat disappointed. They had counted on a majority of twenty-five thousand; it was only seven thousand, while the full vote on this question was eleven thousand less than the highest vote on the ticket. The enemies of the measure harped loudly upon this point; but the new Legislature, by a large majority, enacted a law to make the amendment effective, and it went into effect May 1, 1881. In some of the largest cities, the last night in April was a scene of the most disgraceful debauchery; but the next morning saw a general closing of saloons; even Leavenworth, the metropolis of the State in beer saloons, as well as in more creditable respects, closing almost half its beer and whisky dens, while in some cities not an open one was to be found.

Other details of the Kansas movement, and a statement of the evidences of its success are elsewhere given, (Chapter VII.)

In November, 1881, Governor St. John was re-elected distinctly on the temperance issue by 52,000 majority, an immensely larger majority than ever before received by any governor of that State.

In the autumn of 1882 he was renominated at the State Convention by 200 votes to 87 for his competitor. At the election in November he was defeated by a majority of about 8,000 against him, while all the other candidates on the State tickets, equally pronounced as prohibitionists, were elected by 30,000 majority, and a prohibitory Legislature was also elected. Opposition to a third term, some local, personal dissatisfaction, and the inability of the politicians to use Governor St. John for personal ends, caused his defeat.

IOWA AND PROHIBITION.

The recent contest for the Constitutional Amendment in Iowa, on the 27th of June, 1882, when it was submitted to the

vote of the people, has been eloquently described by the facile pen of Miss Frances E. Willard:[1]

The long period of petition, argument, and plea was over. Iowa had passed through four years of *pros* and *cons* in the great legislative struggle for constitutional prohibition, and to-morrow "we, the people," were to decide. The campaign of the prohibitionists had been marked throughout by moderation and good temper, the constant appeal of the temperance press and platform being, "Come, let us reason together." On the Sabbath previous two thousand sermons and addresses had been delivered for the amendment. The church-going people were deeply impressed with the sacredness of the cause, and determined it should not suffer because of indiscretions on their part.

The day dawned calm and pleasant, with clouds drawn like an awning over the people who spent hours in the streets, except those who were at prayer-meeting, in lunch rooms, or inside the voting places. The pleasant weather was an immense advantage to the temperance side, as the farming population had to go from one to eight miles to reach the polls, while the liquor vote was confined chiefly to cities and towns, where the ballot-box was easy of access. At 9 A. M. the bells of Iowa began to ring, calling the children of "The Bands of Hope" to their appointed rendezvous. It told the progress of our cause that the dignified bass tones of the court-house bells often rang out this summons. At the same hour church bells chimed the call to prayer, and women gathered to besiege the throne of heavenly grace. Meanwhile the voters began to assemble around the polls, where busy temperance men were ready to offer the following ballot:

FOR THE ADOPTION OF THE AMENDMENT.

Amendment to the Constitution of Iowa.

Add as Section 26 to Article 1 of said Constitution the following:

SECTION 26. No person shall manufacture for sale, or sell or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for the violation of the provisions hereof.

A surprise awaited the sovereign citizens. For the first time in history the court-houses, city halls, engine rooms, and other places where the ballot-box was set, had assumed holiday attire. The Woman's Christian Temperance Union was early on the alert, and wreaths of evergreen displayed their motto, "FOR GOD AND HOME AND NATIVE LAND," circling above the star-spangled banner. Wreaths of flowers were around the box

[1] "Congregationalist," July 19, 1882.

itself, or else helped to spell out the tender plea: "Brothers, Vote to Protect our Homes." Washington and Lincoln, transferred from many a quiet sitting-room, looked down benignantly upon the scene. Little boys and girls circulated through the room with prettily printed cards, of which this is a specimen: "*We, five hundred wives, mothers, sisters, and daughters of Marion, Iowa, earnestly request you to vote for the Prohibitory Amendment.*" For, in most cases, the towns had been districted and canvassed by the ladies, and the home vote registered on a petition like the foregoing.

* * * * * * * * *

What wonder, with the home forces thus at work, that the aggregate majority for prohibition was near thirty thousand strong! Never let it be forgotten that, throughout the canvass, there was no arraying of national prejudice, and no anathema upon any set of men. It was *a certain line of business* which was assailed, and for the reason that it was the foe of woman's peace and manhood's purity. Because of its conciliatory spirit the movement had friends where they are not usually found. Let it be remembered that the town of Emmettsburg was carried for the amendment by Irish Catholics, and that many a priest exhorted his flock to vote for it, after himself stumping his town or county, side by side, with Protestants. Let it be remembered that eighty per cent. of the Scandinavian vote was in its favor, two Swedish ministers carrying a county by their individual efforts. Let it be remembered that a German lady, Mrs. Henrietta Skelton, gave seventy-eight lectures in her own tongue to the Fatherland voters, scattering "Der Bahnbrecher" (her German temperance paper) all through the State, and reporting two hundred votes of her countrymen in the whisky city of Burlington, five hundred in that noble capital Des Moines, and five thousand in the State for prohibition. All honor to that Scandinavian pastor who stood all day at the polls, church directory in hand, to check off his voting membership "that there might be no mistake;" and to that good German Lutheran who, for the same reason, distributed the temperance ballots at the close of his Sunday morning sermon; and last, not least, to that earnest colored pastor who came to the ladies, saying he wanted it understood that his people always stood up for the right.

"It was a famous victory," and with grateful hearts do those noble women, Mrs. J. E. Foster, Mrs. L. H. Carhart, Mrs. M. J. Aldrich, Mrs. Florence Miller, and their coadjutors read such words as the following from the Iowa "Register," July 2, the leading paper of the State, and one which has been the strongest single influence for the right among the great variety enlisted:

We say the credit, most of it, nearly all of it, goes to the women. With wonderful skill they at once made it a campaign of good heart and good humor, and excited no

enmities, but summoned the power of love and of home as the whole spirit and strength of their campaign. The saloon rocked before the conquering power of this new form of opposition, and the forces which had before opposed the temperance work found themselves neutralized and disarmed.

With the three great weapons in the armory of woman, *faith*, *earnestness*, *and love*, they never allowed this campaign of six years for the amendment to slacken, and never let a day pass without adding strength to its columns. They made nearly every household in the State, in whole or in part, their ally. They allied the church and school-house in every neighborhood. They asked the press for its help, and got it. They even weakened and half disarmed the saloon itself by appealing to the owner rather than threatening him. They were the evangels of love, and their mission was for the home, and their strongest arguments and appeals were their prayers.

The vote on the amendment in the State was: for it, 155,436; against it, 125,677; majority in favor, 29,759. In this vote 46,000 more ballots were cast than in the general election for Governor in 1881; and Iowa has, too, 126,103 foreign voters. In the contest, it is said, 5,000 Germans voted for prohibition; nine Roman Catholic priests are known to have favored it, probably others also; many Swedes and Norwegians rallied to its support. The rum party cried out, as usual, "Prohibition does not prohibit," that "more liquor is sold and drank under the prohibitory regimen" than under any other; at the same time their leading paper, "The Retailer," exclaimed: "There has never been a time in the history of the trade in beverages when disaster seemed so probable." "There is danger ahead." The Washington "Sentinel," the organ of the brewers, said: "It is a life-struggle of liberty, and we must meet it." The "Herald," (Clinton, Iowa,) three days after the adoption of the amendment, mentioned several wholesale liquor dealers of that city who were moving their entire stock of liquors across the river, into Illinois. A beer organ said the effect will be to destroy 132 breweries, "worth millions of dollars," and also abolish the business of 4,313 retail liquor dealers, 50 wholesale dealers, 383 retail malt liquor dealers, and 51 wholesale malt liquor dealers, who are now brought face to face with the fact that prohibition does prohibit.

But a sad reverse came upon the friends of the Prohibitory Amendment, and it was lost on account of clerical errors in the Legislature passing it.

Indiana has been a hotly contested battle-ground. One Legislature voted to submit the Constitutional Prohibitory Amendment to the people of that State, but the succeeding Legislature failed to pass it. The tidal wave of temperance moved eastward into Ohio, where it encountered bitter opposition, and a very divided and angry contest followed. The temperance workers in the key-stone State struck for constitutional prohibition, and organized an "Association," with Judge Agnew for president, a central committee, and auxiliaries in the counties.

A wave of prohibitory sentiment, not impulsive, nor vapid, but the outcome of deep thought, clear moral convictions, and broad discussion, has rolled with strong and steady flow over the whole vast area occupied by English-speaking people. The Anglo-Saxon mind is permeated with the idea. It is deeply pondering over it, slowly grasping it, and advancing to action. Never before was the principle of prohibition accepted throughout so broad an area, and never before was it so steadily and strongly held in the grip of Anglo-Saxon people.

In England, for fifteen years, Sir Wilfred Lawson has advocated a permissive prohibitory measure in the House of Commons. Repeatedly has his proposition been voted down, but it has steadily gained. The large adverse majorities which first greeted it have gradually declined, until the balance has changed, and his tentative resolution, embodying the essential principle of his bill, has been twice adopted by good majorities, Hon. John Bright and the son of the premier, Gladstone, voting for it. As early as 1869 prohibition had become a fact in 1,456 parishes in the province of Canterbury, containing over 230,000 inhabitants; in 80 parishes in the County of York; in 200 parishes in Scotland, with over 115,000 inhabitants; and in a number of districts in Ireland.

In the British Dominion in North America prohibition is rigidly enforced in all the vast region occupied by the Hudson Bay Company, and in all the Canadian reservations devoted to the Indians. Nearly one half of the counties of the whole British Dominion, from Nova Scotia and Prince Edward's Isle

to the great western territory beyond Manitoba, have adopted prohibition under the provisions of the law of 1878, called the Canadian Liquor Law, sometimes called the "Scott Act." But for the adverse action of the courts in New Brunswick, questioning the constitutionality of the law and carrying it up for final decision to the Queen's Privy Council, the movement would have been still more general, and a larger number of other counties would have been sheltered under prohibition. The favorable decision of the Queen's Council, given in July, 1882, vindicating the law, will give a new impulse to the people in their efforts for protection against the liquor traffic.

Coming to the United States, we find Maine, New Hampshire, and Vermont maintaining creditably their long record for prohibition, with comparatively little liquor sold even clandestinely, and in only a few places, openly. Kansas, too, the last to join the ranks of the prohibitory States, has convincingly maintained her record for a year and a half. Iowa, we have noticed, added a constitutional prohibitory amendment to her former legislation, though it was ruled out by the courts on account of clerical errors. Other States, probably not less than fifteen, are moving for a similar constitutional amendment.

Under local option, New Jersey has prohibition in a goodly number of towns and cities; Pennsylvania, in Logan County, in Media, and other places; Maryland, in two thirds of her twenty-two counties; South Carolina, in nearly all of the rural districts outside of incorporated towns and cities: Georgia, in fifty-four counties, besides the neighborhoods of churches and schools in other counties, equal to one half the whole area of the State; Alabama, absolute prohibition in ten or fifteen counties, and in numerous other districts, equal in all to about one third of the State; Mississippi, in large districts; Louisiana, in many parishes; Tennessee, under the "Four-mile Law," in about one half of the State; Arkansas, in large sections; and Texas, in several counties.

The votes of the several Legislatures on the prohibitory

Constitutional Amendments are full of significance, showing the great advance going on. These votes will be elsewhere given. The surprise is that so large a vote should have been cast in these Legislatures, so nearly achieving success. They show that public sentiment is far advanced toward prohibition.

Such is the breadth of this advancing tide. The movement is in the atmosphere of the world's best thought. Good people are thoroughly weary and indignant at the depredations of the accursed Leviathan, and they have proclaimed the liquor traffic an outlaw, deserving no civil protection nor recognition. Men every-where are coming to feel that there is no valid reason for the existence of liquor saloons—no possible justification. The public mind is ripening fast for the most radical treatment of the liquor question.

The newspapers and the politicians see what is coming, and are adjusting themselves to the inevitable. The "Indiana Journal" recently said:

> Nothing is clearer than that the temperance people have settled down to a calm, cool determination, founded on long experience and settled conviction that they will push on their work to a successful consummation, if it takes to the crack of doom. Excitement has given place to earnestness. The temperance movement has crystallized into hard, solid fact. It is no longer fitful showers and sudden flood; but it moves as the glaciers move—right on, and almost imperceptibly, but over all before it.

The Chicago "Tribune" recently said:

> A saloon keepers' party cannot win in this country. Small successes in large cities should not blind them to the strong undercurrent of public sentiment in the country.

Mr. Gersh Martin, a veteran distiller, in the "Saturday Evening Call," a paper published in Peoria, Illinois, recently warned his brethren of the liquor fraternity, who are banding themselves against the temperance movement, that they "are too weak to oppose the forces which they are sure to arouse by adopting such a course, and that they are likely to invite their own destruction by so doing." He said: "The moral and religious sentiment of American society is against it (the liquor

traffic.) The women are against it. This moral sentiment stands like a stone wall to confront it." He also said: "Thirty years ago nine farmers in ten would have voted against prohibition; but now nine in ten would vote for it."

The Boston "Journal," quoting the above, said:

Liquor manufacturers and dealers who are able to discern the signs of the times can scarcely fail to understand how much there is to sustain Mr. Martin's warning and advice. There are a great many very conservative men who are not ordinarily the allies of the temperance movement, especially when it takes the form of legislation, who are being driven over to that side of the question by nothing else than the arrogance, the disregard of law, and the intolerable demands of the liquor interest.

The St. Louis "Globe Democrat" said:

The signs of the times indicate that the politico-moral question of the generation now coming on the political stage will be prohibition, as emancipation was that of the generation now retiring from it. The battle against slavery is fought out, and the political activity of the people must find employment in discussing some other vital and salient question. The cause of temperance is now receiving what it has hitherto greatly lacked—a thorough discussion from a purely political stand-point; and the tippler of the future must maintain his privileges by the sweat of his brow, as it were. He must gird on his armor and prepare for the fray, for there is a fight ahead which will task his powers to the utmost, and his apponents are not only audacious but lucky.

In the autumn elections of 1882 some reverses came upon the temperance cause in some of its political phases; but they are only temporary ebbs in a great and sure advance.

THE EPISCOPAL CHURCH TEMPERANCE SOCIETY.

On the 14th of March, 1881, the clergy of the Protestant Episcopal Church in New York city met in Grace Hall to listen to an address by Mr. R. Graham, a representative of the Church of England Temperance Society. Steps were taken to organize a similar temperance society in this country. Before the 20th of April a society was formed and another meeting was held. Mr. Graham was subsequently invited to become the "special organizing secretary," and in the course of the

GEORGE W. BAIN, P. G. W. C. T. OF KENTUCKY.

summer he signified his acceptance of the position. Mr. Graham is described as a man of great executive ability, of a catholic spirit, and himself a total abstainer, and his enlistment gives an assurance of success to the society.

SECRET OATH-BOUND TEMPERANCE ORDERS.

The Thirty-eighth Annual Session of the National Division of the Sons of Temperance was held in Boston July 10, 1882. The report of the scribe shows that the net gain in membership the past year was 2,017, the largest gains being 614 in Illinois, 443 in Nova Scotia, 283 in Massachusetts, 281 in New Hampshire, and 272 in South Carolina. The largest losses were 414 in Minnesota, 346 in Wisconsin, 195 in Kansas, and 183 in Quebec. Since the beginning of the year 1882 supplemental returns show gains of 4,939 members and 107 divisions, and the only losses reported were in Wisconsin, 72 members. The largest recent gains are in Pennsylvania and Nova Scotia, and the largest of all in Michigan. The total number of divisions in operation is 1,149; number of members admitted, 21,688; reinstated, 1,209; withdrawn, 5,003; suspended, 6,814; expelled for violation of the pledge, 1,229; expelled for other causes, 3,117; deaths, 313; present membership, 49,732; number violated the pledge, 2,697; lady visitors admitted, 379; total lady visitors, 1,655; total receipts by subordinate divisions, $81,777 84; benefits paid, $11,294 38; cash on hand and invested, $125,748 49; per capita tax to grand divisions, $13,912 77; to national division, $2,550 80; representatives in grand divisions, 7,425; in national division, 649; public meetings held, 1,856; tracts distributed, 65,230.

INDEPENDENT ORDER OF GOOD TEMPLARS.

The Thirty-seventh Annual Session of the Right Worthy Grand Lodge of Good Templars was held in Topeka, Kansas, with 93 representatives and members, and 43 visitors from 38 grand lodges. The session lasted five days, and was pleasant and harmonious. The report showed 124,368 new members

initiated, 7,137 admitted by card, 9,944 restored, 11,928 retired on card, 18,496 withdrawn, 70,921 suspended, 12,281 expelled, 40,693 lost in surrendered lodges, 1,178 deaths. The total number of members in good standing was 310,115 in 6,512 lodges. Receipts of the year, $11,923 98; expenses, $11,054 38. A large amount of business was transacted for the good of the order at large.

TEMPLARS OF HONOR AND TEMPERANCE.

The Thirty-fifth Annual Session of the Supreme Council Templars of Honor and Temperance was held in Indianapolis, with 45 representatives from 13 grand temples. The session was one of harmony and much interest, although not much business was transacted; 3,416 new members had been admitted; total membership, 13,417. Total receipts in subordinate temples, $48,525 57; amount on hand and invested in subordinate temples, $59,424 51; total receipts, $2,175 26; expenses, $2,178 35. The following resolution was adopted:

Resolved, That as there is no law of our order prohibiting the free discussion of prohibition, such discussion is admissible as one of the phases of temperance work.

The Roman Catholic Total Abstinence Union of America held its Twelfth Annual Convention at St. Paul, Minnesota, August 2 and 3, 1882.

This Union has 22 subordinate unions and 24 detached societies, with about 35,000 members. Philip A. Nolan, 2110 Tower Street, Philadelphia, is the secretary. The Right Rev. John Ireland, Bishop of Minnesota, delivered before the Convention an address of great excellence and power, recommending, with cogent arguments, total abstinence as the only remedy for intemperance. He estimated that, "counting all Catholic total abstinence secieties in America, whether connected with our Union or not, we have 100,000 total abstainers." Bishop Ireland's personal influence over the Irish at St. Paul's has been

very salutary, so that, according to the St. Paul's "Pioneer Press," "it is very rare now to find an Irish saloon keeper in St. Paul's."

NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE.

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"This Society and Publication House was organized in 1866 for the special work of creating and circulating a sound temperance literature, and is located at 58 Reade Street, New York city. It is composed of annual and life members, life directors, and life patrons, and is represented by a board of thirty managers selected from the various religious denominations and temperance organizations in the country; and has stereotyped and published over one thousand varieties of books, tracts, and pamphlets upon every phase of the question—text-books containing lectures, essays, arguments, history, and statistics upon the moral, physical, religious, scientific, political, and financial aspects of the question; discussing the nature and effects of alcohol, as well as its place and power; presenting the different phases of the wine question, giving the Bible view and argument, together with quotations from the first authorities in the world; the results of the liquor traffic; the political duties of the hour; essays on beer and light wines; books for Sunday-school libraries; stories, papers, tracts, and picture books for children; books, pledges, badges, etc., for juvenile societies; temperance song books, catechisms, hymn

books, sermons, pledge books, etc. These have been scattered like leaves of the forest into every State of the Union, among the inhabitants of the Dominion of Canada, and in the Old World, reaching millions of persons who have never had temperance truths brought home to them before.

"During the last seventeen years over $90,000 have been spent for stereotyping and literary labor, and over 545,000,000 pages have been printed since the organization of the society. The amount of temperance literature gratuitously distributed was over $50,000. Few of its publications are sold at a profit; some are sold at cost, many more are sold at less than cost, and many are given away in answer to most earnest appeals for aid from many parts of our country and from missionary fields abroad.

"The society makes special provision for the temperance needs of Sabbath-schools. Besides 125 Sabbath-school books for libraries and its illustrated tracts for children, it issues about 110,000 copies, monthly, of "The Youth's Temperance Banner." These also are furnished at less than cost. It publishes, monthly, "The National Temperance Advocate," devoted to every phase of the question, and of this also it distributes many gratuitous copies, as a means of enlightening and rightly guiding public opinion."

MISCELLANEOUS.

Great summer mass temperance meetings in groves, in tents, by the sea-shore, in woods, on mountains or islands, have been held during several years, with large attendance and success.

The superintendents of some of the railroads have issued appeals to their *employés* to commit themselves to total abstinence; and some railroad corporations refuse to employ any who use intoxicating drink.

The *unfermented* wine question has attracted considerable attention for several years. Valuable scientific treatises have been written on the subject by Dr. Norman Kerr, of England, entitled "Wines Scriptural and Ecclesiastical," and "Unfermented

Wine a Fact;" and Dr. B. W. Richardson, of England, and others have added their testimonies. Elaborate articles also have appeared in the "Princeton Review," the "Presbyterian Review," the "Methodist Quarterly Review," and the "Bibliotheca Sacra," characterized by marked ability and extensive research.

THE COMMISSION OF INQUIRY.

For several years past petitions praying for action in regard to the alcoholic liquor traffic have been pouring into Congress from all parts of the United States, but especially from the West and North-west. Some of these petitions were signed, it is said, by every voter in the township or county from which they came, amounting in the aggregate to a half a million memorialists. Their prayers are for the appointment of a commission to investigate "the alcoholic liquor traffic in its economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, public health, and the general welfare of the people."

The National Temperance Society has repeatedly memorialized Congress for this action. A bill providing for a Commission of Inquiry has four times passed the Senate, but the last Congress closed without favorable action by the House, the Washington attorney of the Brewers' Association boasting that he had hitherto been able to defeat the measure.

ROLL OF HONOR.

On the 13th of September, 1861, Hon. George N. Briggs, ex-Governor of Massachusetts, and for many years president of the American Temperance Union, was killed by the accidental discharge of a gun in his house. Governor Briggs was one of the noblest of men. Self-educated, he rose to the highest honors of his State, and to a position of great influence in the United States Congress. Early in his profession as a lawyer he adopted the principle of total abstinence, and became one of the most conspicuous advocates of temperance. In the

Saratoga Convention, in 1836, he vindicated total abstinence against the moderationists, became president of the Congressional Temperance Society, afterward of the Massachusetts Legislative Society, and of the National Temperance Union, filling all his public stations with great ability and Christian meekness. Hon. Wm. A. Buckingham, Governor of Connecticut, a man of high Christian character, benevolence, and fortitude, followed him in the presidency of the National Society.

About the same time the Union lost by death several distinguished vice-presidents. Hon. Thomas S. Williams, a former chief-justice of Connecticut, at the advanced age of eighty-four years, in the full possession of his faculties, passed away. For more than thirty years he had been a firm supporter of temperance principles. He was a total abstainer, a decided prohibitionist, and for many years president of the Connecticut State Temperance Society. His legal opinions gave weight to movements in favor of the Maine Law. Hon. Theodore Frelinghuysen, United States Senator from New Jersey, Chancellor of the University of New York, and president of Rutgers College, New Jersey, and a candidate for the vice-presidency of the United States on the ticket with Hon. Henry Clay, was one of the most accomplished Christian gentlemen the world had seen. "Of fine person and manners, a sweet voice and earnest tones, with a large grasp of thought, and unmistakable reasoning, Mr. Frelinghuysen was ever a favorite orator on all temperance and religious occasions. He was decided for total abstinence as the only safe principle when it was not generally received; and for prohibitory law against all license for the sale of liquors as a beverage. His temperance speeches, of which a number were well reported, are good models for good temperance speaking." He died at the age of seventy-five years.

These were soon followed by others even more noted. Rev. Lyman Beecher, one of the first heroes of the Temperance Reformation, passed away January 10, 1863, aged eighty-seven. His famous "Six Sermons on Intemperance," delivered in 1826,

and published in numerous languages, are to this day a standard in temperance literature. Powerful in argument, effective in speech, and fearless in spirit, his public addresses "rung like the blows of a hammer on a polished anvil." In the same year, March 15, Rev. Robert Baird, D.D., expired. Thirty years before, with incredible industry and dispatch, while visiting in Europe, he spread the principles of temperance all over Northern Europe, and obtained for them the favor of nobles, kings, and emperors.

On the 26th of June Rear-Admiral Alexander H. Foot, another champion of this cause, the hero of Fort Donelson and Fort Henry, but pre-eminently a Christian hero, went to his rest. He was one of the first to introduce the principle of total abstinence from intoxicating drinks into the navy; and, during the cruise of his flag-ship *Cumberland*, in the Mediterranean, he induced the entire crew to abandon liquor, and also personally engaged in their religious instruction. He exerted his influence widely for the abolition of spirit-rations in the navy, and more than once spoke effectively upon the platform. Well was it said of him by Dennison:

"Lower ye the flags
Half-mast; boom ye the minute-guns; toll ye
The funeral bell on every spire and ship.
On all our coast, through all our land, drape ye
The yards and ports, the Bethel flag, and churches,
The naval rendezvous, the temperance hall,
The Christian Sabbath-school, the room for prayer;
And let the distant heathen mission join
To bear our signs of mourning round the globe.
Who saw him once but loved to see him more."

Dr. Marsh, in his "Temperance Recollections," cites the cases of other eminent friends of temperance who passed from earth in 1863. "Chief-justice Savage was a strong pillar in the temperance temple. So impressed was he with the evil of wine-drinking, that he refused uniting with temperance men in their efforts, until they adopted the total abstinence prin-

ciple. He abstained, while on the bench, from court dinners, for the sake of example. This gave him time for a better examination of his cases, so that the next morning he was better prepared than any with opinions, which soon gave him precedence over others, though themselves distinguished men. He was long of the opinion that wine destroyed more of our public men than all their arduous labors." Samuel Chipman, "the Howard of the age," "went through all the jails and poor-houses of New York State, to ascertain the evils of intemperance, the pauperism, crime, and suffering of that great community." He died this year, aged seventy-four. Rev. Edward Hitchcock, D.D., LL.D., President of Amherst College, an early and life-long advocate and example of temperance, also laid down his earthly trust this year. Edgar B. Day, of Catskill, N. Y., a gentleman of much intelligence, decision, and ample munificence, and a patron of the American Temperance Society, and Rev. S. R. Crampton, of Rochester, N. Y., long an efficient and eloquent agent of the temperance societies, were also numbered this year with the departed.

August 4, 1868, at the age of eighty years, Rev. John Marsh, D.D., who had long been the chief standard bearer of temperance in the United States, passed away. For about thirty years he was the corresponding secretary of the American Temperance Union, and the editor of the "Journal" of that society, from which position he was released when he reached his seventy-eighth year. With the formation of the National Temperance Society, in 1865, he laid down his long-borne trust. On that occasion the venerable Dr. Stephen H. Tyng wrote the following beautiful tribute:

> We cannot allow the sun to go down on the labors of our valued and venerated friend, the Rev. Dr. Marsh, without recording our solemn and faithful testimony to the value of his services to the great cause which this Union has sustained, and to the fidelity with which he has labored for the best welfare of his fellow-men. For thirty years have we worked with him, and continued by his side. His earnestness in the cause has been an unceasing encouragement, and his wise fidelity an inestimable

example. No man, in any country, since Dr. Justin Edwards left the field, has written or spoken with greater effect in the cause of temperance. No man has more thoroughly understood the whole field of warfare, or more boldly maintained the contest. His pen, in argument, has been sharp and mighty; his speech, in advocacy, has been unflinching and clear. The fire and energy of youth have remarkably endured with him, even to old age. Nor have we ever seen his force abated in the great warfare in which he was engaged. Such a man is a true hero in the great contest for human happiness and freedom. No one in his generation more truly deserves to be honored by his companions, or commemorated by those who come after him. At the close of a long life, and of a faithful career of labor, Dr. Marsh retires from the field, honored, trusted, and beloved by all who have been united with him. The "Journal" in his hands has been a fitting continuation of the "Permanent Documents" of Dr. Edwards. His tracts, prepared for various classes, especially for the soldiers and sailors of the nation, have been unsurpassed by any in point and power. The army and the navy have acknowledged the great blessing and favor of his efforts. The children of two nations will lament his separation from the work which has so much interested and excited them; and the multitudes of the wise and good of the land, of every class, will remember his fidelity with honor, and think of his usefulness with delight. They who have been most intimately associated with him value him the most highly; and the writer, one of his oldest and long-tried friends, feels it to be a privilege, as they both draw near to the close of earth, to give his cordial, spontaneous testimony to his excellence as a man, and his usefulness as an agent.

In 1866 Rev. John Pierpont breathed his last. A descendant from one of the founders of Yale College, he graduated from that institution in 1805. In 1819 he was installed pastor of the Hollis Street Unitarian Church, Boston, where, at a later date, his crusade against intemperance provoked the merciless ire of rich distillers, wine merchants, and drinkers in his congregation, who, in a famous suit at law, in vain sought to drive him from his position. He was at once a preacher, poet, orator, reformer, and a stanch temperance man to the last. He was a man of great excellences and much personal attraction.

Rev. Eliphalet Nott, D.D., LL.D., died January 29, 1866, aged ninety-three years. This noted minister and president of Union College, was also one of the foremost temperance

reformers, and his writings on temperance were widely circulated in the two hemispheres.

Rev. Nathaniel Hewitt, D.D., an eloquent Presbyterian minister, resigned his pastorate at Fairfield, Conn., in 1828, to become an agent of the American Temperance Society. "He addressed himself to this work with the spirit alike of a hero and a martyr, and prosecuted it with amazing ability and success. Far and wide, as he reasoned of "righteousness, temperance, and a judgment to come," with invincible logic, with bold earnestness, with fearless fidelity, with torrents, often cataracts, of burning eloquence, he moved and fired and electrified the people." Few orators exceeded him in power, and his voice was heard in Europe as well as in America. His first temperance sermon in New York city, in Dr. Spring's church, has been compared to "a ball among ten-pins. It left prostrate some of the first men in the city. Several went home, among the rest Anson G. Phelps, and emptied their bottles, never to be again refilled." His addresses kindled the fires of temperance in the hearts of Hons. E. C. Delevan and Chancellor Walworth, at Albany. He was a life-long total abstainer, and died in 1867, aged seventy-nine years.

But our roll of honor is too long to admit of farther detailed statement. Added to the foregoing should be the following names of departed laborers:

Wm. A. Alcott, M.D.,
Rev. Albert Barnes, D.D.,
Wm. H. Burleigh, Esq.,
Hon. Wm. A. Buckingham,
Hon. Lewis Cass,
General John H. Cocke,
Hon. Edward C. Delevan,
Rev. George Duffield, D.D.,
Moses Grant, Esq.,
Hon. Horace Greeley,
Hon. James Harper,
Rev. John H. W. Hawkins,
Rev. Heman Humphrey, D.D.,
Hon. Samuel Houston,
Jonathan Kittridge, M.D.,
Rev. E. N. Kirk, D.D.,
Rev. Bp. Alonzo Potter, D.D.,
L. M. Sargent, Esq.,
Hon. Gerrit Smith,
John C. Warren, M.D.,
Rev. Francis Wayland, D.D.,
Rev. George B. Jocelyn, D.D.,
Charles Jewett, M.D.,
William B. Spooner, Esq.,
Hon. William E. Dodge.

The following are some of the names of living advocates:

Hon. Neal Dow,
Rev. Theodore L. Cuyler, D.D.,
John B. Gough,
Hon. John P. St. John,
Judge Robert C. Pitman, LL.D.,
Judge P. Emory Aldrich,
Hon. James Black,
Benjamin Ward Richardson, M.D.,
Rev. George B. Cheever, D.D.,
Rev. J. B. Dunn, D.D.,
Rev. George Lansing Taylor, D.D.,
Mrs. Rutherford B. Hayes,
Rev. Henry W. Conant,
Henry H. Faxon, Esq.,
Benjamin R. Jewell,
Mrs. Mary A. Livermore,
Mrs. Annie Wittenmeyer,
Miss Frances E. Willard,
Mrs. J. Ellen Foster,
Mrs. M. S. Hunt,
Mrs. Emily M'Laughlin,
Mrs. J. K. Barney,
Mrs. M. V. D. Knox,
Miss Julia Colman,
General O. O. Howard,
Edward Carswell,
Rev. William M. Thayer,
Rev. A. A. Miner, D.D.,
Rev. D. C. Babcock,
J. N. Stearns, Esq.,
Hon. Henry W. Blair,
Rev. Edward Thompson,
Rev. Charles H. Fowler, D.D., LL.D.,
Rev. Joseph Cummings, D.D., LL.D.,
Rev. George H. Vibberts,
Rev. C. W. Cushing, D.D.,
Rev. J. M. Buckley, D.D.

CHAPTER III.

THE WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

THE Woman's National Christian Temperance Union had its origin in the Woman's Temperance Crusade[1] movement in Ohio, and the latter had its inception in the lectures of Dr. Dio Lewis.

In the evening of December 23, 1873, there might have been seen in the streets of Hillsborough, Ohio, persons, singly or in groups, wending their way to Music Hall, where a lecture on temperance was to be delivered by Dr. Dio Lewis, of Boston, Massachusetts.

Hillsborough is a town in southern Ohio, of about 3,000 inhabitants, with two colleges for young ladies, and noted for quietude, culture, and refinement. The early settlers were chiefly Virginians, who brought with them the old-time habits of hospitality current in the Old Dominion, including the sideboard furnished with decanters, glasses, and liquors. Drinking habits prevailed very generally, even among the professional men, some of whom were very dissipated. The first temperance efforts, under Governor Allen Trimble, in 1830, encountered powerful opposition, even the pulpit taking up arms against them. At various times good men banded themselves together to institute a reform, but with little permanent improvement. In many homes the light of hope had utterly gone out, and there were mothers broken-hearted and wives widowed by rum. Sorrow had plowed deep furrows in many noble souls.

[1] This sketch has been chiefly abbreviated from Mrs. Annie Wittenmeyer's "History of the Woman's Temperance Crusade." Boston: James H. Earle. 1882.

MISS WILLARD.

MRS. ANNIE WITTENMEYER.

Dr. Lewis' plan of operations attracted attention by its novelty. He contended that the Temperance Reform might be successfully carried on by women, if rightly undertaken—going to the saloon-keeper in the spirit of Christian love, and persuading him, for the sake of humanity and his own soul's good, to quit the hateful business. The doctor spoke with enthusiasm. Seeing him so full of faith, the women seized the hope, a forlorn one, and when Dr. Lewis asked if they were willing to undertake the task, scores rose to their feet, and men also stood up, pledging themselves to encourage and sustain the women.

The following day, in the Presbyterian Church, a meeting was held to mature the plan of operations. On bended knees the divine blessing was implored. Rev. W. J. M'Sorley, of the Presbyterian Church, was called to the chair. A committee was appointed to prepare an appeal to the rumsellers, and also a druggist's and a dealer's pledge. The woman's movement was then inaugurated by the election of Mrs. Eliza J. Thompson, president; Mrs. Sally M'Dowell, vice-president; Mrs. Mary B. Fenner, secretary. Mrs. Thompson is the daughter of ex-Governor Trimble, of Ohio, and is described as a lady of about sixty years of age, cultivated, modest, and agreeable, speaking with great sincerity and with an attractive quaintness which always secures a hearing.

Mrs. Thompson has thus described the inception: "I went to the church in this town where I was born. I sat down quietly in the back part of the audience-room by the stove. A hundred ladies were assembled. I heard my name—heard the whisper pass through the company, 'Here she is.' 'She's come.' Before I could get to the pulpit they had put me in office. I was their leader. Many of our citizens were there, and our ministers also. They stayed a few minutes, and then arose and went out, saying, 'This is your work; we leave it with the women and the Lord.' When they had gone, I opened the large pulpit Bible and read the 146th Psalm, and told them the circumstance of my selecting it. The women sobbed so I could hardly go on. When I had finished, I felt inspired to

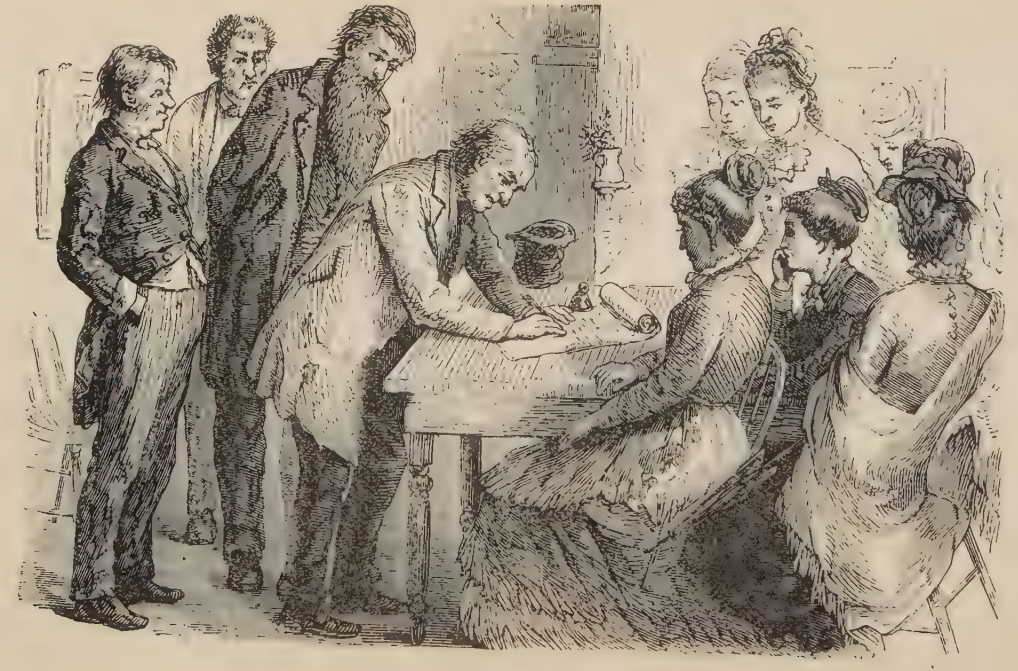
call on a dear Presbyterian lady to pray. She did so without the least hesitation, though it was the first audible prayer in her life. I can't tell any thing about that prayer, only that the words were like fire. When she had prayed, I said—and it came to me just at the moment—'*Now, ladies, let us file out, two by two*, the smallest first, and let us sing as we go,

"'Give to the winds thy fears,'" etc.

"We went first to John ——'s saloon. Now, John was a German, and his sister had lived in my family thirteen years, and she was very mild and gentle, and I hoped it might prove a family trait, but I found out it wasn't. He fumed about dreadfully, and said, 'It's awful; it's a sin and shame to pray in a saloon!' But we prayed right on just the same."

At the next meeting it was decided to visit the drug stores first, so that the saloonists might not plead their example as an excuse for themselves. Mrs. J. M. Boyd was chosen to present the appeal at that visitation. All the druggists signed the pledge except Mr. D——. December 26 the hotels and the saloons were visited, Mrs. Thompson presenting the appeal.

It was this morning, and at the saloon of Robert W——, that there came a break in the established routine. "Bob" was a social, jolly sort of a fellow, whose saloon was a favorite resort, and there were many women in the company that morning whose hearts were aching in consequence of his wrong-doing. Mrs. Thompson presented the appeal; another lady read a selection from the Bible, and then Mrs. Thompson began to talk to him. She spoke with her heart deeply stirred by the memory of the wrongs he had done to many of whose weakness he had taken advantage, dragging them down to disgrace and ruin. W—— was evidently touched. He confessed he was in "a bad business;" said if he "could only afford to quit it he would," and then tears began to flow from his eyes. Many of the ladies were weeping, and at length, as if by inspiration, Mrs. Thompson kneeled on the floor of the saloon—all kneeling with her, even the saloonist—and prayed, pleading with indescribable



SIGNING THE CRUSADE PLEDGE.

MRS. J. ELLEN FOSTER.

pathos and earnestness for the salvation of this and all other saloon keepers. When the *amen* was sobbed, rather than spoken, Mrs. Washington Doggett's sweet voice began,

"There is a fountain filled with blood," etc.,

in which all joined. The effect was very impressive, and when the hymn was finished the ladies went quietly away. That was the first saloon prayer-meeting, and a fair specimen of the saloon visiting in Hillsborough during these months. Then the doors were locked and the prayer-meetings were held on the pavements, care being taken not to obstruct the passage ways.

From Hillsborough the movement spread to Washington Court-House, Wilmington, New Vienna, Greenfield, Franklin, Morrow, Oxford, M'Connelsville, Mt. Vernon, Steubenville, Cleveland, Zanesville, etc., in Ohio. January 20 it reached Indiana, and the Christian women of Shelbyville commenced the Crusade. Jeffersonville, Chestertown, Thornton, Crawfordsville, etc., followed. Early in March it began in Illinois. Simultaneously West Virginia felt the wave, and its influence in some form swept all over the land.

It would take more space than can properly be spared in this volume to relate in detail this whole movement. But we introduce, in full, one remarkable specimen of the Christian heroism of the Crusade women, as given in Mrs. Wittenmeyer's "History of the Temperance Crusade," from which it has been taken.

WHEELING, WEST VIRGINIA.

During the Crusade in Wheeling, West Virginia, among the saloon-keepers visited was one Laramie, who kept, in connection with his saloon, a variety theater. As soon as it was known that the women were going to visit the saloons, Laramie invited them to begin their work at his saloon, and assured them that they should be treated with respect, and that he would see they were not harmed.

They accepted his invitation, and a large company of ladies

marched from the church to his saloon. A great crowd followed them. The saloon door was closed against them, for the dance was still going on, and they could not admit respectable women to *such a dance.* While the ladies stood outside and the wild, devilish revelry went on, they could plainly hear the dancing men and women, who were nude, in the pauses of the mad whirl, slapping each other, and the rude, vulgar crowd of men and boys cheering the indecent performances. The ladies looked at each other in utter horror and amazement for a moment, and then all knelt on the pavement and one of the number led in earnest prayer. After the prayer they sang,

"Nearer, my God, to thee."

While they were singing the dance closed, the saloon door opened, and Mr. Laramie appeared to conduct them into the theater. The stifling fumes of tobacco and whisky that met them as they entered made them feel that they were near the brink of hell. They were taken at once on to the stage, where the wild, hurdy-gurdy dancers had so recently been, and facing the same vile audience, began their meeting. There was a great deal of noise and disorder at first, but as the meeting progressed the attention of the most degraded was gained, and silence and respect were secured.

At the third of the meetings in this theater, Mr. Laramie, who began to feel that they were interfering with his business, said, "Now, ladies, I have heard your side and treated you with respect. I want you to stay and hear my side." As they could not refuse to hear, they lifted their hearts in prayer that the Holy Spirit might take hold on his heart. He came forward with a document in his hand, which he read. It was full of the most abusive and insulting statements. He advised the ladies to go home and attend to their own business. The vulgar crowd cheered him lustily. But the women were unmoved, for they felt that their business just then was to close up that den of vice and rescue the souls he was dragging down to death. The power of God took hold of the man, and he trem-

bled so he could hardly finish reading the paper. The moment his part of the performance was over, one of the ladies went to him, and taking him by the hand, said, "My brother, I have one request to make of you: I want you, before you sleep to-night, to take that paper and get down on your knees, and ask God to forgive you for that false, insulting statement. You've got to meet that paper in the judgment, if you do not meet it here. You know that you are in a bad business, and that you are ruining souls. I beg you, my brother, to give up this warfare against God and humanity." The man was so deeply moved that tears streamed over his face, and he promised her he would seriously consider the matter.

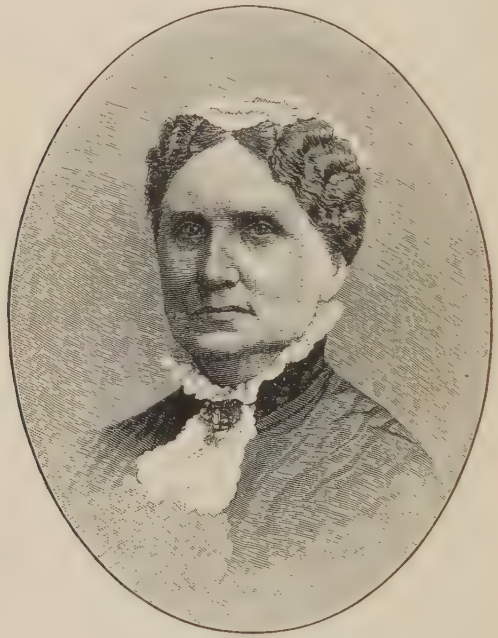
This theater became a regular meeting-place, and daily these pure, true women, some of them of high social position and influence, preached the Gospel of the Son of God to the lost, besotted men who congregated there, and won many of them as trophies of the cross. When these meetings had been going on for some time, Miss Boyd and Miss Humphrey called on Mr. Laramie to have a quiet personal talk. He invited them down into the dining-room, and talked very freely with them. He confessed that he was in a mean business, but he was in it because of the money he could make. "The Lord can take the money out of it, my brother. Besides, there are things of more value than gold. Think of the value of an immortal soul; for the little money you get you are ruining scores and hundreds of souls. Think of the young women you are degrading. How would you like your daughters to be led into such a life? Remember, these girls are daughters of fathers and mothers who loved them in the days of their purity as much as you do yours."

"I don't want my children to come to such a life; I don't allow them to come to this place at all."

He was deeply moved, and promised again to consider the matter, and urged them to visit his wife. The ladies asked the privilege of talking with the girls, and they were shown into their apartments. Only two of the girls were in, and the ladies,

sitting down beside them, engaged in personal conversation with each. They were beautiful, and behaved themselves well in the presence of these visitors. The ears of the Christian women tingled as they listened to the story of folly and sin that had shadowed these two young lives.

One of the girls had been induced to run away from home when she was little more than a child. "Do your friends



MRS. MARY A. LIVERMORE.

know where you are?" "No; and I wouldn't have my Christian mother know where I am and what I am doing for the world." She revealed some of the horrors of the life she was living, the mock marriages at each theater, the mating of the men and women of the troupe, the marrying and unmarrying at pleasure. The women were horrified and amazed that such things could be done in a land of Bibles and churches.

The ladies went down to Laramie's one day, to find the house closed up. The burning eye of the public had been turned upon the place, and villains who moved in respectable society didn't like to be seen going there; the patronage fell off, and Laramie was financially ruined. God had taken the money out of it, in answer to the women's prayers.

From Wheeling Laramie went to Cincinnati, and opened the same kind of a house, but the women's prayers followed him, for the Crusade was raging in Cincinnati, and in a very short time he became a bankrupt and closed. From Cincinnati he went to Cleveland, attended the temperance meetings led by women, signed the pledge, and resolved to lead a new life. In course of time he returned to Wheeling, joined the Reformed Club, made a public confession of his wrong-doing, and begged to be forgiven. He said the prayers of the Christian women offered in his theater had followed him, and been constantly ringing in his soul, and he desired to lead a better life. He offered his large hall over his temperance restaurant to the ladies free of charge, and he has remained steadfast to his purpose to lead a new life.

A saloon-keeper of Wheeling, named Savegant, invited the ladies to hold a meeting in his saloon. The band, in their rounds among the saloons, entered his place. They were graciously received and chairs were brought for their accommodation. The crowd of drinking men maintained quiet during the religious services. The ladies sang, prayed, and talked kindly to the men, telling them of the power of Christ to save, and the joys of a Christian life. When they were about to leave the saloon, Savegant said:

"Now, ladies, I've listened to you; you must listen to me. You can't leave here till I'm through."

The roughs, who had been previously instructed, immediately crowded in between them and the door, so that escape would have been impossible if an attempt had been made; but no attempt was made. They all sat serene and self-possessed amid the disgraceful scenes that followed. Savegant mounted the

counter, where he was accustomed to deal out drink, and heaped upon the ladies such a tirade of abuse as none but those who had the poison of asps under their tongues could find language to express. One lady who was present says: "He literally exploded, and it was as if a putrid carrion had burst and poured out a mass of corruption." Immediately there was a row—fights, knock-downs, wounds, and bruises. The police rushed in and cleared the way with their clubs, and delivered the ladies. They were unharmed and unterrified, and a "peace that passeth understanding" filled their hearts. Such treatment of respectable women by any other man than a liquor dealer would have been visited by an indignant public with vengeance, and the man would have been glad to have escaped with his life. But liquor dealers seem to have the privilege to commit all kinds of enormities without reproof.

The Crusade was an assault upon the liquor traffic by heroic, determined women. Numerous victories were achieved, and the forces of alcohol were driven back. The Crusade came and has gone; but it set in motion forces which have not ceased to be felt. "There was but one Pentecost; doubtless history will record but one Crusade." But, as pentecostal influences long and powerfully affected the apostolic Church, so crusade influences will long continue as living impulses in the reform movements of American society. The crude organizations of the bands called "Women's Praying Bands" soon became the Woman's Christian Temperance Unions. Such vital forces, like all true life, must organize. The phenomenon of sudden, irresistible impulse, has given place to the phe-

REFORM THE WOMEN.

nomenon of *organization.* Out of that movement, which at first seemed to many wild and extravagant, has come twenty-three organized States, with thousands of local auxiliaries, all confederated in a National Union, one of the most marked and effective reform agencies in the United States, receiving the highest respect from all thoughtful people, and extending its manifold redeeming influences into all portions of the land.

The Woman's Christian Temperance Union has done more than any other society, during the last eight years, to arouse and concentrate the pulpits of the land against intemperance; it has contributed much to raise the moral tone of the churches, and to concentrate their influence in active aggressive work for temperance; it has done much to banish fermented wine from the Holy Communion; it had procured temperance lessons in the Sunday-schools, and the organization of the children into juvenile temperance societies; it has visited the public schools, and introduced temperance text-books; it has been felt, as a conserving force, at the polls and in legislative halls; it has visited medical bodies and secured their co-operation; it has answered the prayer test of mocking scientists, and "lifted the temperance question to a Gospel plane."

SCHEDULE SHOWING VARIOUS METHODS OF THE W. C. T. U. WORK. BY MISS WILLARD.

I. EDUCATION.	II. EVANGELISTIC.	III. SOCIAL.	IV. LEGAL.	V. EXTENDING OUR ORGANIZATION.	VI. PREVENTIVE.	VII. INSTIGATED & INSPIRED BY OUR UNIONS.
1. FOR TEACHERS AND STUDENTS. Scientific Temperance text-books in normal schools, seminaries, public and private; colleges and professional schools.	1. Preparing temperance Bible readings for regular meetings of the local auxiliary.	1. Parlor meetings to enlist interest of the influential but indifferent, with autograph pledge book.	1. To aid existing laws, and suggest measures for strengthening them.	1. To extend and strengthen our Unions in cities and large towns we must establish headquarters, with paid secretaries.	1. Medical meet'gs for women only, address'd so far as possible, by women physicians.	1. A system of Associated Charities, on the plan of the Germantown experiment.
2. JUVENILE WORK. (*a*) In Sabbath-schools. (*b*) In public schools. (*c*) In juvenile temperance schools, and Cold Water Armies.	2. Holding Gospel Temperance Institutes for the training of women in methods of conducting evangelistic services. These to be held at County, District, and State Conventions whenever practicable.	2. Temperance receptions and Lucy Hayes tea parties, with autograph pledge book.	2. To suggest suitable time and subjects for petition work on enforcement of law; on commissions, national, State, and local, to inquire into results of liquor traffic; on enforcing laws against Sabbath desecration; on using the educational vote in States that have granted this to women, and using it to secure temperance teaching in the schools; laws against the sale of intoxicants at county and State fairs, and other public gatherings; on petitions to State and National Legislatures for constitutional amendments, prohibitory, local-option, or home protection statutes; petitions to municipal authorities for the home	2. In States establish headquarters for corresponding secretary, and send out a State organizer and a financial agent.	2. The study of books and leaflets on heredity and parental influences, hygiene, including diet, exercise, ventilation, and dress-reform; the art of *home-making* as distinct from house-keeping.	2. Industrial & reform schools for women and girls (appeal to the State Legislatures.)
3. TEMPERANCE LITERATURE. (*a*) The circulation of "Our Union," official organ of the National W. C. T. U., (published at 53 Bible House, New York.) To be enlarged, enriched in its departments and increased in price. (*b*) The study of temperance literature by topics in our local Unions. (*c*) Its circulation in the homes. (*d*) Its circulation in public audiences, adapting the selections to the speaker's theme. (*e*) A temperance column regularly maintained in local press. (*f*) Communications sent to Church, Sunday-school, educational, and medical press. (*g*) Literature boxes kept supplied with leaflets and hand bills in depots, markets, engine-houses, stores, offices, public buildings, barber-shops, etc. Illustrated juvenile leaflets a specialty. (*h*) Invitations to meetings, arguments for total abstinence, appeals to voters, etc., sent out through post-office, and in dry-goods bundles. (*i*) A loan library of the best temperance books and pamphlets to be personally circulated among the reading class.	3. Securing a *Union* Temperance prayer meeting of the churches once a quarter on regular prayer meeting night.	3. Boys' clubs, for waifs in large cities and towns.		3. In National W. C. T. U. maintain the Eastern and establish the Western headquarters, with correspond'g secretary at one, and national financial agent at the other.	3. A departm't of Hygiene in "Our Union."	3. Homes for inebriate women, (State Legislatures.)
4. PLEDGE-SIGNING. (*a*) The home pledge. (*b*) The circulation of the pledge *from seat to seat* in	4. Inviting pastors to preach upon temperance.	4. Mothers' meetings, on the Cleveland plan.		4. In the South provide fund for distribution of "Our Union," and other temperance literature, and send out workers.		4. Evening schools for *employés*.
	5. Theater meetings on Sabbath afternoon.	5. Friendly Inns, temperance reading-rooms, and restaurants.		5. To enlist foreign population,		5. Establishing public fountains, free bathing-houses, gymnasia for women, (appeal to municipal authorities by petition for all these.)
	6. Depot and out-door meetings.	6. Glee clubs to cultivate an appreciation of temperance music, and to furnish it at public and social meetings.				6. Introducing scientific instruction in public schools.
	7. Meetings for sailors.	7. Free lunches at the polls on election days, with pledges and literature.				7. Introducing temperance books and papers into S. S. and public libraries.

public audiences. (*c*) Offering the pledge in Gospel meetings. (*d*) Securing signatures in every department of juvenile work. 5. INTRODUCING OUR WORK TO INFLUENTIAL BODIES, as ecclesiastical, Sunday-school, educational, and medical conventions. 6. RELATION OF INTEMPERANCE TO CAPITAL AND LABOR.	8. Prison and jail work, meetings in almshouses and other charitable institutions. 9. Temperance Tabernacles for the people, on the Atlanta, Ill., plan. Write Mr. Frank Hoblit for circular. 10. Inducing Church authorities to banish intoxicating wine from the Lord's table.	8. Booths at State and County fairs, with ice water, lemonade, literature, mottoes, etc.; or a lunch served and money made for the work.	protection ballot in States where the laws render this practicable.	provide literature and speakers in their own language.		8. Women police (appointed and paid by municipal authorities).

TO CARRY ON THIS WORK.

A Superintendent of Temperance Literature Work. A Superintendent of Public School and College Work. A Superintendent of Sunday-school Work. A Superintendent of Juvenile Work. A publishing committee for "Our Union," and an understanding that all National and State Superintendents and organizers will act as special agents for this paper, and that each local Union will annually appoint a local agent as one of its officers. Standing Committee on enlisting corporations, etc., in National and State Unions. Introducing our work before influential bodies, the duty of National and State Corresponding Secretaries.	Superintendent of Gospel Temperance Institutes for National W. C. T. U. Superintendent of evangelistic work for each State, and evangelistic committee in each local Union. National and State Committee on Unfermented Wine at the table of our Lord. Committee on Bible Reading. Committee on Prison Work, etc.	Superintendent of young ladies' work for National W. C. T. U. Superintendent of parlor meetings.	Superintendent of legal work for National W. C. T. U. Superintendent in each State. Superintendent of work among railroad *employés*.	Superintendent of Southern work. Standing committee of Southern ladies on this work. Superintendent of work among the Germans. Superintendent of work among the colored people. Superintendent of work among the Indians. Superintendent of work among the Chinese. Superintendent of work among Scandinavians.	A committee on list of books to be studied and leaflets to be prepared. A Superintendent of Hygiene.	A standing committee in local Unions of large cities and towns on instigating outside work. State Committee to appeal to Legislatures and municipalities to do what we have not money to undertake. Personal influence and effort. On Franchise.

TABULATED REPORT, 1882.

STATE.	Date of Organization.	Present number of Auxiliaries.	Aggregate Membership.	Number of Juvenile Organizations.	Number of Members.	Number of Young Ladies' Unions.	Aggregate Membership.	Number of papers in which W. C. T. U. furnishes a column.	Pages of Literature circulated.	Amount of money raised by the local Unions for all branches of work.
Maine	1874	44	1,186	13	939	3	90	8	1,900	$1,363 00
New Hampshire	1876	20	875	11	1,600	....	....	30	1,400	800 00
Vermont	1875	92	1,255	....	....	2	35	....	....	1 290 00
Massachusetts	1875	113	9,145	41	6,464	4	130	59	....	6,652 00
Rhode Island	1875	26	700	8	520	3	233	11	100,000	1,650 00
Connecticut	1875	37	1,011	10	1,122	2	45	12	18,000	3,000 00
New York	1874	170	4,600	97	12,000	13	....	44	261,000	21,482 98
New Jersey	1874	39	2 028	32	3,500	3	175	20	....	3,263 00
Pennsylvania	1874	172	2,540	24	2,624	5	85	50	180,000	.....
Delaware	1880	6	198	1	102	1	43	4	....	1.403 00
Maryland	1874	31	400	16	....	5	....	4	270,000	3,263 00
District of Columbia	1879	18	6 0	9	1,000	5	200	....	....	450 00
West Virginia	1882	9	300	5	125	....	....	....	200	150 00
Ohio	1874	50	2.239	50	....	10	....	16	....	9,144 00
Indiana	1874	108	2.080	36	2,523	2	69	23	104,500	5,169 00
Illinois	1874	235	5,500	58	....	5	500	....	80,000	8,000 00
Michigan	1874	....	2,000	....	....	....	....	....	.....	.....
Wisconsin	1874	....	828	....	....	....	....	....	.....	.....
Iowa	1874	157	3 273	76	7,115	....	....	2	.....	12.691 61
Minnesota	1877	43	640	9	950	....	....	19	.....	1,376 00
Nebraska	1874	21	520	11	....	....	....	7	.....	.....
Kansas	1878	47	697	7	....	....	....	5	.....	.....
Arkansas	1878	9	225	5	350	....	....	....	.....	26 96
Missouri	1882	42	6.39	11	712	3	120	8	14.000	4.525 35
Colorado	1880	11	200	3	91	....	....	....	.....	1,248 00
California	1879	16	300	....	....	....	....	6	500,000	1,680 45
Texas	1882	5	257	4	....	....	....	....	.....	175 75
Dakota Territory	1882	39	....	....	....	....	....	....	....	.....
Kentucky	1881	13	120	1	....	....	....	....	....	44 75
Oregon	....	8	....	....	....	....	....	....	....	.....
Georgia	....	5	....	....	....	....	....	....	.....	.....
Virginia	....	5	....	....	....	....	....	..	.....	.....
Florida	....	2	....	....	....	....	....	....	.....	.....
Washington Territory	....	3	....	....	....	....	....	....	.....	.....
Total, 1882	....	1806	55.326	538	41,747	66	1725	328	1,531,000	$88,848 85
Total, 1881	....	1654	34.317	494	18.819	69	4720	517	.....	64.463 75

The above statistics are believed to be incomplete, on account of meager reports, or an entire failure in some cases to obtain any reports.

The annual meetings of the Woman's Christian Temperance Union have been held as follows:

At Cleveland, Ohio, in 1874.
At Cincinnati, " in 1875.
At Newark, N. J., in 1876.
At Chicago, Ill., in 1877.
At Baltimore, Md., in 1878.
At Indianapolis, Ind., in 1879.
At Boston, Mass., in 1880.
At Washington, D. C., in 1881.
At Louisville, Ky., in 1882.
At Detroit, Mich., in 1883.

The officers elected in 1882, were—

President—Miss Frances E. Willard, Evanston, Ill.
Cor. Secretary—Mrs. Caroline B. Buell, 53 Bible House, New York.
Treasurer—Miss Esther Pugh, 126½ Walnut Street, Cincinnati, O.

There were present 144 delegates from twenty-six States and one Territory.

Among the notable workers in this organization, the names of Mrs. Mary A. Livermore, Mrs. Annie Wittenmeyer, Mrs. J. Ellen Foster, Mrs. Sarah K. Bolton, Mrs. J. K. Barney, Mrs. Susan A. Gifford, Mrs. Mary A. Hunt, Mrs. Leavett, Mrs. L. B. Barrett, Mrs. E. A. M'Laughlin, Mrs. —— Johnston, etc., should be added to those already mentioned. A complete list is impossible.

CHAPTER IV.

THE BEER INVASION.

WE have before alluded to some changes in the drinking habits of the American people, a vacillation of some in their devotion to the principle of total abstinence, and a tendency to the use of malt liquors. These liquors are now common in numberless saloons, and in social circles which once discarded them, and many gross exhibitions of this indulgence are daily witnessed. Specious pleadings have been made for beer, as promotive of health, constitutional development, and even of temperance; and the example of Germany, as a land of temperance fostered by beer, has been falsely and deceptively advocated. Many American people have easily yielded to these sophistries, and betaken themselves to beer-drinking, and new elements recently added to our population have helped along this tendency. (See pp. 570–576.)

This comparatively new beverage has spread with great rapidity. Breweries have multiplied, and beer wagons, beer barrels, and beer bottles are all around us. The social drinking customs of the Germans have been transplanted to American cities. Beer gardens, with their foaming goblets and smoke and music, are already familiar. The "Commers" is not yet so fully known, but is being acclimated. Three conspicuous features of the German "Commers" are beer, smoke, and jollity. The "New York Times" humorously described it, illustrated in an entertainment given on the return of one of our ministers to Germany:

> The object is to drink just as much beer as you can hold, smoke just as many cigars as you can bite the ends off of, and see who can sit in his chair the longest. It is an institution worthy the gods. And, bless us, how the beer pours down! "It's up we all stand, and down she all goes;" and "Here, waiter, fill 'em up again." The man who can drink the most

. . . is the best man. There is nothing to eat—and who would eat when he can blow off the foam and have her filled up again?

* * * * * * * * *

The bill of fare was varied and extensive. Following is a translation:

Beer,
Cigars,
Beer,
More Beer,
Cigars,

Beer, Beer, Beer, Beer, Beer,
Beer, Beer, Beer, Beer,
Beer, Beer, Beer,
Beer, Beer,
Beer.

The proceedings were begun with the singing of one of the songs, and at the conclusion, as well as at the end of every song and speech of the evening, the president arose and rapped three times loudly on the table. At this every body else stood up. "Eins, swei, drei," shouted the president. Every body drank. "Eins, swei, drei," he shouted again, and five hundred glasses rattled and jingled on the table. "Eins, swei, drei," a third time, and every glass was held above its owner's head. "Eins, swei, drei," fourth and last time, and the glasses were pounded down on the table with a dull thud.

We have had great changes in our population. During the thirty-five years ending December 31, 1881, 9,858,205 immigrants landed on our shores, of whom 3,052,881 came from Germany. Nearly five millions of people in the United States were either German-born or German in the second degree. The infusion into our population of so many Germans, and their natural increase, with their social customs and strong national predilections, particularly their national devotion to malt liquors through so many centuries, and their settling in large numbers in our cities and other localities, and maintaining the habits and ideas of the father-land, have produced, as might naturally be expected, a deep impression upon American society. Lager beer has come into a prominence never dreamed of prior to 1850, and every-where conspicuously challenges attention. In 1850 only 36,678,444 gallons of malt liquors were consumed in the United States, or one and two fifth gallons per capita. In 1860 the quantity had increased to 102,956,441

gallons, an average of three and one fourth gallons for every inhabitant of all ages. In the year ending May 1, 1883, 537,800,000 gallons, or ten gallons per capita.

The manufacture of beer having become a large branch of industry, the brewers deemed that their interests called for concerted action, and that they were sufficiently numerous to organize for the promotion of their cause. Accordingly a "Brewers' Congress" was held in the city of New York, November 12, 1862. A thorough organization was effected, and since that time they have met as follows:

Feb. 4, 1863, in Philadelphia, Pa.	June 4, 1873, in Cleveland, O.
Oct. 28, 1863, in Cincinnati, O.	June 3, 1874, in Boston, Mass.
Sept. 8, 1864. in Milwaukee, Wis.	June 2, 1875, in Cincinnati, O.
Oct. 18, 1865, in Baltimore, Md.	June 7, 1876, (Centennial,)Phil.,Pa.
Oct. 18, 1866, in St. Louis, Mo.	June 6, 1877, in Milwaukee, Wis.
June 5, 1867, in Chicago, Ill.	June 5, 1878, in Baltimore, Md.
July 8, 1868, in Buffalo, N. Y.	June 4, 1879, in St. Louis, Mo.
June 2, 1869, in Newark, N. J.	June 2, 1880, in Buffalo, N. Y.
June 8, 1870, in Davenport, Iowa.	May 11, 1881, in Chicago, Ill.
June 7, 1871, in Pittsburg, Pa.	May 10, 1882, in Washington, D. C.
June 5, 1872, in New York city.	May 16, 1883, in Detroit, Mich.

The Congress of 1881 was attended by 252 delegates from all parts of the United States, including ten representatives of the press, mostly periodicals published in the interest of brewing. The Congress of 1882 had 210 delegates in attendance. In 1882 the association comprised 559 members, of whom 23 were life members, 61 honorary members, and 475 active members.

The business of these successive conventions has been thus summed up:[1]

The First established the association, and obtained the return of a considerable amount of illegally collected taxes.

The Second resisted and defeated an attempt to impose a peddler's license on all brewers' wagons delivering beer.

The Third obtained a reduction of the tax on beer to sixty cents per barrel.

The Fourth took measures to avert the burdensome control with which

[1] Annual Report of the Twenty-first Convention, held in 1881, pp. 17–19.

the business was threatened by the Internal Revenue Department, and appointed a commission to inquire into the method of taxing malt liquors in other countries.

The Fifth received the report of the commissioners, which was presented to the government, and forms the basis of the present system of taxation.

The Sixth regulated and amended many important details affecting the malt-liquor interest.

The Seventh was signalized by an attempt to attain the repeal of the duty on imported barley, and the increase of the percentage allowed on beer stamps.

The Eighth modified and amended an Internal Revenue bill, then being considered by the Committee of Ways and Means.

The Ninth adopted a Constitution and By-laws, and persisted in agitating for a repeal of the duty on imported barley.

The Tenth exposed and defeated the absurd proposition of the government to collect the tax on malt liquors, by gauging kettles, tanks, and vats necessary to carry on a brewery.

The Eleventh called attention to the disproportionate taxation of fermented and distilled liquors according to their alcoholic percentage.

The Twelfth resulted in the simplification of the laws relating to malt liquors, and the passage of a resolution demanding exemption from all prohibitory laws of lager beer and ale.

The Thirteenth was remarkable for its energetic protests against prohibitory and restrictive laws, and the recognition by the Commissioner of Internal Revenue of the principle persistently urged by our association of due discrimination between fermented and distilled liquors.

The Fourteenth, held in Boston, furnished the key-note for the blast blown by Chancellor Crosby in the same cultured city, etc.

The Fifteenth resisted the increase of the beer tax; devised means for the recovery of illegal assessments made on surplus material; exploded the attempt to restrict brewers to a given amount of malt, and listened to an able argument by Mr. Lauer for the repeal of the duty on imported barley, together with the usual prohibitory protests.

The Sixteenth, held in the centennial year, was distinguished by an exhibition of the resources of the brewing industry, in their agricultural, mechanical, and social aspects, and the adoption of a Charter and Constitution for the association.

The Seventeenth was noted especially by the passage of a resolution requesting the president and secretary to issue a public declaration, setting forth that this association countenances the use of legitimate materials *only* in the brewing of malt liquors, and denounces as inadmissible and

reprehensible the substitution of any others. Avowing, further, that if proof is brought against any member of this association of adding noxious drugs of any kind to his brewings, such culpable practice shall be deemed sufficient cause for the expulsion of such member.

The Eighteenth successfully resisted the attempt made by the maltsters of the United States to increase the duty on imported malt to thirty-five cents per bushel, by compromising with them at twenty-five cents. The repeal of the duty on imported barley was also insisted upon.

The Nineteenth recommended more salutary modifications of the Internal Revenue laws, and was honored by the presence of the Commissioner of Internal Revenue, Gen. Green B. Raum.

The Twentieth was occupied in the consideration of the commission proposed to be appointed by Congress to investigate the effects, etc., of intoxicating liquors in the United States; what could be done to resist more effectively prohibitory legislation; the foreign malt question; the establishment of a Brewers' Academy, etc.

The Twenty-first was largely occupied with the consideration of the prohibitory movements in Kansas, Iowa, Indiana, etc.; the Select Liquor Traffic Commission by the U. S. Congress; the amendment of the Constitution and By-laws, and the usual routine business.

We give the following list[1] of the Brewers' Associations in the United States, with their dates of organization:

United States Brewers' Association, organized 1862.

New York and New Jersey Ale Brewers' Association, organized 1830, re-organized February 11, 1881. Constitution and By-Laws adopted April 27, 1881.

Association of the United Lager Beer Brewers of New York and Vicinity, organized June 6, 1881. Constitution and By-Laws adopted June 30, 1881.

Iowa Brewers' Association, organized October 21, 1862.

Lager Beer Brewers' Association of New Jersey, organized 1864, re-organized May 9, 1879.

Cincinnati, Covington, and Newport Brewers' Protective Association, organized December 5, 1881.

Chicago and Milwaukee Brewers' Association, organized June 1, 1881.

New England Brewers' Association, organized March, 1872.

Long Island Brewers' Association, organized August 17, 1880.

Philadelphia Lager Beer Brewers' Association, organized November 20, 1862; re-organized May 20, 1880.

[1] From the "Brewers' Journal," July 1, 1882, p. 280.

Ale and Porter Brewers' Association of Pennsylvania, organized June 4, 1881.

Rochester Brewers' Association, organized April, 1880.

Brewers' Protective Association of San Francisco, organized September 14, 1874.

Brewers' Association of Louisville, organized January 1, 1882.

Milwaukee Brewers' Association, organized February 23, 1859.

Brewers' and Maltsters' Union of Baltimore, organized June 16, 1882.

Michigan Brewers' and Maltsters' Association, organized June 20, 1881.

The brewers have labored very insidiously and by flattering methods to popularize lager beer, and some of our legislators have been only too easily deceived by their sophistries. On Wednesday, March 27, 1878, the members of the executive and legislative departments of the government of Massachusetts accepted the invitation of Mr. G. F. Burkhardt to visit his new brewery on Parker Street, Boston, to witness the process of manufacturing lager beer and partake of his hospitality. Governor R—— failed to appear, but about one hundred members of the Legislature were escorted over the establishment and partook of a grand collation in the malt-house. After the feast, Mr. M——, of Q——, called the company to order, and said he hoped lager beer might become the popular drink of the people of Massachusetts and New England. Mr. I——, of N——, said all the members had greatly enjoyed the visit and had been profited by it. Mr. M——, of B——, said, "*I am almost too full for utterance*," but "I think lager beer is doing more for temperance than are the laws." He claimed that a five-cent loaf of bread and a quart of lager beer were of more benefit to a man than three five-cent loaves and a pot of tea. Mr. C——, of K——, said, "If my Cape Cod constituents were here, they would decide that beer is a great institution for the best interests of Massachusetts and for the temperance cause." The proprietor, Mr. Burkhardt, assured the company that he would fight hard to keep lager beer free from intoxicating elements. After several other speeches in like vein, three cheers were given, and the law-makers, having humbled

themselves in the presence of the commonwealth, returned to the State House to study the problem, How can Satan cast out Satan?

MALT LIQUORS IN THE UNITED STATES.[1]

IN BARRELS.

Showing the Increase or Decrease in each State for the year ending May 1, 1883, *over the year ending May* 1, 1882, *also the Increase in the Brew of the Nation in* 1883 *over* 1875.

STATES AND TERRITORIES.	1875.	1882.	1883.	Increase 1883 compared with 1882.	Decrease 1883 comp'd with 1882.	Total increase eight years.	Total decrease eight years.
Alabama	401	.....	8	8	.....	.....	393
Arizona	527	3,806	3,173	.....	633	2,646	.....
Arkansas	95	.....	.....	.....	.....	.....	95
California	302,287	424,486	458,270	33,784	.....	155,983	.....
Colorado	23,516	84,434	94,656	10,222	.....	71,140	.....
Connecticut	52,503	99,376	119,523	20,147	.....	67,020	.....
Dakota	1,823	14,846	28,881	14,035	.....	27,058	.....
Delaware	5,646	14,282	15,120	838	.....	9,474	.....
District of Columbia	21,573	39,496	46,188	6,692	.....	24,615	.....
Georgia	5,530	2,870	11,000	8,130	.....	5,470	.....
Idaho	915	2,747	3,749	1,002	.....	2,834	.....
Illinois	536,619	1,004,789	1,071,403	66,616	.....	534,784	.....
Indiana	181,053	335,804	321,031	.....	14,773	139,978	.....
Iowa	180,653	292,391	267,693	.....	24,698	87,040	.....
Kansas	23,592	23,183	23,417	234	.....	.....	175
Kentucky	114,070	225,127	206,039	.....	19,088	91,969	.....
Louisiana	30,910	57,192	55,210	.....	1,982	24,300	.....
Maine	11,527	.....	.....	.....	.....	.....	11,527
Maryland	191,548	301,507	311,880	10,337	.....	120,332	.....
Massachusetts	479,597	816,783	857,711	40,928	.....	378,114	.....
Michigan	191,274	330,740	340,332	9,592	.....	139,058	.....
Minnesota	88,567	211,704	241,107	29,403	.....	152,540	.....
Mississippi	7	.....	.....	.....	.....	.....	7
Missouri	397,033	1,017,446	1,022,659	5,213	.....	625,626	.....
Montana	3,967	12,449	14,927	2,480	.....	10,960	.....
Nebraska	22,867	53,933	55,714	1,781	.....	32,847	.....
Nevada	12,990	11,660	10,533	.....	1,127	.....	2,457
New Hampshire	189,482	246,130	256,253	10,123	.....	116,771	.....
New Jersey	485,600	783,931	843,205	59,274	.....	357,605	.....
New Mexico	1,190	1,607	2,379	772	.....	1,189	.....
New York	2,889,777	5,535,594	5,843,254	307,660	.....	2,953,477	.....
North Carolina	81	26	31	5	.....	.....	50
Ohio	480,114	1,566,451	1,585,852	19,401	.....	1,105,738	.....
Oregon	7,257	24,263	26,732	2,469	.....	19,475	.....
Pennsylvania	964,634	1,689,714	1,706,946	17,232	.....	742,312	.....
Rhode Island	18,955	68,600	69,518	918	.....	50,563	.....
South Carolina	1,835	10,154	8,976	.....	1,178	7,141	.....
Tennessee	1,541	11,044	5,209	.....	5,835	3,668	.....
Texas	14,057	3,117	2,239	.....	878	.....	11,818
Utah	6,829	18,015	21,539	3,524	.....	14,710	.....
Vermont	1,195	.....	.....	.....	.....	.....	1,195
Virginia	14,878	25,470	26,750	1,280	.....	11,872	.....
Washington Ter.	5,253	13,375	16,369	2,994	.....	11,116	.....
West Virginia	26,526	47,228	50,410	3,182	.....	23,884	.....
Wisconsin	440,614	1,185,097	1,298,183	113,086	.....	857,569	.....
Wyoming	2,792	5,547	5,355	.....	192	2,563	.....
Totals	8,383,720	16,616,864	17,349,424	803,446	70,384	8,993,421	27,717

Net increase 1883 over 1882, 733,062. Net increase 1883 over 1875, 8,965,704.

[1] Compiled from Wing's "Brewers' Hand-books."

Since 1870 the quantity of malt liquors exported from this country has considerably increased, the chief part going to Mexico, Central and South America, and the West Indies:

EXPORTED—Average yearly.	1870–1873 inc.	1877–1879 inc.
Gallons (in casks)	83,106	118,946
Bottles, number of	1,617	80,075

In the meantime the quantity imported has diminished:

IMPORTED—Average yearly.	1872–1874 inc.	1877–1879 inc.
Gallons (in casks)	2,122,541	879,824

MANUFACTURERS AND DEALERS.

Table[1] showing the NUMBER OF BREWERS, (retail and wholesale,) dealers in Malt Liquors, Retail Liquor Dealers, and Wholesale Liquor Dealers, during the Special Tax Year ending April 30, 1881:

STATES AND TERRITORIES.	Brewers.	Retail Dealers in Malt Liquors.	Wholesale Dealers in Malt Liquors.	Retail Liquor Dealers.	Wholesale Liquor Dealers.
Alabama	....	19	6	2,076	51
Arizona	24	6	24	787	33
Arkansas	....	11	10	1,437	32
California	204	243	30	8,658	270
Colorado	33	62	59	2,534	71
Connecticut	20	237	61	2,653	44
Dakota	12	6	6	535	15
Delaware	3	4	9	639	17
Florida	....	35	5	487	7
Georgia	1	36	16	2,517	64
Idaho	16	2	2	415	14
Illinois	129	300	107	11,524	251
Indiana	64	130	38	5,199	76
Iowa	132	383	51	4,313	50
Kansas	25	56	6	1,132	23
Kentucky	26	148	17	3,760	188
Louisiana	9	19	9	4,687	160
Maine	....	78	8	820	10
Maryland	69	120	42	4,836	155
Massachusetts	33	564	163	7,279	196
Michigan	116	387	88	4,537	43
Minnesota	101	100	30	2,510	36
Mississippi	....	78	13	1,729	36
Missouri	66	153	61	6,430	191

[1] Official report.

STATES AND TERRITORIES.	Brewers.	Retail Dealers in Malt Liquors.	Wholesale Dealers in Malt Liquors.	Retail Liquor Dealers.	Wholesale Liquor Dealers.
Montana	22	11	11	765	36
Nebraska	25	33	12	929	15
Nevada	38	15	3	955	17
New Hampshire	8	240	31	922	8
New Jersey	57	511	144	6,325	60
New Mexico	6	7	6	1,223	49
New York	361	2,583	328	26,446	701
North Carolina	2	18	5	1,975	21
Ohio	168	344	130	14,336	326
Oregon	46	54	6	1,025	20
Pennsylvania	338	695	266	16,292	446
Rhode Island	6	117	20	1,397	36
South Carolina	3	22	4	1,085	23
Tennessee	2	35	24	2,956	89
Texas	20	285	65	2,901	77
Utah	15	12	19	387	9
Vermont	2	64	14	409	
Virginia	28	18	10	2,507	45
Washington	....	61	7	325	12
West Virginia	12	46	7	757	11
Wisconsin	221	182	46	4,986	69
Wyoming	11	6	5	243	8
Total (1881)	2,474	8,536	2,034	170,640	4,112
In 1882	2,371	8,006	2,186	168,770	4,241

The magnitude of the malt liquor business may be inferred from the fact that it is based upon $152,544,720 of capital, and employs directly 30,000 persons, besides a large number to whom it gives indirect employment, farmers, malsters, hop growers, mechanics, etc.[1]

This business has paid to the United States Government, under the Internal Revenue tax, from September, 1862, to June 30, 1882, inclusive, $163,130,919. What beer has cost the people we will soon show.

The following table shows the aggregate production of malt liquors by fiscal years, from 1863 to 1882. The first commences with September 1, 1862:

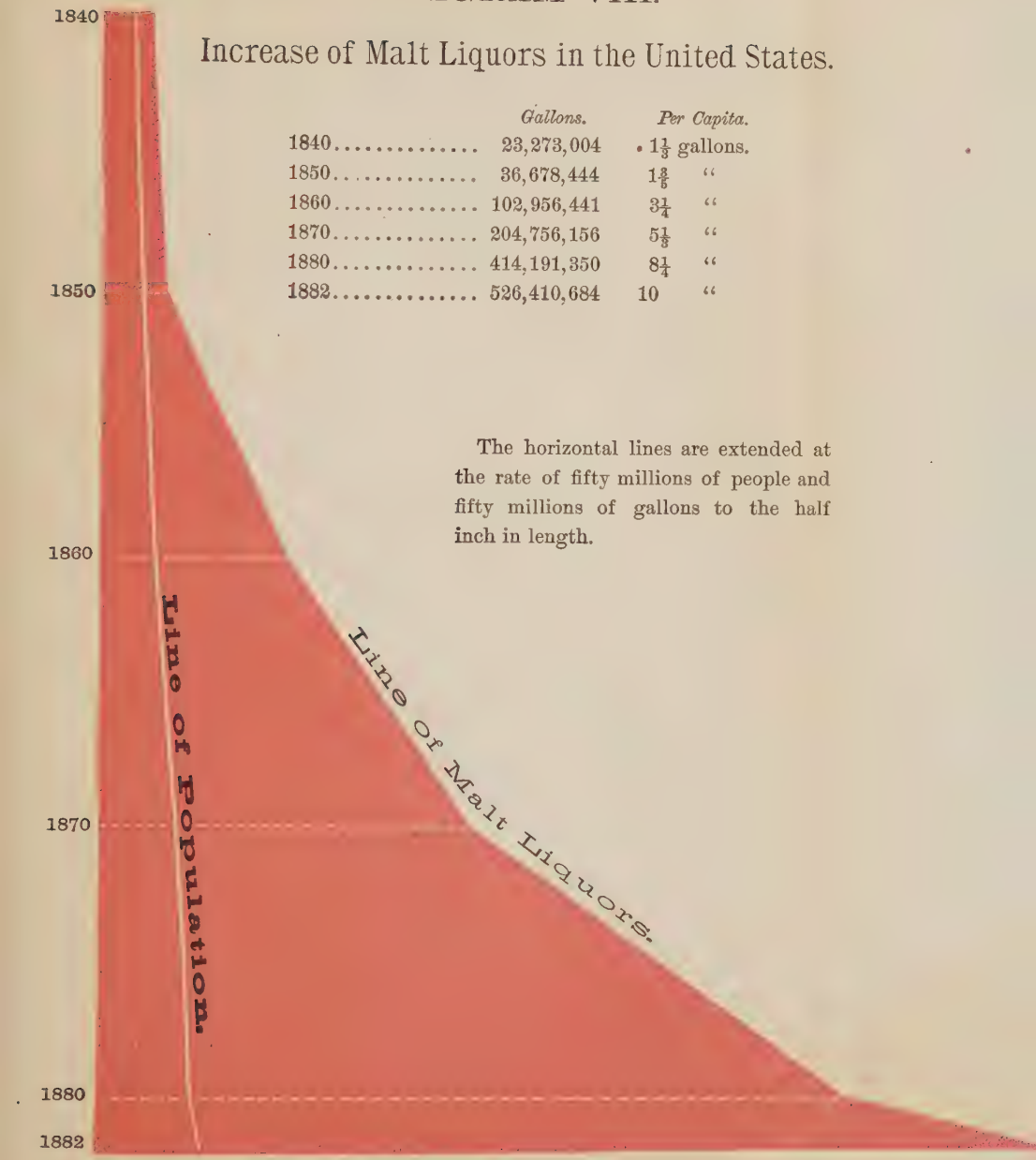
[1] Address of H. B. Scharmann, President of the U. S. Brewers' Association, 1882, at Washington, D. C.

DIAGRAM VIII.

Increase of Malt Liquors in the United States.

	Gallons.	*Per Capita.*
1840.....	23,273,004	1⅓ gallons.
1850.....	36,678,444	1⅚ "
1860.....	102,956,441	3¼ "
1870.....	204,756,156	5⅓ "
1880.....	414,191,350	8¼ "
1882.....	526,410,684	10 "

The horizontal lines are extended at the rate of fifty millions of people and fifty millions of gallons to the half inch in length.



Fiscal years ending June 30.	Barrels of not more than 31 gallons each.	Fiscal years ending June 30.	Barrels of not more than 31 gallons each.
1863	1,765,827	1874	9,600,897
1864	3,459,119	1875	9,452,697
1865	3,657,181	1876	9,902,352
1866	6,207,401	1877	9,810,060
1867	6,291,184	1878	10,241,471
1868	6,146,663	1879	11,103,084
1869	6,342,055	1880	13,347,110
1870	6,574,616	1881	14,178,557
1871	7,740,260	1882	16,952,085
1872	8,659,427	1883 [1]	17,349,424
1873	9,633,323		
Total barrels in 21 years			188,414,793

The manufacture of beer and ale in the year ending May 1, 1883, has reached the surprising quantity of 17,349,424 barrels of 31 gallons each, or 537,832,144 gallons. Allowing 496 glasses to each barrel, and supposing the population of the United States to be 54,000,000, there would be an average of 160 glasses of beer and ale for every inhabitant of all ages. For the year ending June 30, 1870, Mr. Louis Schade calculated 78 [2] glasses for every inhabitant—an increase in twelve years doubling upon the population.

We have noticed that the beer manufactured in the United States during the last 21 years, (1862–1883,) has amounted to 188,414,793 barrels of 31 gallons each. This fact suggests some instructive calculations which may be made on this basis:

Bushels of barley required at 3 bushels per barrel	565,244,379
Pounds of hops at 3 pounds per barrel	565,244,379
Number of acres required for the above barley at 30 bushels per acre	18,841,479
Number of acres required for the above hops at 1,000 pounds per acre	565,244

[1] The figures for 1883 were taken from Wing's "Brewers' Hand-Book," published July 1, 1883. The calculation is for the year ending May 1, 1883.

[2] An estimate made by Louis Schade. See "Proceedings of the Eleventh Brewers' Congress," pp. 18, 19.

Total acres devoted to malt liquors in the last 20 years.	19,406,723
The above acres would have produced, at 20 bushels per acre, bushels of wheat	388,134,460
(an amount about equal to all the wheat raised in a single year in Germany, Spain, and Italy.)	
The above mentioned 388,134,460 bushels of wheat, at $1 25 per bushel, would amount to	$485,168,075

What has been the cost to the people of the United States of the 188,414,793 barrels of beer?

Allow for souring, waste, etc., barrels	114,793
Leaving to be sold for consumption, barrels	188,300,000
Allow 28,300,000 barrels to be sold by the case or gallon, at 50 cents per gallon (very low)	$438,650,000
Remainder, 160,000,000 barrels sold at 5 cents per glass, (496 [1] glasses per barrel,)	$3,968,000,000
Total cost to consumers	$4,406,650,000
Add what might have been gained from the same area devoted to wheat	485,168,075
Total cost of beer and ale	$4,891,818,075

If the statistics of malt liquors which we have presented could be safely accepted as representing the physical or moral improvement of the American people, or an advance in the direction of true temperance and moderation, we might be content. But, on the other hand, we believe it to be one of the saddest phases of American life during the last thirty years, that these liquors have come so generally into use. Numberless youths, and older persons also, have by such means been led to form habits of intemperance, who, but for these, would have remained true to total abstinence. The beer theory has been demoralizing in its whole influence, reconstructing the theory of temperance in many minds on a false and pernicious basis. It has been a step backward toward the lower condi-

[1] Estimate of Mr. Louis Schade, a prominent member of the Brewers' Congress, before cited.

tions of European[1] life, from which we had been far advanced, under the long temperance tuition of the great reform movements, which exerted so wide and deep an influence, from 1825 to 1855. We cannot believe that the citizens of the United States will long be deceived by these superficial and fatal beer theories, but that those who have been misled, if not already ruined, will soon return to safer ground. Already, in many quarters, there is clearer discernment, and the worshipers of Gambrinus have probably reached the zenith of their power.

The "Quarterly Journal of Inebriety" says that:

The theory that malt liquors contain a large amount of nutriment, and that the bitter possesses some medicinal quality which neutralizes the alcohol it conceals, etc., are without confirmation in the observations of physicians and chemists, where either has been used for any length of time. The constant use of beer has been found to produce a degeneration of all the organisms, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestion, and perversion of functional activities, local inflammations of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance, the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces; it is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities are beer-drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following.

In bitters we have a drink which can never become general; but its chief danger will be in strengthening the disordered cravings which, later,

[1] In a subsequent chapter this topic will be discussed. See chapter next to the last in this volume, (pp. 570–576.)

will develop a positive disease. Public sentiment and legislation should comprehend that all forms of alcohol are more or less dangerous when used steadily, and all persons who use them in this way should come under sanitary and legislative control.

ADULTERATION OF BEER.

The question of the adulteration of beer has of late received much attention in England and in the United States. Canon Farrar states that "of 89 samples of beer and of the materials used in brewing, which were examined in 1878 by the Internal Revenue authorities, 61 were adulterated, or consisted of illegal ingredients;" and he further states, on the authority of Mr. Cyrus Redding's "Licensed Victualers' Gazette," that "so impudently and notoriously are these frauds practiced, and so openly avowed, that there are publican's guides and licensed victualers' directories in which the most infamous recipes of adulteration are laid down for swindling customers."

The London "Lancet," an influential medical journal, about a year ago, commented severely upon the "trade tricks" of the beer sellers. It says:

> The disclosures recently made with regard to the salting of beer in the east of London are of a nature to arouse public indignation to a high pitch, and to draw heavily on the small balance of credit which the community finds it possible to repose in the *bona fides* of the trade in drink. If any thing could precipitate the downfall of the trade as one injurious to the best interests of the population, it would be the discovery that what is undoubtedly done by a few fraudulent drink sellers is coming to be the trade trick of the many. Dr. Rygate, the public analyst of St. George's in the East, has reported twenty-four samples of beer examined by him during the last quarter as containing salt. This represents an enormous percentage of something worse than mere adulteration. The purpose of the salt is, of course, to make the beer drinker thirsty, and to induce him to drink more than he at first intended.

In the latter part of 1878 the Milwaukee "News" brought to light what was going on in the breweries. It said: "It has lately begun to be a matter of remark among beer drinkers that they cannot drink beer with the same impunity as heretofore.

Indulgence in three or four glasses in the course of an evening, or even in a less quantity, is likely to be attended with violent headache the next morning." The "News" reporter visited the office of the Internal Revenue, where every brewer is obliged to record each month every pound and bushel of material he buys for the manufacture of malt liquor, etc. The book was placed at the disposal of the reporter, who reported the following results:

The legitimate articles in the manufacture of beer are hops and that preparation of barley known as malt. The principal substitutes are corn and rice. The records of articles used as substitutes for barley are as follows:

"Philip Best Brewing Co., in 8 months, used 586,366 pounds of corn, and 72,382 pounds of rice.

"Valentine Blatz, in 6 months, used 20,700 pounds of corn, and 87,337 pounds of rice.

"Fred. Miller, in 7 months, 76,168 pounds of rice."

Marveling much at this revelation, the reporter sought and obtained an interview with a gentleman whom he knew to be well posted in the tricks of the beer trade, because he had been for many years employed in a confidential and responsible capacity by one of the largest Milwaukee breweries. The reporter produced the above information and desired an explanation of it. This authority, in the course of a long interview, gave the following facts and suggestions. Not all those brewers who make no report of the purchase of substitutes are to be credited with using none. Several of them buy large quantities of malt from the malster, Gerlack, who runs a rice malt mill for their especial accommodation. "The Best Company," said this informant, "buys a large stock ahead of rice at the auction sales of broken, unmerchantable rice, held in New Orleans twice a year."

The reporter inquired of his informant: "Are these substitutes harmful in your opinion?" The reply was: "They are harmful to the beer at any rate. Beer is properly a liquor made from hops and barley. Beer made from corn, rice, or wheat is about as much beer as butter made from beef scraping is butter, or sugar made from old rags is sugar. Expert drinkers can detect the use of these substitutes from their effect on the health. I consider rice especially hurtful to the health. It gives the beer color and body, but it gives the drinker 'a head' the next morning. Corn is not so injurious to the health, but beer made partly from corn must be consumed right away. It is rather laxative in its effects. I have

no doubt that either corn or rice-made beer is capable of doing harm to delicate persons, to women, and to nursing children of women who drink it. Another thing: beer made from corn can never be lager beer. It has to be marketed and consumed while green."

The publication of these facts awakened a great sensation among the brewers and beer drinkers. In the second article the "News" said:

Beer that is not pure, beer made from grain inferior to barley, and then *doctored with pernicious drugs* to disguise the immediate effect, can never become a wholesome, popular substitute for the stronger kinds of drink. Indeed, it is hardly a question but what pure alcohol is a safer drink than this sort of cheaply-made and crooked beer. . . . Not only with Germans, but with a growing proportion of our American-born population, beer is used at the table and elsewhere by women for its supposed nutritive qualities. The disastrous and even fatal effects of a regular diet of spurious beer, upon the delicate functions of infant-nursing mothers, has only to be pointed out to be perceived. This has been ascribed as a cause of the *unusually large infant mortality* in Milwaukee for the past few months.

An examination of eighteen brewers in the first collector's district in New York city, in 1881, showed that there were many discrepancies between their "material books" and their monthly reports to the government, and that much beer is fraudulent and adulterated. A Washington telegram to a New York paper said:

The inspection makes it very evident that the adulterations of beer are numerous and of such a character as should be prevented by giving officers of Internal Revenue the power to institute a close watch, and to compel compliance with that section of the law which makes it obligatory upon brewers to keep a record of all material entering into their manufacture of beer.

In 1881 the Business Men's Moderation Society of New York city took up this question, and prepared a series of questions to the brewers. Taking the list, a reporter of the "New York Evening Post" interviewed sundry brewers on his own account, and reported, "The evidence is of the most conflicting character."

One malster said:

With one exception every barrel of beer brewed in New York was made with glucose instead of malt, and then doctored with bi-sulphate of lime instead of bi-carbonate of soda, to check butyric and lactic fermentation, and with salicylic acid, alcohol, and glycerine in order to sweeten it.

"Another malster, who was applied to, declined to tell what he knew, upon the ground that if all his customers knew of it they would leave him."

The brewers held a meeting and decided that "no answers should be given to the questions." Subsequently the Brewers' Association published a general formal answer quite inadequate, of which the "New York Herald" said:

The Moderation Society's inquiries about beer have been answered in good style by the Brewers' Association, but a general answer is not what is needed. The society and the public want to hear from individual brewers, and learn why one brand of beer seems to be slops; why another causes an intolerable smell while evaporating from glasses; why some kinds, taken in moderation, go to men's heads, and others, in small quantity, cause terrible demoralization of the digestive organs. Sensible men who drink beer freely are more violent than temperance men in their denunciation of some kinds of beer, and they speak from experience. Evidently the society will have to trust to analysis instead of formal reports.

A writer in the New York "Sun," in July, 1882, said:

I like lager beer, but the beer does not like me. Fifteen years ago I could drink fifty glasses of beer in one day and never get intoxicated, and have no headache the next morning. But it seems the beer is changed. If I drink eight glasses of beer of an evening my head is ready to burst the next day. Why is this? I do not have headache if I do not drink beer. If I drink two glasses of beer at my dinner it makes me sleepy and drowsy. My friends say it affects them the same way. A friend of mine told me he drank beer freely at a picnic, and he was paralyzed for three days. Some beer tastes pleasant when it is fresh and cool, but let it stand for some time and it tastes like medicine. There is no other drink I like better than lager beer, but the way they make it is a humbug. In former times they had a brewer to make beer, but now they have a chem-

ist. I see and hear young men and old men every day this hot weather complain of the beer. Some say it gives them terrible headaches; others say it makes them sick.

Dr. Louis Arcularius said:

Many Germans I have met are unable to stand New York lager beer very long. This American stuff gives them headache, stomach ache, and all sorts of aches. Whether this is to be laid at the door of the foreign ingredients supposed to constitute our lager, I am not prepared to say, not having made any analysis with a view to learning something definite on the subject. After all, though, I am inclined to think what really does harm in beer is not the bi-carbonate of soda, glucose, or the bitter drugs, but simply the alcohol. If a man drinks twenty or thirty glasses a day he is bound to take in a comparatively large quantity of alcohol, which in the long run attacks the kidneys and brings about adiposity.

Dr. Messmer has had extensive experience with people suffering from the use of lager beer. He said:

The lager beer sold in this city is not by any means a healthy drink. For reasons best known to themselves, many of our American brewers have taken to adulterating their beer on a very large scale. The list of drugs they use is a very long one. Most of the bitter herbs and drugs are substituted for hops. Among such drugs I could mention tannin and aloes, which are used in conjunction with one another. Tannin constipates and aloes regulate the bowels. Too large a dose of either drug is accompanied by serious results. Nux vomica is one of the most dangerous ingredients used. It attacks the system with rapidity and causes many ills. The adulteration of beer with nux vomica should be severely punished by law.

Dr. August Krehbiel, another undoubted authority, said:

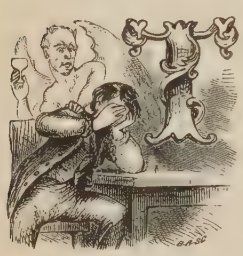
Why, there is not a brewer here who doesn't doctor his beer with something or other! It is the use of bi-carbonate of soda that I object to. The brewers put it into the so-called vinegar sour, which goes into the beer for the purpose of accelerating fermentation. Bi-carbonate of soda is harmless enough when taken medicinally in small quantities, but, bless me! when every glass of beer you empty is overstocked with it the case becomes different, and no wonder you complain of stomach ache and other ills too numerous to mention.

A prominent druggist to a writer on the "Evening Mail" said:

There is no doubt that beer is adulterated with a number of bitter drugs. The best proof of this is that since the rise in the price of hops the demand for these drugs among the brewers has increased to such an extent as to render them very expensive. Cheratta root, an extremely bitter drug, has become so scarce since hops advanced in price that, while at that time it sold for 20 cents a pound, it can scarcely be had at $1 at present. The brewers have made away with it entirely. Camomile flowers were selling at 18 cents a pound three weeks ago, and are now worth 50 cents; gentian, which sold for 6 cents a pound, is selling for 15 cents, and quassia, which sold for 3 cents, is not to be bought at 15 cents. What better proof do you want that brewers employ other ingredients besides hops and malt in their beer?"

CHAPTER V.

THE DISTILLERS' AND SPIRIT DEALERS' MOVEMENTS.



TO record the movements of the opposing forces with which the cause of temperance has to contend, cannot be regarded as beyond the scope of this volume.

For some years past the *distillers* and *spirit* dealers have endeavored by various local organizations, in different parts of the country, to combine for the promotion and protection of the liquor traffic; but it has been only within a comparatively short time that they have succeeded in effecting a union, in which the several local associations have been combined in a national organization. The objects of the organization are thus stated:

The protection and advancement of the interests of its members; the gathering and distribution of statistical and other information concerning the domestic and foreign trade in spirits; the devising and soliciting of appropriate legislation, and the modification or repeal of needless and obstructive laws and regulations; the guarding of the common interest against the encroachments of fanatical intolerance; the promotion of personal and commercial advancement; and the devising, whenever practicable, of means of limiting production to the demands of the trade, so as to secure an adequate return for the capital invested in the business and the labor and risks involved.

The principle involved in this effort is that, so long as spirits in some form are demanded and used in every State in the Union, and presumably always will be, the so-called prohibitory laws are the merest hypocrisy and delusion, and do gross injustice to the intelligent character of the liberty-loving American citizen; hence it is the duty of the association to do all it can to stop the agitation which aims at an impossibility—temperance being, like other virtues, a part of one's individual character,

which the strait-jacket can never improve. Therefore, the continued effort to make it a criminal offense to deal in an article so universally demanded by mankind is not only annoying and humiliating to those engaged in the traffic, but also disgraceful to those connected with these quixotic crusades. Those engaged in a business which contributes to the support of the government $75,000,000 annually cannot with reason be treated like outlaws. With this principle in view, strong efforts will be made by the association to secure proper legislation on the subject, with a view of supplementing the past sumptuary legislation with something which shall result in a more practical treatment on the subject.

Such are the objects of this association as set forth by the managers.

The first association had existed for some years, consisting of the distillers and spirit dealers of Illinois and Ohio, and some other States west of the Ohio River. An extended correspondence with the liquor fraternity in the United States resulted in a general meeting at Peoria, Ill., August 21 and 22; and another at Cincinnati, Ohio, November 20 and 21, 1879. At the latter meeting a national association was effected, and arrangements were made for annual sessions. A special meeting was called at Cincinnati, January 21 and 22, 1880, to perfect desired changes in the revenue laws, and to enlarge the association so as to include distillers, rectifiers, wholesale dealers, and importers. Two bills were formulated, under the titles of "Alcohol Leakage Bill" and the so-called "Carlyle Bill," and through the influence of the association in concentrating its forces, both of these bills were passed by Congress and adopted. By the first enactment Western distillers engaged in exportation were relieved of taxes pending, which amounted to $60,000, besides those constantly accumulating; by the latter bill, numerous "hinderances" and "annoyances" were swept from the revenue laws.

The second annual meeting was held in Cincinnati, October 13 and 14, 1880. At the opening of the meeting the association numbered 380 firms, representing almost every State in the Union. Its strength and influence had proportionately

increased. At this meeting new subjects came up for action, among which were:

Discrimination against the trade by railroads in the classifications of spirits as freight.

The questions of correction of volume as applied to rectifying establishments.

The amendment of the law so as to place distillers from fruit on the same footing with distillers from grain.

The amendment of section 3283 of the Revised Statutes, so as to permit distillers to operate their stills on Sunday to the extent of distilling the beer that, by reason of unavoidable accident, may be in arrears at 11 o'clock Saturday night.

The extension to 120 days of the time of return to port of shipment of the clearance certificate of shipments for export.

The abolition of the section of the law requiring a transcript of form book 52.

The discrimination made by the French government against American alcohol.

These questions were referred to a committee of five, who proceeded to Washington in order to lay them before Congress in an appropriate form.

The third annual meeting was held in Chicago, October 12 and 13, 1881. This was a large meeting, and had under consideration several topics which were elaborated in a report of a committee on resolutions, recommending the advocating at the next meeting of Congress the following measures:

A reduction of the tax on domestic spirits to 50 cents per proof gallon, the law to go into effect August 1, 1882.

A reduction of the duty on imported spirits to $1 50 per proof gallon, provided the French government puts the United States on the footing of the most favored nation in regard to the rate of duty imposed on American spirits imported into France.

An indefinite extension of the bonding period for both domestic and imported spirits, and that the tax be paid on the quantities withdrawn from bond, subject to such limitations as may be agreed upon after consultation with the secretary of the treasury. The bill embodying these provisions to take effect sixty days after its passage.

On the 24th of May, 1882, a national conference of brewers, distillers, and liquor dealers was held in Chicago. Delegates

were in attendance from thirteen Western and North-western States. The object of the conference was stated to be the formation of a national organization, "for the help and protection of the various branches of the liquor trade, and for the purpose of resisting sumptuary legislation." The Chicago "Tribune" reported one of the officers as saying:

The prohibition movement had been a history of successes, and the conference was called to devise some means to stem the current of opposition to their legitimate business. He said there was a general desire all over the country to unite all the different associations under one grand national organization, and by combined energy to fight against the prohibition movement. It was the business of the representatives of the trade who were present to consider the advisability of forming such an organization, and to devise ways and means for carrying out its plans.

A Chicago delegate defended the liquor traffic on general principles, and said there were liquor organizations in twenty-five States, notwithstanding which "the trade was being oppressed by legislation," on account of which he urged the formation of "a consolidated national organization."

In welcoming the delegates to Chicago, Mayor Harrison said they were "the representatives of one of the most important interests of the country;" that "the liquor interest has $400,000,000 behind it;" that the conference was called to take measures "to protect its members against fanatics who were careless of the sacredness of personal rights." He cautioned the conference "not to let politics crawl into its deliberations, but to stand up unitedly for its rights." He said that "the prohibitory law of Maine was a dead letter and a fraud, and accomplished nothing;" and yet the conference was called to devise means to resist prohibitory legislation! The preamble and resolutions, though very lengthy, are so significant of the great advance of the temperance cause, that we will not withhold them:

Whereas, The prohibition movement has of late years assumed startling proportions in all parts of the country, but more particularly in the North-western States, where the movement has been more or less fostered by the party there in power; and

Whereas, In most of our Western States the prohibitionists succeeded in securing the passage of laws palpably tyrannical and injurious to the exercise of our business, and the adoption of constitutional amendments aiming at the entire suppression of the manufacture and sale of our commodities; and

Whereas, Even in the halls of Congress advocates of sumptuary legislation have met with success in securing the passage of a bill creating a prejudiced commission to collect or manufacture statistics reflecting upon our business; and

Whereas, The report of such commission will be made the pretext for and basis of sumptuary legislation; and

Whereas, The dominant party in the national House of Representatives has by its caucus action declared itself antagonistic to our business in refusing to release the articles of our trade from a burdensome and needless taxation, thereby practically ingrafting a prohibitory plank upon its national platform; and

Whereas, Many of us have given long and loyal allegiance to the party which, having stricken the shackles from the blacks of the South, now threaten to become the party of oppression in the North, we feel the more keenly the mistreatment we have received in our own political household;

* * * * * * * * *

Resolved, That among the chief ends and objects of government are the protection of persons in the enjoyment of the largest measure of individual freedom compatible with public safety; that the prohibitory legislation already enacted and proposed to be enacted in the different States of the Union by the prohibitionists is designed to confiscate and destroy millions of property and to restrain individual freedom when public safety does not require such restraint, thus perverting the legitimate powers of government. It therefore becomes our duty as brewers, distillers, and liquor dealers to make a common cause against a common enemy, in order to save our property from threatened destruction, at the same time we are upholding those great principles of personal liberty which are, or ought to be, dear to the heart of every American citizen.

Resolved, That the time has arrived for the formation of a national organization, composed of all those brewers, distillers, and wholesale and retail liquor dealers throughout the whole country who feel the necessity and recognize the need of meeting and turning the tide of prohibitory legislation in the several States in which such legislation has already been enacted, and of enacting just and wholesome laws upon the subject of the liquor traffic in the place of these existing laws which, in most of the

States, are palpably unjust and oppressive, and of evil rather than of good tendency.

* * * * * * * * *

Resolved, That, laying aside all minor differences, and as a necessity and a matter of paramount duty, we propose and mutually pledge ourselves to work harmoniously and assiduously at the ballot-box against the election of any and all candidates or the success of any party who favors the prohibition movement, and in favor of only those men or that party who are known to represent and advocate the principles embodied in these resolutions.

A plan of organization was adopted, which provides for a national association, to be composed of the various State associations and of the National Brewers' and Distillers' Associations, under the management of an executive committee, to be composed of one member from each State association, one from the Distillers', and two from the National Brewers' Association. A national convention is to be held annually, and the association is empowered to raise funds by subscription. Provision was made for the organization of a "National Personal Liberty League," to be composed of "liberal-minded men in all the States," and it was also provided that the first national convention should be held in Milwaukee. The "antiprohibition movement in Iowa was indorsed;" and a delegate from Indianapolis directed attention to "the importance of the coming fall elections," and spoke of what had been done in his city to "down the fanatical element."

At a meeting held in Cincinnati, September 21, 1882, the name of this organization was changed to "The National Spirits and Wine Association of the United States."

Such is the consolidation of the liquor forces of the country. Nearly every State has its organization, while the large cities have special conventions and leagues, with ample funds, and a defiant spirit against all prohibitory laws. July 27, 1882, a convention of liquor dealers was held in Turn Hall, Boston, to organize against the temperance movement. In Kansas and Iowa they have immense funds provided to break down the prohibitory statutes. In California, "the League of Freedom,"

resolved to defy the Sunday law, and to protect its members from all harm in its violation. In Cincinnati they openly defy the law of the State. In other places there is a similar organized resistance. The "Retailer," a liquor paper in New York city, referring to the struggle in Ohio, said:

> The brewers and liquor dealers of Ohio have taken an advanced position. They have entered the political field to protect, maintain, and further their own special interests by political action. They have left the defensive position they have heretofore occupied, and become an aggressive force, as the best means of self-protection.

Political trickery nullified the operation of the "Smith Sunday Law" in Cincinnati. The Common Council undertook to manage the lists of jurors, and so filled them that the majority in every jury would favor the liquor dealers. The prosecuting attorney felt obliged, therefore, to dismiss all the cases before the courts, because there was no hope of conviction in any case.

The radical position taken by the advocates of the liquor interests is so subversive of law and order, that a reaction is apparent in some quarters which have been accustomed to apologize for the traffic.

The Cincinnati "Gazette" said:

> Since the issue is made, let it come to the test. Let it be distinctly decided next October whether the people of Ohio are for free rum and no Sunday or not. The brewers have decided to appeal to the ballot-box, and they open the campaign by defying law. Upon this basis let the battle of ballots be fought. This will bring out the friends of law and order if any thing will.

The Cleveland "Leader" said:

> There are some victories worse than a defeat. Monday's success of the saloon keepers was of that kind. It was a victory which the victors will probably have cause to regret, and that at no distant day. There has been a good deal of hard thinking done since the polls closed on Monday night, and whenever the community sets seriously to work thinking on the subject of the liquor traffic the interests of liquor sellers are in jeopardy.

The "New York Times" said:

The brewers and saloon keepers make a mistake when they direct their fight against obedience to the laws. If they consider them unjust or injudicious, and if they believe the people of the State will not sustain them, they would be justified in laboring to secure their repeal. This may be their ultimate purpose; but in the meantime they propose to defy the authority of the State, and show that these acts cannot be executed. The Republican party ought not to shrink from meeting an issue like that. The attitude of the liquor dealers also suggests that this is as good a time as any other to test their political power. Not only in Ohio, but in nearly every other State, they exercise an influence altogether out of proportion to their importance as citizens, and it is an influence that is far from beneficial to politics or to society. If they band together to nullify laws intended to suppress the evils growing out of their business, or to prevent or repeal legislation demanded by the better sentiment of the people, it behooves the people to meet the issue and decide whether the liquor interest is to be accepted as a controlling one in State politics under any circumstances whatever. Until this question is settled that of modifying the existing laws should be postponed.

The Republicans of Ohio are on the right side in this controversy, and that is reason enough for holding their ground and facing the threatened contest.

The liquor dealers of Indiana organized in solid phalanx to defeat the constitutional amendment, and the Indianapolis "Daily Journal" said:

It is no longer proper to talk of "the temperance question" when reference is made to that disturbing element which has suddenly made its appearance in the politics of every State, for the attitude of the liquor sellers has transferred all solicitude from the temperance people to the Liquor Sellers' League, which has thrust itself forward as the dictator of all political parties. Whether we will or not, the question of the hour is upon us, and it is not the question of prohibition, but it is the question whether a mere handful of men who are engaged in one class of business shall dictate the policy of the several States and of the general government, and make or unmake political parties at their pleasure.

The foregoing warnings in the spring of 1882 were followed in July by another from the Chicago "Tribune:"

The German Republicans are making an enormous blunder in dragging this question into politics. They are exciting prejudices which, in the

long run, will do their cause infinitely more harm than good. *A saloon keepers' party cannot win in this country.* Small successes in large cities should not blind them to the strong undercurrent of public sentiment in the country. Whose personal liberty has been put in danger in Illinois, for example? Has not every body in this county of Cook liberty enough and to spare?

About the same time there appeared in the "Saturday Evening Call," Peoria, Ill., some very significant advice from Mr. Gersh Martin, a veteran distiller in Illinois. He warned those in the traffic against banding themselves together to resist public sentiment and the laws. He told them, in effect, that they are altogether too weak to oppose the forces which they are sure to arouse by adopting such a course, and that they are only likely to invite their own destruction by so doing. He said that "The worst enemies of the liquor manufacture and trade are those who seek to band the liquor interests together, and to fight both the temperance movement and the law."

Mr. Martin further said:

There are less than 100 great distilleries in the whole United States. The retail dealers, the "saloon men," are generally men without means, and not of habits to acquire much wealth. With rare exceptions, like Peoria, the wholesale dealers are not much better. The social position of the liquor trade holds no sort of comparison to the social status of American slavery. The moral and religious sentiment of American society is against it. The women are against it. This moral sentiment stands like a stone wall to confront it. Of course, this is a free country, and any man, any editor, any class, or any interest has an undoubted right to beat its brains out against this stone wall. It is their privilege as well as their right. But personally you can count me out of any such idiotic "damned nonsense." Let the liquor men go along quietly; let them take out their license and obey strictly the law; let them provoke as little attention as possible to their business; let them ward off opposition by seeking to conciliate rather than antagonize the moral sentiment of the whole country, and their business will go on with as little disturbance and annoyance as it is possible to do. But let a financial collapse of the distilling interest occur now, or in the near future, and it will scare every capitalist and business man from ever re-engaging in the distilling business. Then, with the temperance element rampant, and no capital to fight it with,

prohibition could be enforced, and in ten years there would not be left a distillery, a brewery, or a saloon, in the whole United States.

After quoting the above, the Boston "Journal" editorially said:

Liquor manufacturers and dealers who are able to discern the signs of the times can scarcely fail to understand how much there is to sustain in Mr. Martin's warning and advice. There are a great many very conservative men, who are not ordinarily the allies of the temperance movement, especially when it takes the form of legislation, who are being driven over to that side of the question by nothing else than the arrogance, the disregard of law, and the intolerable demands of the liquor interests. In Ohio the liquor dealers organize resistance to a law which only puts them under the same restrictions as other forms of business as to Sunday selling; in Indiana they are organizing to prevent the people from having a chance to vote on the question of prohibition; in Milwaukee they are making a determined effort to break down the business of men who are endeavoring to suppress the Sunday theater nuisance, for no reason except that they fancy the next effort will be to suppress Sunday selling of liquors; and in this State they are reviving the Personal Liberty League, or forming a new organization under that name, with a view to obtaining "liberal license and other laws," and opposing "prohibitory and sumptuary legislation." As Mr. Martin well says, in a free country it is the privilege and right of any interest to beat its brains out against a stone wall, if it likes; but it seems to us an open question whether, viewed simple as a matter of policy, it is not a wiser thing for the liquor interest to preserve a conciliatory attitude and to give loyal obedience to the laws than to unnecessarily provoke opposition, and solidify the now disunited elements in public sentiment which will be certain to come together so soon as the issue is made between free rum on the one hand and law and public morals on the other.

Pursuant to the arrangement already narrated, a very determined effort was put forth at Washington, in May and June, 1882, by the distillers and brewers of the country, to secure a reduction of the present rate of whisky taxation from ninety to fifty cents, and a proportional reduction on beer. Powerful deputations representing both parties, strenuously and artfully lobbied Congress in behalf of their schemes. The brewers' attorney at Washington was instructed to ask for a total abolition

of the Internal Revenue tax on beer, and also of the "brewer's bond." The success of the effort would divert large sums of money from the United States treasury into the pockets of the liquor manufacturers. The bills failed in the last session and were carried over into the winter session, and again failed.

In regard to the efforts of the distillers to make Congress reduce the tax on whisky, the Chicago "Tribune" said:

To begin with, the distillers ask that the tax on whisky should be reduced from ninety cents to fifty cents per gallon, thereby sacrificing from $25,000,000 to $30,000,000 of annual revenue for the benefit of whisky manufacturers and wholesale dealers. Failing in that preposterous proposition, they procured the report of a bill which extends indefinitely the term in which whisky can be kept in the bonded warehouse without payment of the tax, reduces the bonds to an inadequate figure, provides for the renewal of the bonds from year to year, and thus affords the owners an opportunity to throw the cheap whisky on the hands of the government and buy it up at public sale for less than the tax whenever a ring can be formed for that purpose. In other words, the whisky men, in the first instance, asked that the government should donate $25,000,000 or $30,000,000 a year to them, or, in default of this gratuity, should enable them to swindle the government out of the tax without being subjected to prosecution and punishment for doing so. Their scheme will as surely lead to the plundering of the government as did the gigantic combination a few years ago, with the difference that members of the old ring were liable to heavy fines and imprisonment, whereas, under the terms of the proposed bill, a combination for defrauding the government out of a large part of the tax (by permitting bonds to lapse and forcing the government to throw large quantities of whisky upon the market at one time) would not render themselves liable to criminal prosecution.

Whenever the whisky league presents itself before Congress with such unreasonable demands as we have described, and especially when their demands are backed up by a lobby, it follows, as a matter of course, that there will be bribery and corruption, or at least attempts thereat. The whisky interest cannot secure an abatement of taxation amounting to many millions a year, nor the privilege of cheating the government out of as much, without buying and paying for the concessions.

On the same topic, the "New York Tribune," in an editorial, said:

The present attitude of the liquor interest is not calculated to win for it the especial favor of the country. Enormous quantities of recently made whisky are now stored in Cincinnati, but in that same city and State the liquor interest is at open war with State laws, and threatening to destroy the Republican party. If it has come to this, that neither the States nor the United States can resist the power of this interest, regulate its action, or impose any tax upon it, the sooner the fact is known the better. . . . If the distillers are in difficulty, it is because they have deliberately and purposely produced whisky vastly in excess of consumption, and they ought to lie in the bed they have made. The distillers' bill does not need amendment, as some suggest; it needs defeat.

A California paper, the "Christian Advocate," voiced an intense feeling which is working in multitudes of hearts:

These men are traitors, and are eminently out of place while out of jail. They are the chiefs of the criminal classes, the leaders and abettors of eighty per cent. of the crimes and criminals of the State. They decoy and drug and demoralize and rob the working-men, and Saturday night and Sunday is their harvest of gold drawn from labor, inducing violence, pauperism, suicide, and unspeakable woe. These men live and fatten on tears and blood. They plead for the further privilege of rebellion. They now insult the judges and justices and sheriffs, and defy the State. Fellow-citizens, you have been obliged to feed and clothe, at public expense, this League of Freedom. You pay the taxes which they create; you support the unfortunate victims of their rapacity. And now these men propose to overthrow your government, to trample upon your laws. Many of the boys of the State have been tempted, decoyed, imbruted, and ruined in the saloons owned by the League of Freedom. Hoodlumism has its beginning with the League of Freedom. It is its foster-father and nourishing mother. The bawdy houses are the creatures and patrons of the League of Freedom. The wreck of virtue is at the saloon; the inspiration of theft, burglary, counterfeiting, and all other crimes comes out of saloons. The League of Freedom owns the saloons, the gambling hells, and the dens of vice. It has neither honor, decency, nor patriotism. It is kept up by wasting our substance, debauching our homes, and cursing every foot of land over which it treads. You are face to face with the worst foe of God and man, the embodied, organized, impudent leaders of all the criminal classes—to wit, the League of Freedom.

The first annual meeting of the "National Protective Association" was held in Milwaukee, in October, 1882, at which

its name was changed to "The Personal Liberty League of the United States." Branch leagues were at once organized in most of the leading cities and towns of the Union, which exerted a powerful influence in the State elections in November, 1882.

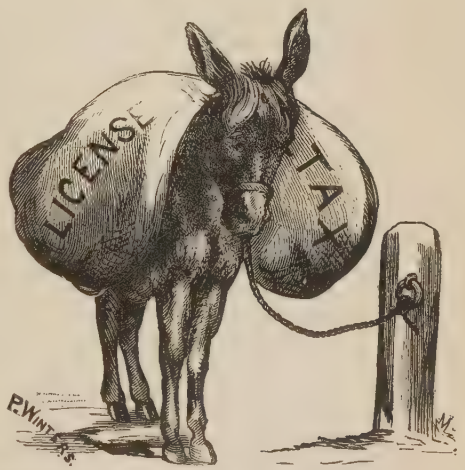
The Congress in session in the winter of 1882–3 was pressed beyond measure to yield to the liquor interest, but withstood their efforts. The Canadian authorities were then interviewed to allow spirits to be exported there free of duty that they might be re-exported to the United States, and avoid the heavy payment required under the Internal Revenue laws. But the Canadian government would not favor their wishes.

Congress assembled in December, 1883, with the liquor interest apparently ascendant, who elected Carlisle, supposed to be a representative of the Kentucky whisky manufacturers, as Speaker. An attempt was made to dispense with the Committee on the Alcoholic Liquor Traffic, but it was retained by a vote of 143 to 88. A strong movement seems to be forming to procure the abrogation of the tax on spirits altogether, but at the date of this writing the result is uncertain.

CHAPTER VI.

LIQUOR LEGISLATION AND JUDICIAL DECISIONS.

IN a previous chapter we sketched the history of liquor legislation in the United States down to 1860, culminating in the passage of laws, drafted substantially on model of the Maine Law, in fifteen States and Territories. In Illinois the law, after being framed and carried through the various stages of legislation, was submitted to the popular vote and failed, a majority of 1,460 votes being cast against it, out of a total vote of 167,336. The northern part of the State quite generally voted for it, and the southern against it. In Wisconsin, the law, after twice passing the Legislature, was twice vetoed. The Territorial Legislatures of Nebraska and Minnesota passed the law, but it failed to be enacted when they were organized as States. Connecticut enforced her Maine Law spasmodically and partially until 1872, when it was repealed, and a license law took its place. Rhode Island retained her Maine Law until 1863, when a license law was substituted, upon which, in 1865, local option was engrafted. In 1874 prohibition was re-established and repealed again in 1875. Massachusetts kept her Maine Law until 1875; and Michigan



STUPIDITY SUBMITTING TO LICENSE AND TAXATION.

until 1875; Ohio retains her Constitutional Amendment, prohibiting the sale of intoxicants, until the present severe contest; and Vermont, New Hampshire, Iowa, and Maine still retain their prohibitory statutes enacted 1851–5, except that in Iowa a free beer clause was enacted. Kansas, within four years, has joined the ranks.

The period from the close of the civil war in 1865 to 1878 was one of fluctuation and weakening in regard to the principle of prohibition. But since the latter date there has been a very decided advance in prohibitory sentiment. The years 1880, 1881, and 1882 were characterized by much activity in legislative action against the liquor traffic, more than in any other period in the history of the Temperance Reform, unless we except the years 1850–55.

In Massachusetts the prohibitory law was repealed in 1868, and a license law was substituted in its place. After one year the prohibitory law was restored. In 1870 a "free beer" clause was attached to the law, greatly embarrassing and weakening its operation. In 1875 a license law took the place of the prohibitory law. In 1877 an attempt was made to amend the law, by making the granting of license depend upon the local option of the towns and cities. It passed the Senate by a good majority; in the House the vote stood 130 for to 85 against. The liquor interest opposed the bill, and Governor A. H. Rice vetoed the measure, claiming that the license law had not had a fair trial. In 1881 the local option feature was adopted, and a civil damage clause also.

The civil damage law was first proposed in Massachusetts in 1847, but was first enacted in Indiana in 1853. Ohio followed in 1854. Since then it has been made more stringent and severe. It is now on the statute books of Arkansas, Connecticut, Illinois, Iowa, Indiana, Kansas, Massachusetts, Maine, Minnesota, Nebraska, New Hampshire, New York, Pennsylvania, Rhode Island, Vermont, Wisconsin, and West Virginia. In Nebraska the liquor seller is responsible to the cities and towns for the pauperism caused by selling liquor. In all but

three of these States—Maine, New Hampshire, and Vermont—the civil damage provisions are attached to license laws; and in ten of the States the responsibility is the same, whether the sales were legal or illegal. In nearly every State this law has been declared constitutional by the highest courts; and the term intoxicating liquors is held to include malt beverages. In Massachusetts the law defines liquors with three per cent. of alcohol intoxicating.

In 1877 Maine declared wine and cider, when used for tippling purposes, intoxicants, and prohibited the manufacture of all intoxicating liquors except cider, imposing heavy penalties. This law closed up four breweries in Portland, Me., leaving no breweries in the State.

In 1877 a novelty in the way of liquor legislation was discovered in Virginia. It required the use of a bell-punch for recording all the drinks taken at a bar, after the street-car fashion of

> "The buff trip-slip for a six-cent fare,
> Punch in the presence of a passenjare."

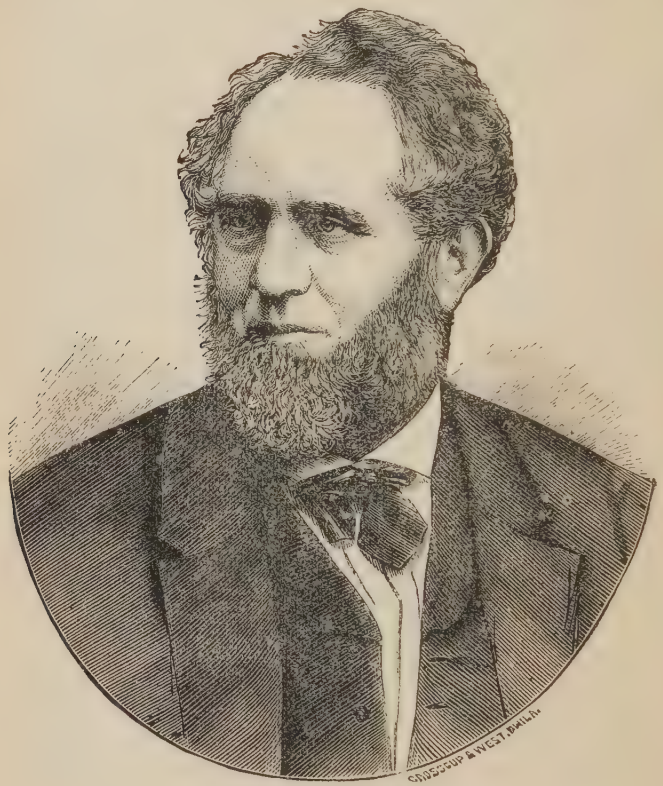
The State levied a tax of two and a half cents on each drink of ardent spirits, and of half a cent on each drink of beer. It was expected that the bell-punch would yield to the State a large revenue, and inaugurate an era of financial prosperity. Registers were furnished by the Commissioner of Revenue, who made a monthly inspection of the same, and locked and sealed them after each inspection.

The Legislatures of Louisiana and Texas also adopted this method, anticipating a large revenue from it. It was introduced into several other Legislatures. For a time it seemed destined to attract as much attention as the woman's crusade. "It raises a revenue, throws an increased tax on the drinker, does away with the credit system, acts as a check upon the barkeeper, relieves the liquor seller, discourages the business, and helps pay the public debt." Thus said its friends.

But the bell-punch register soon proved a fraud and failure;

the revenue derived from it decreased from month to month, and it was abandoned.

Ohio retains a prohibitory clause in her Constitution which reads: "No license to traffic in intoxicating liquors shall hereafter be granted in the State; but the General Assembly may,



HON. JAMES BLACK.

by law, provide against evils resulting therefrom." This they have done by passing the Adair Law, a civil damage bill, which renders the owners of property as well as the purveyors of liquor answerable for damages. More stringent provisions were added in 1866, 1867, and 1870. A radical change in the liquor law of the State is now pending.

In New York a licensing system is in vogue, under an act passed in 1857, and amended from time to time, the most important of which were those of 1873, 1874, and 1877. A civil damage bill was enacted in 1873. In the same year an attempt was made in the Legislature of New York to revive the local option law of 1846; and a bill passed through both houses, but it was vetoed by Governor Dix.

New Jersey has a license law, with provisions for local option in some parts of the State. Its constitutionality has been strongly contested, but the courts have vindicated it. Many amendments were made to the law between 1867 and 1877.

In 1872–73 Pennsylvania adopted a local option law which provided that cities, townships, and villages should vote every three years for license or no-license. In the country the returns of votes, so far as obtained, stood—for license, 118,201; against license, 112,660; majority for license, 5,541. In cities—for license, 34,176; against license, 16,604; majority for license, 17,572; total majority for license, 23,113.

In 1874 the House of Representatives passed a bill for the repeal of the local option law of 1872, but the Senate refused to concur, and made the law still more stringent. From 1872 to 1874 the law in Pennsylvania reduced the number of breweries in the State from 500 to 346, or 154 in two years. The local option provision was repealed in 1875, and a general license law took its place.

In 1868 the Legislature of Tennessee enacted that licenses should not be granted or exercised to sell intoxicating drinks within six miles of any blast-furnace in the State. This law proved a great blessing to the numerous blast-furnaces in that territory. In 1875 the Legislature further enacted that the sale of intoxicating liquors should not be licensed within four miles of any chartered academy; and it also provided that any common or district school might be chartered as an academy, on an application made in writing by not less than five persons who proposed to become trustees of such academy. The result has been that many counties are honey-combed by chartered

schools, so that there is no chance to set up a groggery. The chartering has gone on at a rapid rate. The penalty for violating the act is $100 and three months' imprisonment. Many venders of liquor have removed to a county where there is no academy; but often the people of that locality proceed to charter a school, whereupon they are obliged to move. Like Noah's dove, they find no resting-place. Another feature of the law is that it is inoperative within chartered cities or villages. In consequence of this, between fifty and seventy chartered villages surrendered their charters to the Legislature in a single year, and, as in many of them there were chartered academies or high schools, the rumsellers beat a hasty retreat. The law has been sustained by the courts.

The Maine Law was tested anew in the old Pine Tree State in 1879. The political revolution in the previous year gave the ascendency to the Greenback and Democratic parties. It had been claimed that the permanence of the Maine Liquor Law depended upon the Republican party. Under the new political regimen, therefore, the antitemperance men were confident and jubilant. The downfall of prohibition was predicted. The druggists made extensive preparations to procure such a modification of the law as would allow them to sell liquors for medicinal purposes, and constitute them virtual grog-shops. The Speaker of the House was favorable to the scheme, and a committee was packed in their interests, which made a report in their favor. But the vote was against them, 127 to 21. Subsequently another report came from the same committee, recommending such a change in the law as would allow the free sale of malt liquors, cider, native wines, etc. This proposition, too, was defeated—106 to 17. A great growth in prohibitory sentiment, the original Maine Law having been passed, in 1851, on a vote of 86 to 40.

We have already stated that the years 1881 and 1882 were characterized by a great activity and advance in liquor legislation. Nearly every Legislature in the Union had some kind of liquor bills under consideration, besides the constitutional

amendments which were generally sought, and which will be hereafter specially noticed.

In Massachusetts a prohibitory law was strongly advocated and violently opposed in both 1881 and 1882. The vote in 1881, in the House of Representatives, was 73 to 95; in 1882, 110 to 110, lacking one vote. Several valuable amendments to the license law were passed, removing all screens from licensed saloons, closing up interior passages between a tenement house and saloons, forbidding any license to be granted for a saloon within four hundred feet of any school-house on the same street, etc.

The prohibitory law of Vermont was amended in 1881 by two supplementary laws passed by the Legislature, and approved by the governor, known as the "Nuisance Act" and the "Rum seller's Pension Bill." The first of these, combined with the previous legislation, makes it illegal for any person to sell or give to a friend any intoxicating liquors; and, by special enactment, lager beer and cider thirty days old are made "intoxicating liquors." Any person permitting a tenant to sell or give away intoxicating liquors on premises owned by him is also held liable to a fine and imprisonment. The Rumseller's Pension Bill also provides for a pension of $1 a day, payable to the wife or minor children of the prisoner during the entire term of his confinement in the county jail, State work-house, or State-prison, for crimes committed under the influence of liquor, the seller to pay this pension or suffer confinement in the House of Correction, where, at an allowance of 33⅓ cents per day, at hard labor, he can earn the means to pay the pension. The penalties for violating these laws are fines in various amounts, and for second and third offenses fines and imprisonment, the latter in the State work-house, where the convicts are employed polishing marble, the State crediting them on their fines at 33⅓ cents a day.

During the past year the Legislature of Vermont increased the stringency of the liquor law, and also provided for the study of hygiene, with special reference "to the effects of stimulants and narcotics upon the human system," in the public schools.

In Rhode Island, in 1881, a prohibitory law failed, but the license law was amended, forbidding giving a license for the sale of liquor within 400 feet of any public school, and with a strong search-and-seizure clause.

In Connecticut, in 1881, the local option law was made more stringent; and in 1882 a law was passed authorizing the use of temperance text-books in the common schools, where the majority of the voters in the district should favor the same. More effective provisions for the enforcement of the existing law were also enacted.

In New York no progress was made in either year, though many bills were introduced.

In New Jersey a general local option bill occupied much time in the Legislature in 1881 and 1882. In 1882 it passed the Senate by 12 to 8, but no action was reached in the House.

In Pennsylvania, in 1881, a bill to extend the general license law to Allegheny County was advocated by the liquor interest, but defeated in the House by a vote of 88 to 73.

In Delaware, in 1881, a local option law passed the House of Representatives, 11 to 8, which the Senate killed; then the Senate passed a prohibitory law, which was defeated in the House. The defeat of the local option bill is attributed to the influence of United States Senator Bayard, at the instigation of the brewers' committee at Washington, D. C.

In Maryland, in 1881, the Legislature passed local option bills for several counties, under which elections were held, resulting in decisive majorities for prohibition in three counties, so that ten and a half counties, and several districts in other counties, as early as June, 1881, were under prohibition. Great improvement in sobriety was at once apparent. In 1882 local option bills were passed for three more entire counties, and for eleven districts in other counties, so that more than half of the State came speedily under prohibition through local option. An effort to pass a State local option law, remanding these counties back to license unless the entire State was carried for prohibition, was defeated by a vote of

59 to 21, the friends of temperance opposing it. The first local option legislation was attempted in 1873, and it is said that since that time the decrease in the number of prisoners in the penitentiary has steadily kept pace with the extension of local prohibition.

On the 5th of December, 1882, two counties, Howard and Anne Arundel, in the latter of which is Annapolis, the State capital, voted on the question of issuing licenses; in the former the majority against license was 359, in the latter 624, making fifteen entire counties of the twenty-four in the State, and several districts in other counties, now under prohibition.

Early in 1882 a local option bill passed to its third reading in the Virginia House of Representatives by a vote of 59 to 23. It was supported by petitions from all parts of the State, representing 75,000 voters. The bill failed to come to a vote in the Senate. A law was passed, however, changing the word "shall" to "may" in the license law, giving the judges discriminating power in granting licenses.

In North Carolina, in 1881, the Legislature passed an absolute prohibitory law by a vote of 46 to 15 in the House, and 32 to 10 in the Senate. It was submitted to the people, and rejected by a vote of 48,370 for, and 166,325 against. The white vote was about equally divided, while the colored was almost solid for license. Large sums of money, it is said, were sent into the State by liquor manufacturers and dealers, to be used among the purchasable voters.

In South Carolina, in 1881 and 1882, several bills, partly prohibitory and partly local option, were enacted, and the rural portion of the State is largely under prohibition.

In Georgia, in 1882, a bill was passed requiring each saloon keeper to register his name, and the tax-collector of his county to at once collect the entire year's tax, and a failure is punishable as a misdemeanor. A bill for general local option was defeated in the Senate by a vote of 20 in favor to 19 against, 23 being a constitutional majority. A petition six hundred feet long, with over thirty thousand names, was presented to

the Legislature. More than one-half of the State is under prohibition through the operation of the local option law.

In 1881 Alabama was thoroughly agitated from one end to the other on the liquor question. Absolute prohibitory laws have been adopted for many counties,[1] and in almost every other county numberless bills passed for smaller districts; so that nearly one half of the State is under prohibition. About seventy bills were local prohibitory.

In Florida a local option bill passed the House in 1881, but was defeated in the Senate. A bill passed the Senate requiring the consent of a majority of registered voters of the election district to a license; but the House amended it, and the Senate refused to concur. The Legislature next year passed this bill.

In Tennessee an effort to repeal the "Four-mile Law," which prohibited the sale of liquor within four miles of any chartered institution of learning or incorporated town, was defeated by a decisive vote in 1881. A large number of charters of incorporated towns were repealed, so as to bring the localities under the operation of the "Four-mile Law." A bill was also passed by a large majority punishing, by a fine of $200, the sale of liquors to minors, on Sundays, and on election days. A local option bill was defeated in the House by a vote of 34 to 29, lacking four votes of the necessary number to pass a bill. In 1882 a strong effort was made to repeal the "Four-mile Law," but it failed.

In Kentucky a strong Sunday law was adopted by the Legislature in 1881, making it unlawful to sell, give, or dispose of spirituous, vinous, or malt liquors on Sunday. A strong effort is being made for a constitutional amendment. In 1882 the Legislature voted down a general local option law, but the last Legislature passed 91 local prohibitory bills against the sale of liquors in as many localities.

Arkansas, in 1881, was profoundly stirred. The publications

[1] More exact later information says in 54 out of the 66 counties, and in some small districts besides.

of the National Temperance Society were widely circulated. A law was passed in 1882 providing that when a majority of "adult inhabitants residing within three[1] miles of any school-house, academy, college, university, or other institution of learning" shall petition against the sale of liquor, it shall be prohibited, and "that females shall be competent to petition." In September, 1882, 62 of the 74 counties voted against license.

In Mississippi a local option law passed the Lower House in 1882, but failed in the Senate. The "Pint Law" was repealed.

In 1882, in Ohio, the "Pond Bill," which imposes a tax on saloons of $100 to $300, was adopted by the House, 55 to 40, and by the Senate, 17 to 15, and has raised a violent storm among the brewers and distillers all over the State. A strong amendment to "the Sunday law" was also adopted in the Senate, 17 to 12, and was concurred in by the House. This made the law a very stringent one, and exasperated the entire liquor fraternity, which desires perfect immunity, especially on the Sabbath-day. This bill was declared unconstitutional by the Supreme Court. The Legislature, in 1883, passed two forms of constitutional amendments, one license and the other prohibition, and submitted them to the popular vote.[2]

In Indiana, in 1881, a new local option bill was petitioned for by 200,000 citizens, but it was defeated in the Senate by three votes.

Louisiana has a local option law under which many parishes, in 1881, voted no license with good results.

In Illinois, in 1881, a bill called the "Hind's Bill" was introduced into the Legislature, providing that no license shall be granted except on petition of a majority of the registered residents of any town or city, male or female, over twenty-one years of age; but the bill did not pass. A high license bill has since been passed.

Wisconsin, in 1881, passed a law known as the "Antitreat

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[1] Now two miles. [2] It received over 300,000 votes, but failed.

Bill." The bill provided that any person found, either directly or indirectly, treating or paying for drinks should be deemed guilty of a misdemeanor, etc. Judge Mallory has since declared the law unconstitutional.

In Minnesota, in 1881, a bill proposing a constitutional amendment, giving women the right to vote on all matters pertaining to the manufacture and sale of intoxicating drinks, was defeated, 51 to 52. Since then a school law has been passed making it compulsory to teach the nature and effects of alcoholic liquors upon the human system.

In Nebraska, in 1881, the Legislature adopted a stringent license law, which requires $1,000 fees in cities of 10,000 and upward, and $500 for licenses in cities and towns with less than 10,000 inhabitants. Saloon keepers are to give $5,000 bonds, and be made responsible for damages. Screens in bar-rooms are forbidden. No sales are allowed on Sunday. Druggists are required to keep an account of sales, a register of the person, age, sex, date, and amount sold, and to take an oath to the correctness of the account, once a month, before the city or town clerk.

In Washington Territory a "Sunday law" was passed, in 1881, prohibiting the sale of intoxicating liquor as a beverage, also the keeping open of any play-house, theater, race-course, cock-pit, or playing at any game of chance for gain, or engaging in any noisy amusement.

In California the Sunday law has been repealed, and the flood-gates of intemperance and Sabbath desecration are wide open.

Such has been the temperance activity in the last three years in the direction of laws for restricting or prohibiting the liquor traffic.

CONSTITUTIONAL PROHIBITION.

The movement for constitutional legislation prohibiting the manufacture and sale of intoxicating liquors for the purpose of a beverage dates its origin only four and a half years ago, but

it has attracted very general attention, and received great favor. A prohibitory amendment[1] to the Constitution of the State has been sought as a basis for prohibitory statutes, to make them secure against temporary fluctuations, and also against adverse legal decisions.

The first movement of this kind took place in the State of Kansas.

The resolution for a constitutional prohibitory amendment was introduced into the Kansas Senate, February 8, 1879, by Senator Hamlin. On the 21st of February the resolution was adopted—yeas, 37; nays, 0; not voting, 2; absent, 1. On the 5th day of March the resolution passed the House—yeas, 88; nays, 32; absent, 8; not voting, 1. The resolution having received two thirds of the votes of all the members, it was, according to its terms, submitted to the vote of the people of the State, November 2, 1880, with the following result—for the amendment, 92,302; against the amendment, 84,304; majority, 7,998.

Having been approved by the people, it was duly proclaimed the law of the State. The Legislature, which assembled the following winter, enacted a statutory law to carry out and enforce the principles of the amendment, with the following votes: Senate—yeas, 32; nays, 7; House—yeas, 100; nays, 23; absent or not voting, 14.

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[1] The method of amending State Constitutions varies. Hon. S. D. Hastings, of Minnesota, presents the following summary of these various methods:

To amend the Constitutions of Alabama, California, Colorado, Illinois, Kansas, Louisiana, Maine, Massachusetts, [in Massachusetts the favorable action of two Legislatures is necessary,] Michigan, Mississippi, Texas, and West Virginia, the proposed amendment must be submitted by a two thirds vote of one Legislature, and then go to the people for ratification. To amend the Constitutions of Arkansas, Minnesota, and Missouri, the proposed amendment must be submitted by a majority vote of one Legislature. To amend the Constitutions of Indiana, Iowa, New Jersey, New York, Pennsylvania, Oregon, Rhode Island, Virginia, and Wisconsin, the proposed amendment must be submitted by a majority vote of two successive Legislatures, and then adopted by a majority vote of the people, except in Rhode Island, where a three fifths vote is required to adopt. In Georgia, Florida, Nevada, and South Carolina, the proposed amendment must pass two successive Legislatures by a two thirds vote before it goes to the people. In South Carolina, however, the second vote in the Legislature must

The constitutionality of the law was immediately contested, but it was fully vindicated in the courts by the unanimous decision of the judges. From the first Governor John P. St. John has been identified with the movement, speaking in its support in all parts of the State, and in many other States. In 1883 a proposition was introduced into the Kansas Legislature to resubmit the prohibitory amendment to the people; but the measure was defeated by 51 yeas to 65 nays in the House, and 13 yeas to 25 nays in the Senate.

Iowa soon followed, passing the amendment through two successive Legislatures. The vote in 1882 was: House—65 yeas, 24 nays; Senate—35 yeas, 11 nays. On the 27th of June, 1882, it was submitted to the popular vote, and accepted by an immense majority—*for* the amendment, 155,436; *against*, 125,677; majority, 29,759. Soon after a test case was raised, carried to the courts, and the amendment was declared by the Supreme Court null and void. The decision was not predicated upon any objection to the principle of prohibition, but upon technical and clerical defects in the records made of its passage in the Legislature.

In Indiana the prohibitory amendment passed through the Legislature of 1882 with the necessary vote. In 1883 it was again adopted by the House, 56 to 36, but was defeated in the Senate, 23 to 25.

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be after the amendment has been passed upon by the voters. In Maryland, Nebraska, North Carolina, and Ohio, a three fifths vote of one Legislature can submit an amendment, and it can then be adopted by a majority of the people. In Connecticut an amendment must be proposed by the House of Representatives, approved by a two thirds vote of the succeeding Legislature, and then sent to the towns to be ratified. In Delaware an amendment must be proposed by a two thirds vote of the Legislature, and, after having been extensively published, ratified by a three fourths vote of the succeeding Legislature, when it becomes a part of the Constitution without a vote of the people. In Tennessee it requires a majority vote of one Legislature and a two thirds vote of the succeeding one to submit an amendment, when a majority of the people adopts. In Vermont an amendment can be submitted by the Council of Censors, and then adopted by a convention called for the purpose. In New Hampshire an amendment must be submitted by a convention, and adopted by a two thirds vote of the people. In Kentucky the Constitution can only be amended by a convention called for the purpose.

In Connecticut, in 1882, the amendment passed the House by a vote of 140 to 20. This year it was defeated by a vote in the House of 83 yeas, 115 nays—82 Republicans voting for it, and 46 against it. All the Democrats but two voting against it.

In Wisconsin, in 1878, 15,000 persons petitioned for constitutional prohibition; in 1879, 40,000; in 1880, 100,000; and in 1881, a still larger number. In the Legislature, in 1881, the vote stood—House, 51 yeas, 39 nays, not the necessary two thirds. This year the majority vote in the Assembly was against the amendment.

In Pennsylvania, in 1881, it passed the House by 109 to 59, but failed in the Senate. This year the amendment was introduced again. But the committee to which it was referred added a clause providing that compensation shall be paid to all persons who own buildings where liquor is licensed, which was strongly opposed by the prohibitionists. An effort to strike out the compensation clause was defeated, 77 to 110; then the amended bill was killed in the House, 27 to 151, liquor men and prohibitionists voting against it.

In New Jersey, in 1883, the Senate adopted the amendment, 11 to 10; but it was defeated in the House, 27 to 29.

In Michigan, in 1881, the amendment received in the House 63 yeas for to 33 against; and in the Senate 21 for to 10 against. This year the amendment was petitioned for by a large constituency and received, in the Senate, 20 yeas to 11 nays; in the House, 57 yeas to 36 nays, not the necessary two thirds.

In Maine the constitutional amendment was adopted by 91 yeas to 30 nays in the House, and 22 yeas and 2 nays in the Senate.

In Vermont the amendment failed through a complication which arose over the question of cider.

In Massachusetts the amendment was defeated by 83 yeas, 115 nays—82 Republicans voting in favor and 46 against, and all but two of the Democrats voting against it.

In New York it was defeated by the following vote: House, 42 yeas, 54 nays; Senate, 13 yeas, 18 nays.

In Nebraska, in 1882, it was defeated by 49 to 28, lacking two votes. In 1883 it was again defeated.

In Ohio, in 1882, the amendment passed the House, 77 to 16; but failed in the Senate, 20 to 11, lacking three votes. In 1883 the Legislature passed two propositions to be submitted to the people, one for a license regulation, and the other for absolute prohibition.

In Illinois, in 1882, the amendment received 66 votes for to 51 against in the House, and 16 to 21 in the Senate. In 1883 no action was taken.

In Missouri, in 1882, it was defeated by 65 yeas to 62 nays in the House. In 1883 the vote was 59 to 68.

In West Virginia, in 1881, the amendment received 40 votes for to 20 against in the House, lacking only four votes. In 1883 it received 49 to 14 in the House, but was defeated in the Senate, 15 to 11, 18 affirmative votes being needed.

In Texas, in 1881, it passed the Senate 23 to 7, and failed in the House, 51 to 34, lacking seven votes. In the 1883 Legislature it was defeated in the House, 56 to 34, 71 affirmative votes being necessary.

In Arkansas, in 1881, the House voted 66 for to 17 against; but the Senate refused to concur.

In Minnesota, in 1883, the amendment was defeated, 38 yeas to 49 nays.

In Oregon the amendment passed both branches of the Legislature, in 1883, by a vote of 52 to 6 in the House and 18 to 10 in the Senate. It must pass another Legislature, and then receive a majority of the popular vote.

The surprise is not that this measure has been defeated in so many Legislatures, but that so radical a proposition has received such large votes at so early a period in its history. The common sense and the best instincts of the people are with the measure, and the best jurisprudence, political economy, medical science and philanthropy, point unerringly to it. The

best civilization of the age demands it. Unless the wheels of progress are reversed, which we cannot think, the next two or three decades will witness the triumph of constitutional prohibition, and the abolition of the drink saloon, as a gross anachronism of the age, no longer to be tolerated. The movement may not be without tidal ebbs; but there will also be sure and advancing tidal flows, sweeping on over larger areas to ultimate success.

Nor has the effort for constitutional prohibition been confined to the individual States. Two joint resolutions were introduced into the United States Senate during the first session of the Forty-Seventh Congress, one by Senator Plumb, of Kansas, and the other by Senator Blair, of New Hampshire, proposing prohibitory amendments to the Constitution of the United States. These propositions have not yet been reached, but are in the hands of the Committee on Education and Labor.

In the advocacy of constitutional prohibition, Mrs. J. Ellen Foster, of Iowa, has been pre-eminently conspicuous. Visiting all parts of the country, immense audiences have been powerfully swayed by her pungent wit, brilliant eloquence, and convincing argument.

SOME WEIGHTY OPINIONS,

of eminent jurists, statesmen, and other gentleman in high positions in regard to the liquor traffic, and the right and propriety of prohibition, given during this period, deserve a place in this connection, as showing the tendency of the best and highest thought on this vital question.

Hon. Henry Wilson, in 1867, said:

> Upon the statute book of Massachusetts is a law forbidding the sale of liquors as a beverage; she is now asked to license, regulate, protect, and make respectable the sale of that which causes the vice, which extinguishes reason, and is the arch-abomination of our natures. I meet this demand for a license law to sell liquor in Massachusetts with a prompt, peremptory, and emphatic no! I would as soon vote to repeal the Constitutional Amendment that made slavery forever impossible in America, as I would

to repeal the prohibitory liquor law and establish a license law in this State. The present law may fail; it may not be executed; it may be stricken from the statute book. But, whatever may come, in GOD'S NAME SPARE MASSACHUSETTS FROM A LICENSE LAW! Spare us the guilt and shame of authorizing by a Massachusetts law any man to put a bottle to the lips of his neighbor. . . .

Judge Paxon, of Philadelphia, in 1872, said:

The present proportions of this evil are appalling. There are few positions where its extent can be so fully seen as on this bench. The sin and misery of which it is the occasion, the desolate homes, the broken hearts, and the public demoralization, are constantly passing before us in a frightful panorama. *There can be no change for the better under the present license system.*

Governor Talbot, of Massachusetts, said:

When I think of the victims to the use of intoxicating liquors in every village of the commonwealth; when I study the great field over which our Board of State Charities has supervision: when I consider our almshouses, and hospitals, and homes for the fallen and friendless; when I look into our jails, and work-houses, and houses of correction, and the State-prison; and when I try to compute the losses and charges upon all our industries by reason of imperfect labor, and the taxes for the support of these institutions for reformation and punishment, my judgment unqualifiedly condemns, and my heart and my manhood rebel against, any system that would permit the great source of all wrong and misery and crime to exist by authority of the commonwealth. My convictions against the policy of such a system are too solemn and resistless for me to hesitate in doing the duty laid upon me.

Governor Bullock, while Chairman of the Judiciary Committee in the Massachusetts House of Representatives, in 1861, said:

It may be taken to be the solemnly-declared judgment of the people of the commonwealth, that the principle of licensing the traffic in intoxicating drinks as a beverage, and thus giving legal sanction to that which is regarded in itself an evil, is no longer admissible in morals or in legislation. The license system, formerly in operation, was the source of insoluble embarrassments among casuists, legislators, courts, and juries. A return to it would re-open an agitation long since happily put to rest; it would invade the moral convictions of great numbers of our people; it

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would revive the opprobrium which public sentiment always adjudges to a monopoly established by law, rendered all the more intense by the offensive nature of the business thus supported by the sanction and protection of the Legislature.

Hon. Judge Pitman,[1] of the Superior Court of Massachusetts, speaking of the liquor law of that State, adopted in 1855, says:

It has stood the sharpest test of judicial criticism. In the hundreds of cases that have been taken up on questions of law before the highest tribunal of the State, there has been found only a single and incidental effect, which was, however, substantially remedied by the general provisions of law. Nor has the statute been found difficult to work intelligently and efficiently. Its enemies being judges, it is a well-constructed machine.

Ex-Governor Van Zandt, of Rhode Island, at a temperance meeting at Rocky Point, in 1877, gave the following account of how he became a prohibitionist:

I sat in your Senate chamber as its temporary presiding officer. By education, by association, I was naturally conservative. I doubted the influence and benefit of so-called "sumptuary" legislation, because I had been brought up in that school. But, my friends, in one moment, . . . when the so-called prohibitory law of this State was before our General Assembly for its action, my mind acted. It was a tie vote upon the postponement of the law until the January session, and the clerk handed me the roll of the House, for which I was entirely and utterly unprepared, and announced that it was a tie vote, and the whole thing marvelously and magically and wondrously rested upon me. The burden was pressed on my shoulders. My mind moved with almost inconceivable rapidity, and a train of thought something like this passed before me like a weird panorama. I looked back to the days of my youth, and I saw those who started out with life full of bloom and promise and happiness fallen at my side, the victims of this great and terrible Moloch; I saw society disorganized and deranged; I saw men who honestly and with Christian faithfulness lifted their hearts and aspirations to God, and they were dragged down into the mud and slime and filth of corruption and degradation by this same power; I saw the fairest happiness of woman soiled and ruined; I saw little children pauperized and ignorant and degraded. And it occurred to me, sir, What has produced all this? What is the

[1] "The State and Alcohol," p. 292.

leading cause that has created it? And there was only one thing that I could see. Every thing pointed right at this one element in social life, intoxicating spirits; and I made up my mind, if by my vote I could experimentally, at any rate, test that law, I would cast it against the postponement of that law. And I did so, and never regretted it. By that vote, ladies and gentlemen, I stand or I fall.

EX-GOVERNOR BROWN ON PROHIBITION.[1]

Hon. B. Gratz Brown, of Missouri, formerly Governor of that State, and also United States Senator, and candidate for Vice-President upon the ticket with Horace Greeley, in 1872, published a letter of much political significance, in which he says:

The way to make sure of all the ground which is gained in any great moral revolution is to destroy the agencies of immorality, reaction, and seduction as you go along. Leave no armed foe behind. In this matter of Temperance Reform it is essential. Close up the saloons that invite to the social glass. Make it unlawful to publicly vend intoxicating liquor under any pretense. Send the dram-shop keepers at once to making a living in other callings that are not harmful to the public. Correct public sentiment as you go along by striking examples of the reprobation it is intended thereafter to visit upon such callings. Do these things, and do them thoroughly, and of the one thousand men who have donned the red ribbon, or the blue, you will find that at the end of the year nine hundred and ninety-nine will join again in your procession, and hold the fort. But to do this requires the amending of the laws, the revision of the statutes, the correcting of local charters, the invocation, in short, of the power of the State, and that is politics. It is idle to think about it in any other light.

THE RIGHT OF PROHIBITION.[2]

The right of a Legislature of a State to pass prohibitory liquor laws has been affirmed by the Supreme Court of the United States. It appears that fifty years ago the Massachusetts Legislature incorporated a company to manufacture beer. It was claimed by the company in question that subsequent legislation interfering with its market for beer caused it to

[1] From "The National Temperance Advocate." [2] Ibid.

suffer loss. The Supreme Court of Massachusetts sustained the action of the Legislature as constitutional, and an appeal was taken to the Supreme Court of the United States. The decision, rendered in 1878 by Justice Bradley, affirmed, in very distinct and unmistakable terms, the right of a State to enact laws "prohibiting the manufacture and sale of intoxicating liquors." It declared:

If the public safety or the public morals require the discontinuance of any manufacture or traffic, the hand of the Legislature cannot be stayed from providing for its discontinuance by any incidental inconvenience which individuals or corporations may suffer. *All rights are held subject to the police power of the State.*

We do not mean to say that property actually in existence, and in which the right of the owner has become vested, may be taken for the public good without due compensation. But we infer that the liquor in this case [as in a former case] was not in existence when the liquor law of Massachusetts was passed. Had the plaintiff in error relied on the existence of the property prior to the law, it behooved it to show that fact. But no such fact is shown, and no such point is taken.

The plaintiff in error takes the ground that, being a corporation, it has a right, by contract, to manufacture and sell beer forever, notwithstanding, and in spite of, any exigencies which may occur in the morals or the health of the community requiring such manufacture to cease. *We do not so understand the rights of the plaintiff. The Legislature had no power to confer any such rights.*

Whatever differences of opinion may exist as to the extent and boundaries of the police power, and however difficult it may be to render a satisfactory definition of it, there seems to be no doubt that *it does extend to the protection of the lives, health, and property of the citizens, and to the preservation of good order and the public morals.* The Legislature cannot, by any contract, divest itself of the power to provide for these objects. They belong emphatically to that class of objects which demands the application of the maxim, *salus populi suprema lex.* And they are to be attained and provided for by such appropriate means as the legislative discretion may devise. That discretion can no more be bargained away than the power itself.

Since we have already held [in a former case] that as a measure of police regulation, looking to the preservation of public morals, a State law prohibiting the manufacture and sale of intoxicating liquors is not

repugnant to any clause of the Constitution of the United States, *we see nothing in the present case that can afford any sufficient ground for disturbing the decision of the Supreme Court of Massachusetts.*

JUDGE WESTBROOK UPON THE LIQUOR TRAFFIC.[1]

Judge Westbrook, in a charge to the Grand Jury of the Ulster County (N. Y.) Oyer and Terminer, in 1879, made a powerful arraignment of the liquor traffic, from which we quote as follows:

No practice tends more to the violation and breaking of all law than the habit of drinking. It is useless to talk about it. If you have eyes you can see it. If you have ears you can hear it. And yet, strange to say, it is almost impossible so to quicken the consciences of grand jurors that they will see that these laws which regulate the sale of liquors are enforced. Why is this so? Is this traffic beyond the law? Is this business something which the law cannot reach and cannot control? Are you a merchant? You expect to observe the law in your pursuits. Are you a farmer? You obey the mandates of the law. Every avocation everywhere is governed and controlled by the law; but, strange to say, this traffic flaunts itself right in the very teeth and eyes of justice, and justice seems to be paralyzed in its presence—paralyzed in its presence, when all the evils of this traffic are before us continually, and when we know that of all the evils with which the land is afflicted, it is the greatest curse which exists and rests upon it.

In sentencing a prisoner convicted of the crime of arson, committed under the influence of strong drink, Judge Westbrook took occasion to say:

For myself, I am prepared to say, and do say, that I am opposed to all dealing in intoxicating drinks under any and every form. The bar shall not, with my countenance, tempt men to ruin and crime, whether it be in the gilded tavern or the filthy corner grocery. Looking above for help, I pledge my official and personal action against it, and invite the cooperation and the prayers of all God-fearing men and women in the same direction.

The "Physio-Medical Recorder," of Cincinnati, in a thoughtful article, says:

[1] From the "National Temperance Advocate."

The "liquor interest" is rapidly growing into a moral and physical blight to our country. On one hand it corrupts and endangers our political liberties. On the other hand it bears down true hearts, bright minds, strong bodies, and throws them as wrecks upon society. No person so deeply knows and understands the extent of this blight as the physician. And no one so well as he understands that tampering with mild drinks is concentrated folly, and that any attempt at "regulating" the traffic is little short of public idiocy. Corporations have but one "regulation" against the encroachments of yellow fever. They do not *license* certain vessels to import it from New Orleans and Grenada to Vicksburg and Memphis, and so make the disease eminently "respectable." Quarantine regulations make a clean sweep of it, and protect the healthy citizens by the *total prohibition* of infected vessels. In a like sweeping manner should it protect decent people and the rising generation from the fatal liquor contamination. While humanly caring for the diseased bodies and souls of those now stricken down with drink, let the fatal supply be stopped by a moral quarantine that shall enforce *total prohibition.*

Hon. Thomas M. Cooley, LL.D., one of the Justices of the Supreme Court of Michigan, and Jay Professor of Law in the Michigan University, in his great work on "Constitutional Limitations,"[1] now the leading standard authority on such questions, says:

Those statutes which regulate or altogether prohibit the sale of intoxicating drinks as a beverage have also been, by some persons, supposed to conflict with the Federal Constitution. Such of these, however, as assume to regulate only, and to prohibit sales by other persons than those who should be licensed by the public authorities, have not suggested any serious question of constitutional power. They are but the ordinary police regulations, such as the State may make in respect to all classes of trade or employment. But those which undertake altogether to prohibit the manufacture and sale of intoxicating drinks as a beverage have been assailed as violating express provisions of the national Constitution, and also as subversive of fundamental rights, and therefore not within the grant of legislative power.

That legislation of this kind was void, so far as it affected imported liquors, or such as might be introduced from one State into another, because in conflict with the power of Congress over commerce, was strongly urged in the license cases before the Supreme Court of the United States;

[1] Little, Brown & Co., Boston, 1878, pp. 725, etc.

but that view did not obtain the assent of the court. The majority of the court expressed the opinion—which, however, was *obiter* in those cases—that the introduction of imported liquors into a State, and their sale in the original packages as imported, could not be forbidden, because to do so would be to forbid what Congress, in its regulation of commerce, and in the levy of imports, had permitted; *but it was conceded by all, that when the original package was broken up for use or for retail by the importer, and also when the commodity had passed from his hands into the hands of a purchaser, it ceased to be an import or a part of foreign commerce*, and thereby became subject to the laws of the State, and might be taxed for State purposes, and the sale regulated by the State like any other property. It was also decided in these cases that the power of Congress to regulate commerce between the States did not exclude regulations by the States, except so far as they might come in conflict with those established by Congress; and that, consequently, as Congress had not undertaken to regulate commerce in liquors between the States, a law of New Hampshire could not be held void which punished the sale, in that State, of gin purchased in Boston and sold in New Hampshire, notwithstanding the sale was in the cask in which it was imported, but by one not licensed by the selectmen.

It would seem from the views expressed by the several members of the court in these cases, that the *State laws known as Prohibitory Liquor Laws*, the purpose of which is to prevent altogether the manufacture and sale of intoxicating drinks as a beverage, so far as legislation can accomplish that object, *cannot be held void as in conflict with the power of Congress to regulate commerce, and to levy imposts and duties.* And in several it has been held that the fact that such laws may tend to prevent or may absolutely preclude the fulfillment of contracts previously made, is no objection to their validity. Any change in the police laws, or indeed in any other laws, might have a like consequence.

The same laws have also been sustained when the question of conflict with State constitutions, or with general fundamental principles, has been varied. *They are looked upon as police regulations established by the Legislature for the prevention of intemperance, pauperism, and crime, and for the abatement of nuisances. It has also been held competent to declare the liquor kept for sale as a nuisance, and to provide legal processes for its condemnation and destruction, and to seize and condemn the building occupied as a dram-shop on the same ground.* And it is only where, in framing such legislation, care has not been taken to observe those principles of protection which surround the persons and dwellings of individuals, securing them against unreasonable searches and seizures, and giving them a right to trial before condemnation, that the courts have felt at liberty to declare

that it exceeded the proper province of police regulation. Perhaps there is no instance in which the power of the Legislature to make such regulations as may destroy the value of property, without compensation to the owner, appears in a more striking light than in the case of these statutes. The trade in alcoholic drinks being lawful, and the capital employed in it being fully protected by law, the Legislature then steps in and, by an enactment based on general reasons of public utility, annihilates the traffic, destroys altogether the employment, and reduces to a nominal value the property on hand. Even the keeping of that, for the purposes of sale, becomes a criminal offense; and, without any change whatever in his own conduct or employment, the merchant of yesterday becomes a criminal of to-day, and the very building in which he lives and conducts the business, which to that moment was lawful, becomes the subject of legal proceedings, if the statute shall so declare, and liable to be proceeded against for a forfeiture. A statute which can do this must be justified upon the highest reasons of public benefit; but, whether satisfactory or not, the reasons address themselves exclusively to the legislative wisdom.

United States License. Within the last two or three years new questions have arisen in regard to these laws, and other State regulations, arising out of the imposition of burdens on various occupations by Congress, with a view to raising revenue for the national government. These burdens were imposed in the form of what are called license fees; and it has been claimed that when the party paid the fee he was thereby licensed to carry on the business, despite the regulations which the State government might make upon the subject. This view, however, has not been taken by the courts, who have regarded *the Congressional legislation imposing a license fee as only a species of taxation*, without the payment of which the business could not be lawfully carried on, *but which, nevertheless, did not propose to make any business lawful which was not lawful before, or to relieve it from any burdens or restrictions imposed by the regulations of the States. The licenses gave no authority, and are mere receipts for taxes.*

CHAPTER VII.

RESULTS OF PROHIBITION.

THE practical efforts of prohibition have been variously represented. The friends of license and moderation have freely disparaged prohibition as a failure, and many specious arrays of testimony have been produced to demonstrate the assertion. Attention is invited in this chapter to some incontestable facts in favor of prohibitory regimen.

It should, however, always be kept in mind that prohibitory laws will no more execute themselves than laws against murder, thieving, or any other offenses; that officers of law in sympathy with the drink traffic will not execute the law against illegal liquor selling any more than policemen in league with burglars will execute the law against burglary; that the fact that all liquor selling is not suppressed no more demonstrates the failure of prohibition than the fact that all illiteracy is not removed proves that our educational system is a failure, nor is civilization a failure because in some civilized countries there are some uncivilized people.

There are very considerable areas of people, among whom the prohibitory regimen prevails in the British Isles, in the British Dominion in North America, and in the United States, from which summaries of evidence will be presented, showing the great advantages of the situation, and the incalculable benefits enjoyed.

PROHIBITION IN THE BRITISH ISLES.

The Committee on Intemperance in their report to the Convocation of the Province of Canterbury, in 1869, said:

> Few are cognizant of the fact that at this time there are within the Province of Canterbury upward of one thousand parishes in which there is *neither public house nor beer shop;* and, in consequence, the intelligence,

morality, and comfort of the people are such as the friends of temperance would have anticipated.

The number of such districts is actually 1,454, with a population of 231,998. There is scarcely ever any arrears of rent. Infant mortality is very low as compared with other places. The tone and sense of self-respect of the working people is much greater than of hands generally. Wages are not high, but they are enabled to secure more of the comforts and decencies of life than elsewhere, owing to the absence of drinking houses.

One rector said:

There is no public house or beer shop, I am happy to say, in this parish. Of this the advantage is great. It promotes, almost insures, sobriety and temperance. The village is very quiet and orderly. The constable's office is a sinecure; a drunken man is a very rare sight.

Another rector said:

The absence of any public house or beer shop has diminished temptation to evil. As one of my parishioners expressed it, "It has saved many a shilling." There is no case of habitual drunkenness within the parish, either man or woman.

Another said:

I have been in this parish since 1844, and have never seen any one tipsy. We have no public house or beer shop. We have had no case for the police since I came here.

Another:

I have been in this parish sixteen years. We have no public house or beer shop. The inhabitants are all very sober. I have not, during my stay, seen one drunken man in the parish.

And another said:

Out of the twenty parishes in this district where there are no places for the sale of intoxicating drink, there is seldom a case of magisterial interference, and laboring classes are well fed and live comfortably; but in districts where public houses and beer shops exist, there is plenty of work for the police and magistrates, the cause of which is drink.

A writer in the "Edinburgh Review" for January, 1873, said:

We have seen a list of eighty-nine estates in England and Scotland where the drink traffic has been altogether suppressed with the very hap-

piest social results. The late Lord Palmerston suppressed the beer shops in Romsey as the leases fell in. We know an estate which stretches for miles along the romantic shore of Loch Fyne where no whisky is allowed to be sold. The peasants and fishermen are flourishing. They all have their money in the bank, and they obtain higher wages than their neighbors when they go to sea.

On the Mersey, close by the gross dissipations of Liverpool, are all "bright spots," carefully described by "The Alliance News" of February 13, 1875:

It may not be generally known that, over large districts in and around Liverpool, public houses are prohibited by owners of land and houses on their estates. The following are the principal of these prohibitory districts with the present and estimated future populations upon them when the whole of the land already laid out shall be built upon: 1. Prince's Road—number of houses built or in course of erection, about 3,500; estimated population, about 18,000. 2. Park Road—number of houses about to be erected, 2,400; estimated population, about 12,000. 3. Walton Road—number of houses built or in course of erection, about 700; estimated population, about 3,500. 4. Hamilton Road, Everton—number of houses built, about 1,000; estimated population, about 5,000. 5. Sheil Road—number of houses built, about 200; estimated population, about 1,000. 6. The Brook—number of houses built or in course of erection, about 600; estimated population, about 3,000. The corporation leases prohibit public houses in the neighborhood of Abercromby and Falkner Squares, also around the parks. It would be difficult to estimate the population on those leasehold tracts. There is good authority for stating that Upper Parliament Fields will be restricted from public houses, as well as the land on the other side of Prince's Road. When this land shall be built upon, the population upon it will not be less than 20,000 persons. When the whole of the land laid out, or contemplated, is built upon, the total number of the population of Liverpool living under prohibition of the liquor traffic in these localities will not be less than 80,000, including the residents around Prince's Park and Selton Park.

By these experiments the following facts have been clearly demonstrated:

I. That, as a business speculation, builders find it a more profitable investment of their capital to exclude public houses from the neighborhood of the people's dwellings. It has been found that a public house depreciates the value of the surrounding property more than the extra rent obtained for the house itself; it attracts and creates rowdyism; rowdyism

drives away respectable tenants, causes loss of rent, frequent removals, damage to property, and expensive cleansing operations after infectious diseases, to which the intemperate are specially liable.

II. That residences in these prohibitory districts are much in demand, and people are willing to pay a higher rent for dwellings here than elsewhere. There has been no instance of a complaint from the *residents* in these districts of the absence of a public house.

III. The most common objections against the prohibition of public houses are: 1. That it would encourage the *illicit sale of liquor;* 2. That the number of public houses around the prohibited district would be increased; 3. That the residents would crowd to the outskirts of the prohibited district and there indulge in drinking habits. Seeing is believing. Any one interested may satisfy himself, by personal inspection, whether such objections apply to these districts; if not, then one fact is worth a thousand objections, and we need not travel to Maine or Massachusetts, to Saltaire or Bessbrook, to witness the prohibition in actual and beneficial operation.

IV. That all the residents in these districts are not necessarily total abstainers, for many non-abstainers prefer for various reasons residing in localities where there are no public houses near.

The Rev. Dawson Burns, before the House of Lords' Committee on Intemperance,[1] cited valuable facts:

I would direct your lordships' attention to an interesting experiment which has been going on some years on the very borders of London, namely, on the Shaftesbury Park estate and the Queen's Park estate. Those may be said to be small towns in themselves; they are laid out as towns, and from the commencement of their formation to the present time they are under this very beneficial arrangement. Every lease contains within itself prohibitory clauses that no person should be permitted to get a license.

Q. Do you know what is the extent of those places in acreage?

A. The Shaftesbury Park estate is about forty acres, with 1,100 occupied houses on it; and the Queen's Park estate is seventy-two acres, with at present 700 occupied houses. The Queen's Park is in the Harrow Road, and the Shaftesbury Park is at Lavender Hill, Wandsworth. A few years ago Lord Granville, Lord Shaftesbury, and the present Prime Minister went down to the Shaftesbury Park estate, and expressed themselves highly delighted with the condition of the place, and not least with the evidence of the good effects of this provision. I may say that the inhabit-

[1] "Fourth Report," 1878–79, pp. 38, 42.

ants themselves are thoroughly in accord with it; they feel so much the benefit of it that they desire not to have any drinking shops established round about them. There are some places in the immediate neighborhood which are applying every year for licenses, and the inhabitants have memorialized very extensively to keep them as far away as possible.

Q. Are there public houses around the estate?

A. Yes, there are public houses around the estate; but the estate itself is entirely free from them. Now, in the north of England we have no statistics provided such as those which are given for the Province of Canterbury, but from time to time returns have been obtained; and with regard to the county of York, eighty places have been enumerated as being under this same prohibitory arrangement, made in many cases by the land-owner; but there is in the north of England a very interesting illustration of the same principle on a scale larger than any we have had in the south of England, at the same time, that is to say, in the small town of Saltaire, a manufacturing town raised by Sir Titus Salt. Saltaire has a population of about 4,000 persons, and the only places licensed at all for the sale of drink are two; one person holds a wine license, and another holds a license to sell British wines. These are the only two exceptions. Otherwise the town is entirely free from such houses.

Lord Aberdeen — These places are licensed for drinking off the premises?

A. Those places are for drinking off the premises entirely. Saltaire was founded in 1852, and Sir Titus Salt at first thought that no great harm would arise from allowing sale for consumption off the premises; and a number of licenses were permitted to be taken out; but those were found to act very injuriously in regard to home drinking, and were discouraged. Therefore these exceptions which I have referred to have sprung up accidentally, as it were. But I have the testimony of residents in Saltaire with regard to the benefits produced by this prohibition.

That testimony is as follows: "Being well acquainted with the resident population of Saltaire, we are of opinion that the arrangement under which the sale of intoxicating liquors is almost unknown, has been of lasting benefit in the promotion of sobriety, good order, industry, and other social virtues; and, by this means, agencies of an elevating character have been enabled to exert an influence for good which would not have been possible had the liquor traffic been in operation there as it is in other places. We are further of opinion that the arrangement originally established by Sir Titus Salt is in full accordance with the public feeling of the town, and that a departure from it would be strongly deprecated as the certain cause of evils now happily excluded."

Passing from England to Scotland, I may remark that, in 1848, the

General Assembly of the Church of Scotland instituted an inquiry in regard to intemperance in the rural parishes of Scotland; and, in 1849, a report was presented bearing very strong testimony to the value of the exclusion of intoxicating liquors from a considerable number of the parishes of Scotland. The report intimated that wherever they found there was no public houses, there they found a very striking contrast with regard to the general character of the population to that in the places where the traffic was allowed even in a small degree. In 1861 the late Mr. Dunlop moved for a return in regard to licenses in Scotland. It was then found that there were 104 parishes, with a population of 80,117, without any licensed houses; and that there were 40 parishes, with a population of 34,918, where there were simply grocers' licenses.

* * * * * * * * *

Then, if possible, a still more interesting case is that of seven electoral districts in the union of Dungannon, in the county of Tyrone. There a population of 10,000 is collected upon an area of 61¼ square miles. I have received from the clerk of the Union, Mr. Boyd, a statement in which he marks the districts, and also gives the amount of the poor-rate; and he says; "I believe it still true in regard to the electoral divisions marked, that there is no public house, and that the amount of intemperance and crime, as well as of pauperism and the poor-rate, is below the average." I have here the testimony of Mr. Tener, who is a magistrate and land-owner, who was principally employed by the other land-owners and magistrates to effect the removal of the whisky shops in this district of Tyrone. It took several years to accomplish it, and when it was done, it has, I believe, remained intact up to the present time, with two exceptions. There are two grocers' licenses held, as I have ascertained from the clerk to the petty sessions within this district, and the inhabitants of the district themselves have memorialized the magistrates against even that small infringement of the arrangement under which they formerly lived. The testimony of Mr. Tener, who is the gentleman who has been principally engaged in accomplishing this result, is to this effect: "Having been acquainted for many years with the seven electoral divisions in Tyrone County, from which the sale of intoxicating liquors has been excluded, and having myself been instrumental, acting on my own behalf and on the behalf of other magistrates and landed proprietors, in bringing about this result, I have no hesitation in affirming that the consequences have been of a satisfactory character, and that the people themselves, sensible of the important benefits accruing to them from the absence of the liquor traffic, would consider its re-introduction as a serious injury, without any counteracting advantages. This is curiously illustrated by the very fact which I have just mentioned, that even an infringement in

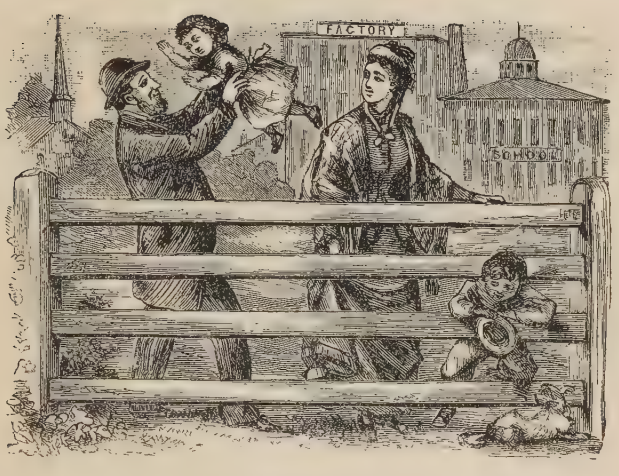
two places by two grocers' licenses has aroused the population to memorialize the magistrates against it."

Before the same Committee on Intemperance appointed by the House of Lords, Mr. John G. Richardson,[1] owner of linen mills at Bessbrook, Ireland, gave the following statement in testimony:

Bessbrook is a manufacturing town, containing about 4,000 people, largely employed in a factory built by the Richardson family, situated about two miles from Newry, in the county of Armagh. The trade principally carried on there is the spinning and bleaching of linens and linen yarns of all kinds. About 3,000 are employed in the general work of the concern, and 1,500 outside in hand-loom weaving, etc. We began the concern in 1847, thirty-one years ago, and being then convinced that strong drink was the cause of serious injury, we resolved that no house for this sale should be established in our colony, and our experience has enabled us to prove that the absence of the liquor traffic has been a real blessing to our population. The result has been that we have been able to do without police, have no pawn-shops, and have very few people sent to the poor-house, and have had no prosecutions. I made inquiry before coming to give evidence before this committee, and found that two persons out of our 4,000 people were in the poor-house—one a weak-minded woman who came from Lurgan, twenty miles off, and who was for a time out of charity brought to our place. On referring to the poor-house returns for last week, I find that there were eleven inside and nine outside persons receiving relief in our electorial division called Camlough, containing more than 8,000 people; while in Newry, a respectable and wealthy town near us, containing by the last census 14,000 inhabitants, and which now probably contains 16,000, there appears to be 126 inside and 11 outside paupers. In the town of Newry there are 127 public houses, 2 spirit grocers, and 15 to 20 wholesale dealers in the liquor trade, making 149 in all; thus giving 1 dealer in liquor for every 126 persons, which shows six and a half times as many in proportion to the electorial division, which is really a poor one, including the village of Camlough, containing 7 public houses, which, no doubt, add to the poverty of our district.

So far as I can remember we have not had thirty cases before the bench of magistrates out of our town of Bessbrook in thirty-one years. We have had more cases during the last two years in consequence of the increased facility of our people getting into Newry by new conveyances

[1] "Fourth Report," pp. 463, 464.



PROHIBITION—THE BARS CLOSED.

LICENSE—THE BARS OPEN.

which have been recently established, and perhaps from our not having been so strict in choosing some new families. I may add that, considering the population, we have had during our time very few illegitimate births, and that the death-rate has been from 12½ to 14½ per 1,000 ; and that for a factory population, your committee will agree, is a very small proportion.

* * * * * * * * *

We are all, I am thankful to say, working in general harmony, and, I believe, united in the desire to see legislation altered in favor of temperance. As regards the establishment of drinking places, the people were recently canvassed by ballot, to ascertain whether they desired public houses or not, and the result was that the vote proved in the proportion nine to one against the establishment of any such places. The vote was taken by ballot, without an effort of any kind being made to stimulate a reply in one direction or the other.

Robert Tindall, a magistrate for Fraserburg, before the same committee, said :[1]

On the north-east coast of Scotland there are numerous villages, with a population of from 400 to 1,400 inhabitants, entirely composed of fishermen and their families, a hardy, industrious, and intelligent class of people. Thirty years ago those villages were cursed with drunkenness and its attendant evils, along with the usual complement of public houses. The great bulk of the adult male population were more or less addicted to drink, many of them being confirmed drunkards. A very general belief prevailed among them that strong drink was absolutely necessary to the performance of their work, which is of the most trying and exhausting nature. It may, indeed, be fairly admitted that if stimulants are necessary under any circumstances for the endurance of severe toil, fishermen might justly claim the indulgence; but a remarkable change has taken place in the habits and conditions of life in many of those villages. In some, intemperance is now scarcely heard of. With few exceptions, the whole population are teetotalers. Public houses have disappeared, breaches of peace are almost unknown; while the general comfort, morality, and happiness of the people are immeasurably increased. At one time, in the prosecution of the fishing, scarcely a boat would have gone to sea, even for a single night's fishing, without a supply of intoxicating liquor. Now the exceptions are on the other side. In the coldest and stormiest seasons of the year crews of six and eight men go regularly to sea in open boats to the distance of forty or fifty miles to prosecute the

[1] "Fourth Report," pp. 198, 199.

fishing for three or four days and nights, without a single drop of spirituous liquor on board, but well supplied with tea and coffee. By the practice of total abstinence, and the removal of temptation in the form of public houses, there has been in some instances almost the entire suppression of intemperance.

I could name a village with a population of about 800, having formerly two public houses, with the usual and corresponding amount of intemperance. But for several years past there has not been a single licensed house within less than two miles of the village, the proprietor, it is understood, being opposed to granting permission for any public house on his estate; and so far from any want being felt on the part of the people, they would resist to a man any attempt to introduce so great a calamity. In the village there is not, with the exception of one lunatic, a single pauper, and consequently no poor-rates. I could by way of contrast name another fishing village with a population of about 400; but within a distance of half a mile there are twenty licensed houses, and, as might be expected, a very different state of things is to be found. Breaches of the peace are not unfrequent, and five per cent. of the population are on the poor's roll; the only assignable cause or difference between the two villages, situated within five miles of each other, being their relative position to public houses. In the case of the first-named village the removal or suppression of the public houses has completed and rendered permanent the Temperance Reformation; whereas, in respect to the other, notwithstanding the same amount of temperance teaching and other appliances, followed at times by partial improvement, there has, in consequence of the number and nearness of licensed houses, been no real progress, and intemperance prevails to the same extent as before.

The great industry all along the Scottish sea-board is the herring fishery, of which Fraserburg is now the chief center. The fishing is prosecuted there during the months of July, August, and September, when the normal population of the town is raised from 6,000 to about 16,000 inhabitants. From 700 to 800 boats are employed in the fishing, manned by nearly 5,000 men and boys; in the cure of the fish on shore upward of 3,000 hands are employed. At one time it was the practice of fish-curers, and formed part of the agreement with the fishermen, to supply them with so much whisky, from one gallon and upward, to each boat per week, or nine gallons for the season of eight weeks; this liquor was consumed at sea. In addition to this, the curing staff on shore had a regular allowance of three glasses each per day, served out morning, noon, and night, which altogether, for such a port as Fraserburg, with its present extent of fishing, would be equivalent to a consumption of 12,000 gallons, representing a money value of about £10,000; and this for one single sta-

tion for eight weeks' fishing. But for several years past those customs have been discontinued, the fishermen preferring a money payment in lieu of liquor, and using as a beverage at sea tea and coffee instead of spirits; while on shore the fish-curers have found that in the busiest seasons when, owing to heavy fishings setting in, days and nights of continuous labor are required, that to serve their *employés* with tea and coffee is in every respect preferable to ardent spirits. These facts, I think, speak for themselves, and go to show that public houses may be greatly reduced in number, if not entirely suppressed, with advantage to the country.

Another witness testified:

In the district near Dungannon, in Ireland, there is a geographical area of sixty-one square miles from which the curse of liquor selling has been swept away for years. There, even among the proverbially excitable Irish people, there are no barracks, no charity work-houses, no drinking, hence no drunkenness.

In the Province of Canterbury, in England, there are 1,400 parishes and hamlets free from the liquor seller's deadly business; and, upon the authority of the Committee of Convocation of that province, we are informed that the moral and social results have been of the most remarkable and salutary description. Mr. Tillyard supplies us with the fact which he truly says "is worth a multitude of arguments."

Seghill is a colliery village in Northumberland. A dispute arose between employers and employed in the early part of 1873, owing to the idle conduct of the men who stayed away drinking instead of resuming work on Monday morning. The colliers asserted that the cause was to be found in the two public houses owned by the masters. It was determined, therefore, to put it to a vote whether they should be kept open or not. All miners of twenty-one years of age was allowed a voice. The result was—for closing, 433; against closing, 55; neutral, 17. Those who lived nearest the public houses, and were the greatest drunkards, were the most willing to sign. The shops have since been shut up. The men are at work punctually on Monday morning; the out-put of coal has largely increased; and drunkenness has well-nigh disappeared.

In Scotland there are 200 parishes where the work of the brewer, distiller, and liquor seller are unknown. In these the good order and high-toned morality of the people are conspicuous; and improvidence, pauperism, and crime are at a *minimum*. During the summer of 1879 we spent six weeks in a part of the country where there are five contiguous parishes without a licensed liquor shop. During these six weeks we only saw one person under the influence of drink; and, upon inquiry, we found that he had been visiting a small town in a neighboring parish, where there were

several licensed houses. We instituted many inquiries as to the feeling of the population on the condition of things; and the opinion at which we arrived was, that if these parishes were polled together upon the subject, not more than ten per cent. would be found voting for the re-introduction of licensed houses.[1]

THE BRITISH DOMINION IN NORTH AMERICA.

The policy of the Canadian Government, in their treatment of the Indians, has been strictly prohibitory. A special correspondent of the "Scotsman," writing upon the spot in 1881, said:[2]

The Indians formerly killed off their cows and sold their skins for whisky, the trade in which has been mercifully abolished throughout all the North-west. It was simply poison to the red men, and did more to kill them off than probably all other causes combined. The selling a drop of it to an Indian is now a penal offense.

He further said:

Alcoholic liquor is tabooed, and not even the passing traveler is allowed to carry the means of rectifying stagnant prairie water, without having previously armed himself with a permit. The restriction in question, originally enacted by the Hudson Bay Company, in the interest of the Indians of the North-west, has been continued under the government *régime*, and seems to be very strictly enforced by the mounted police, who apparently have got the country into such good order that very little else is left for them to do. We had not been long at Shoal Lake, when a keen-scented officer smelt out a case of brandy which had been quietly jogging along on the mail wagon for the comfort of some thirsty soul farther west. The relative permit was demanded, and none being forthcoming, the officer forthwith stove in the case; and, having duly tested the character of the liquor, remorselessly consigned it to the lake. I was told that a member of the Dominion Legislature out here on an excursion was pounced upon at the same spot, and ruthlessly reduced to a condition of compulsory abstinence. Some people take the trouble to obtain permits, and so continue to enjoy, with official sanction, what others, no doubt, feel it rather hard to be deprived of, but do not care to have upon such terms. As the general result of the system, liquor is unquestionably excluded from the North-west to an extent which must

[1] "The Drink Problem," by David Lewis, J. P., a magistrate in Edinburgh, Scotland. London, 1881, pp. 286, 287.

[2] October 3, 1881.

SIR S. L. TILLEY, OF NEW BRUNSWICK.

be highly gratifying to prohibitionists; though it must not be supposed that over-indulgence in the forbidden luxury is altogether unknown. Nothing stronger than tea is to be had at any hotel or railroad stopping-place, and that beverage appears as an indispensable part of every meal. In the absence of beer and spirits many people, who were accustomed to the moderate use of those articles, would really seem to have left off wishing or thinking of them; and I have been repeatedly told by men who did not profess to be abstainers, that owing to the pure and exhilarating quality of the Canadian air, they never felt out here the same necessity for stimulants as they did in the old country. On the other hand, the condition described is clearly favorable to that unfortunate class who cannot be within reach of liquor without indulging to excess. A good many such persons are said to have come here in order to escape their besetting vice, and to have found it an easy matter, as compared with what it might have proved elsewhere, to fall into habits of confirmed sobriety.

Mr. W. F. Rae, in letters contributed to the London "Times," in 1881, under the title "From Newfoundland to Manitoba," confirms the preceding testimony. He said:

Out of consideration for the Indians, and the continuance of the policy of the Hudson Bay Company, the sale and manufacture of intoxicants are absolutely prohibited throughout the North-west territories. The Governor-General of the Dominion is alone empowered to give a license for the manufacture of intoxicants, while the Lieutenant-Governor of the territories may issue a license allowing them to be sold or kept, under the condition of making an annual return to the Minister of the Interior, of the licenses issued, and of the quality and nature of the intoxicants to which they refer, that return to be laid before the Parliament. Though not himself a total abstainer on principle, the governor has become one during his term of office, on the ground that he could not well enforce the act if he made himself an exception to its provisions. He is beset with applications for licenses; indeed, the enforcement of the law against the use of intoxicants gives him more annoyance and labor than any other of his duties. *He thinks the prohibiting system works well on the whole.*

The "Colonies and India," for December 15, 1882, in an article on "Five Weeks in Canada" by an occasional contributor, said:

We met some wandering bands of Indians—Crees and Assiniboines—who were provided with horses and tents, and seemed well cared for; in-

deed, they are treated like pet children by the paternal Canadian Government. It was in their interest that the absolute prohibition of the liquor traffic was originally enacted, in conformity with the wise policy of the Hudson Bay Company. In my opinion it is an unmixed blessing to the settlers at large and the casual traveler. Under its provisions thrift is encouraged, crime diminished, and a small police force of 350 men enabled to maintain order and security throughout the whole of this vast territory.

UNITED STATES.

VERMONT.

An impartial witness, Mr. Hepworth Dixon,[1] bore testimony to what he saw on a recent visit to St. Johnsbury, Vt., showing the value and practicability of prohibition in that State:

No loafer hangs about the curb-stone; not a beggar can be seen; no drunkards reel along the street; there seem to be no poor. I have not seen, in two days' wandering up and down, one child in rags, one woman like a slut; the men are all at work; the boys and girls are at school. I see no broken panes of glass, no shingles hanging from the roof, no yard left in an untidy state. What are the secrets of this artisan's paradise? Why is the place so clean, the people so well housed and fed? Why are little folks so hale in face, so smart in person, and so neat in dress? All voices, I am bound to say, reply to me that these unusual yet desirable conditions in a workman's village, spring from a strict enforcement of the law prohibiting the sale of intoxicating drinks. The men of Vermont, like those of other northern States, have adopted that public act which is known to English jesters and good fellows under the opprobious title of the Maine Liquor Law. The Maine Liquor Law is a stringent act, and it is carried out in parts of New England States with the unfluctuating vigor of an arctic frost. Intoxicating drinks are classed with poisons, such as laudanum and arsenic; but as poisons may be needed in a civilized country, under a scientific system of medicine, laudanum and arsenic are permitted to be sold in every civilized State. Such is here the case with brandy, beer, and wine.

Colonel Fairbanks, in answer to Mr. Dixon's inquiries, said:

We do not find the system inquisitorial; it is intended for the common good, and every one submits to what is for the good of all. We freely

[1] In an English newspaper.

EDWARD CARSWELL.

vote the law, and freely keep the law. But for myself the rule is a dead letter, since no intoxicating drinks ever enters my house.

Mr. Dixon further stated:

He found the workmen the warmest advocates of the prohibitory liquor law; they voted for it at the outset; they have voted for it ever since. Since the act came into force new elements have been added by the State Legislature. Party questions often turn on this liquor law, and those intelligent workmen always vote for those who promise to extend its operations. As year and year goes by, more persons come to see the benefits. The men who formerly drank most are now the staunchest friends of the reform. These men who used to dress in rags are growing rich. Many of them live in their own houses. They attend the churches, and their children go to school. These facts are not to be suppressed by shrugs and sneers.

Mr. Dixon concludes this remarkable testimonial by stating that, on weighing all the visible results, he went to bed with a more kindly feeling toward the principle of the Vermont Liquor Law.

Governor Peck, also Judge of the Supreme Court of Vermont, said:

In some parts of the State there has been a laxity in enforcing the liquor law, but in other parts it has been thoroughly enforced, and there it has driven the traffic out. I think the influence of the law has been salutary in diminishing drunkenness and disorders arising therefrom, and also crimes generally. You cannot change the habits of a people momentarily. The law has had an effect upon our customs, and has done away with that of treating and promiscuous drinking. The law has been *aided by moral means*, but moral means have also been wonderfully strengthened by the law.

I think the law is educating the people, and that a much larger number now support it than when it was adopted; in fact, the opposition is dying out. All the changes of the law have been in the direction of greater stringency. In attending court for ten years, I do not remember to have seen a drunken man.

Governor Convers said:

The prohibitory law has been in force about twenty-two years. The enforcement has been uniform in the State since its enactment, and I consider it a very desirable law. I think the law itself educates and advances

public sentiment in favor of temperance. There is no question about the decrease in the consumption of liquor. I speak from personal knowledge, having always lived in the State. I live in Woodstock, sixty miles from here, and there no man having the least regard for himself would admit selling rum, even though no penalty attached to it.

W. B. Arcourt, Associate-Justice for Washington County, said:

Public sentiment is growing stronger in favor of the law every year.

KENTUCKY.[1]

The "National Prohibitionist" furnishes the following facts from a correspondent on the ground:

I send you the facts in regard to prohibition in Trimble County, Ky. Judge A. W. Bartlett, of that county, refused to license the sale of intoxicating drinks to any man in the county. This new departure by the county judge was heralded all over the land, a charge of insubordination was made, and an appeal went up to the Court of Appeals, but the judge remained firm; he looked at the license system in the county; he saw the evil, and that continuously; and resolved that, by his hand, no more men should be allowed to work ruin among his people; that in eternity no rumseller should hold up his license and say, "Here, Lord, is my authority, signed by the county judge of Trimble County." The Court of Appeals sustained the judge, and since that day no licensed rum shop has been allowed by the county.

Now mark the result: To-day there is not a criminal case on the docket of Trimble County; not a criminal in the jail; not a pauper in the county; not a licensed bar-room. Last county court day, though Bedford, the county-seat town, was crowded with people, not a drunken man was to be seen in town, perfect order and good-will reigned; no husband went home to his family drunk—a demon to his children.

Men ask what good will a prohibitory law do? Look at Anderson County, with its two whisky murders in one week; look at Jefferson County, with its forty or fifty murders a year, and five hundred and thirty-seven arrests in one city in the month of June last; look at Pulaski County, with her ten whisky murders recently; look at Scott, with her

[1] The testimonies in regard to Kentucky, Tennessee, Arkansas, the Cherokee Nation, Maryland, and a few others, have been chiefly taken from "Prohibition Does Prohibit," by J. N. Stearns, National Temperance Publication House, New York city, 1882.

docket crowded, and then look at Trimble County, free from crime, and say whether you will put your hand with Judge Bartlett's against the license system or in favor of it.

TENNESSEE.

This State has what is known as the "Four-mile Law," prohibiting the sale of liquor within four miles of a chartered institution of learning, outside of incorporated towns; and about one hundred towns have surrendered their charters so as to come under the operation of the law. The Grand Jury of the Moore Circuit Court gives the following testimony as to the efficiency of the law:

We have tried to be diligent in searching for crime, and although we have been thus diligent your honor will see we have presented but few parties for criminal offenses. This we attribute to the fact that there is certainly, and has been of late, but little crime committed in the county.

We have been forcibly struck during the present term of the court by the entire absence of drunkenness of every sort from the streets. In fact, the town, during the present term, so far as we have been able to see, has been free from dissipation of every sort, either in the resident citizens of the town or those attending your honor's courts. We can hardly refrain from comparing the state of affairs at courts previous to this, while Lynchburg was an incorporated town. Seeing the good that has thus far resulted from the repeal of the town charter, we desire, as a part of your honor's court, to report as grand jurors of the county that much good to the people of the town and county will result if the Four-mile Law is rigidly enforced in case it is any way violated. We desire, however, to report that so far as we know, or have been able as grand jurors to ascertain, there seems to be no disposition to violate the Four-mile Law on the part of those who had, previous to the repeal of the charter, been engaged in the sale of intoxicating beverages.

Hon. Emerson Ethridge recently said:

A cause so just, right, and necessary as prohibition, total prohibition, admits of no temporarizing or compromise; and all those who may enlist in its service in Tennessee, during 1882, I doubt not have enrolled their names and joined the ranks to stay. Some causes are too sacred for apostasy, and prohibition is one of them.

ARKANSAS.

The new law, that any town may rid itself of the liquor traffic when the majority of men and women in the town petition against it, has wrought wonders where it has been enforced:

A local paper gives the following results: "There has not been a single case of open drunkenness in our streets since January 1."

"Howard County Telephone": "Prohibition is a success in Mineral Springs and throughout the county and State." Again: "There has not been a single arrest for drunkenness, nor for any offense resulting from drinking, in this place since prohibition took effect, nearly seven months ago."

"Hamburg Times": "No liquor is sold in our town, and there is no drunkenness, no riots, and no trouble in our streets; no one now doubts that prohibition is good."

The Rev. H. T. Gregory, of Beebe: "Prohibition is a success in Beebe; not a single case of drunkenness before the mayor since prohibition."

The Rev. Frank Ritter, Pocahontas: "I have seen but two men intoxicated here since January 1. If tested again, whisky would not be allowed here."

The Rev. E. T. Jones, County Judge of Woodruff,: "Not a case of broil before the mayor this year; during the same time last year twelve or fourteen cases."

The Hon. George Thornburg, Powhatan: "Prohibition is a perfect success here; it is also successful beyond expectation at Walnut Ridge."

"Morrillton Messenger": "We have seen no drunkenness in our streets since the prohibition, but have heard of three cases. Formerly it was a daily occurrence; there were then seven saloons here and much drunkenness; now all is quiet."

VINELAND, NEW JERSEY.

In 1883 the Legislature authorized this town to vote upon license or no license. The vote has always stood against license by overwhelming majorities. It has now over 12,000 inhabitants. Mr. Curtis, overseer of the poor and constable, in a recent annual report, said:

Though we have a population of ten thousand people, for the period of six months no settler or citizen of Vineland has received relief at my hands as overseer of the poor. Within seventy days there has been only one

case, among what we call the floating population, at the expense of $4. During the entire year there has only been one indictment, and that a trifling case of battery among our colored population. So few are the fires in Vineland that we have no need of a fire department. There has been only one house burned in a year, and two slight fires, which were soon put out. We practically have no debt, and our taxes are only one per cent. on the valuation. The police expenses of Vineland amount to $75 a year, the sum paid to me, and our poor expenses a mere trifle. I ascribe this remarkable state of things, so nearly approaching the golden age, to the industry of our people and the absence of King Alcohol.

Says Judge Pitman:

This is what prohibition does, not for a picked band of religious emigrants, or a community of scholars, but for a miscellaneous company of laborers from all parts of our country, and from Germany, France, England, Ireland, and Scotland.

MILLVILLE, NEW JERSEY.

The city of Millville supported twenty grog-shops some years ago, and drunkenness abounded on every hand. Eleven years ago the voters elected officers who refused license, and after a hard struggle banished the dram shops. A population of 8,000 are now sober, prosperous, and happy. The glass factories of Whitall, Tatum, & Co., employing 1,500 hands, are located here, and a member of the firm recently said: "Prohibition is worth to us as a firm at least $10,000 a year in the general regularity of the men at their work." Another man said: "I have been connected with these works for more than twenty years. I know the *employés;* their condition is vastly improved since prohibition went into effect. Nobody learns to drink in our town now."

EDWARDS COUNTY, ILLINOIS.

In the following significant facts, in 1878, submitted by the clerk of the Circuit Court of Edwards County, Illinois, the economy of temperance is strikingly illustrated:

There has not been a licensed saloon in this county for over twenty-five years. During that time our jail has not averaged an occupant. This county never sent but one person to the penitentiary, and that man was sent up for killing his wife while drunk, on whisky obtained from a licensed saloon in an adjoining county. We have but very few paupers in our poor-house, sometimes only three or four. Our taxes are thirty-

two per cent. lower than they are in adjoining counties where saloons are licensed. Our people are prosperous, peaceable, and sober, there being very little drinking, except near Grayville, a licensed town of White County, near our border. The different terms of our circuit court occupy three or four days each year, and then the dockets are cleared. Our people are so well satisfied with the present state of things that a very large majority of them would bitterly oppose any effort made in favor of license under any circumstances.

MEDIA, PENNSYLVANIA.

In an appreciative tribute to the memory of the late Rev. Dr. James W. Dale, a correspondent of the New York "Evangelist" writes, in 1881:

When the borough of Media, Pa., was incorporated, Dr. Dale, by herculean effort, succeeded in having a prohibitory clause inserted in the charter, and for thirty years not a drop of intoxicating drink has been sold in that borough except in violation of the charter of the town and by closest stealth. Many a home is happy there to-day which, but for this, would be writhing with heartache and crushed with poverty. When an attempt was made to induce the Legislature to amend the charter by removing this restriction, Dr. Dale secured letters from householders, from teachers, from physicians, and from magistrates, certifying to the morals of the place and the desire of the people to be spared the threatening infliction, had them printed and scattered among the members of the Legislature, and thus saved the charter.

POTTER COUNTY, PENNSYLVANIA.

For many years this county has prohibited the sale of liquors. Speaking of this law, Hon. John S. Mason said:

There it stands, a shield to all the youth of the county against the temptation to form drinking habits. Under its benign influence the number of tipplers is steadily decreasing, and fewer young men begin to drink than when licensed houses gave respectability to the habit. There are but few people who keep liquor in their houses for private use, and there is no indication that the number of them has increased since the traffic was prohibited. The law is as readily enforced as are the laws against gambling, licentiousness, and others of similar character. Its effect as regards crime is marked and conspicuous. Our jail is without inmates, except the sheriff, for more than half the time. When liquors were legally sold, there were always more or less prisoners in the jail.

Under the local option law of 1873 forty counties voted prohibition. The law was in operation only a little over a year, but its good effects were so evident that the Commissioners of Public Charities of the State said:

The effect of prohibitory laws is strikingly shown by the comparatively vacant apartments in the jails of counties where the local option law is in force.

Hon. H. W. Williams, one of the Supreme Court Judges of Pennsylvania, referring to Potter County, said:

For twenty years there has not been a licensed hotel or restaurant within the confines of this county. There are enough of both at all suitable places for the accommodation of the public, but in none of them is there a public bar. The sale is conducted, therefore, at a great disadvantage, clandestinely, and is very limited in amount. As to results I can say that, while the county has been steadily growing in population and business, pauperism and crime have steadily decreased. For the past five years the county jail has been fully one half the time without any other inmate than the keeper and his family. Twice within the past ten years I have, at the regular terms of court, discharged the jury on the second day of the term without their having been called to consider a single case of any description. The effect of this system is felt in many ways: taxes are reduced; the business of the criminal courts is greatly diminished; industry and sobriety take the place of idleness and dissipation; and intelligence and morality are advanced.

MARYLAND.

This State has local option in fourteen or fifteen counties, in almost all of which prohibition has been voted. Mr. J. N. Emerson, of Denton, in a letter to Hon. W. Daniel, said:

There is not a drop of alcoholic stimulants sold in this county, and the contrast between the past and present is a wonder to those accustomed to behold the scenes of but a few years ago and now. Instead of wranglings, black eyes, and bloody noses, enmity and strife, drunken brawls and midnight debauchery, we have a peaceful and quiet community here and throughout the entire county.

At the late sitting of the grand jury for this county there was not a single case of assault and battery before them, nor a single complaint of a violation of the public peace. Our jail is without a tenant, and has

been for the past six months. At the recent session of our circuit court, had it not been for the old business which had accumulated under the whisky reign, the term would not have lasted three days. The operation of the law has wrought a complete revolution here, and it is the greatest boon ever conferred upon our people by legislative enactment. It is a rare sight now to see any one under the influence of strong drink. Before the operation of the law, it was almost an hourly occurrence to come in contact with some one in this bestial condition.

J. H. Emerson, of Caroline County, said:

We stand to-day higher in all that is noble than we did seven or eight years ago. You seldom hear an angry word, or any thing like a quarrel.

Walter H. Thomson, of Talbot County, said:

The law has had the effect to kill rum-selling, and increase fourfold all material prosperity.

B. D. Bond, of Calvert County, said:

I have nothing but good to report. The law is admitted, on all hands, to have done an immensity of good among us. It has rescued many poor drunkards of my acquaintance from the temptation which so easily beset them, picked them as brands from the burning, and restored them to the position which God intended them to occupy, and it has secured the rising generation from the danger of falling into the same horrible pit. If any man should now propose to repeal the law he would be regarded by the people of Calvern as either insane or possessed with a devil. I am glad to say that I know of no man who is bold enough to declare in favor of its repeal.

After five months of the operation of prohibition in Talbot County the last inmate of the jail was discharged, and the jailer had gone back to work on his farm. Caroline County had not a prisoner in its jail. In Worcester County the jailer's expenses, in five months before the law went into effect, were $800; in the five months after, only $50. Other counties told a similar story.

The Baltimore correspondent of "The Christian Advocate," (New York city,) December 14, 1882, gave the following testimony:

I was recently in conversation with a lawyer who made, last summer, a tour of the State, leisurely visiting every county. He assured me that

to his great surprise, and to the destruction of life-long prejudices, he found the most undoubted evidences of the success, in every way, of local option. The contrast between contiguous counties, license and antilicense, was most apparent. The improvement in morals, the growth in prosperity, the reduction of taxes, he declared to be beyond any dispute. In one county the jail had been long empty, when an aged negro appeared before the magistrate and swore that he was unable to support himself. He was sent to jail as a vagrant, and the sheriff gave him the key. He came and went as he pleased. He was the only occupant and his own jailer. I heard myself of another county whose jail stood empty for months at a time. The sheriff was accustomed to lock his vacant cells and retire to his farm.

GEORGIA.

The following remarkable testimony to the good effects of prohibition is by Rev. A. H. Haygood, D.D., President of Emory College, Carrollton, Ga., in 1881:

No county in Georgia had more still houses and bar-rooms to the number of inhabitants than Carroll twenty years ago. Drinking places were not only to be found in the little towns, but also at cross-roads and country places throughout the county. No more unfavorable place for the success of prohibition could have been selected than this county. It was settled by a class of citizens who regarded a plenty of corn whisky and peach brandy as essential to good living. Liquor was sold without scruple and drank without stint. Many of the people spent all their means, beyond a bare living, for strong drink. Education and churches were neglected; ignorance and vice prevailed to such an alarming extent that the very name of the county became a by-word and reproach in the State. It was called the "free State of Carroll." The better citizens going from the county were ashamed to acknowledge where they were from. The County of Carroll was once synonymous with still houses, chicken fights, horse swapping, pony clubs, one-ox carts, poverty, piny woods, and ignorance.

After a struggle of twelve years with all forms of opposition the law was secured, and here are some of the results:

The trade of the town has been more than doubled. Before the liquor traffic was abolished the trade of the place was about $200,000, now it is $500,000, a year. There are thirty stores in the town, and I do not know of a single merchant among them who would not vote against the liquor traffic on purely business grounds. Some of our leading merchants were opposed to prohibition at first because they feared it would injure their trade. They are unanimously in favor of it now. The $30,000 that was

spent here for whisky prior to 1875 is now spent in building houses, improving stock, draining land, and paying taxes. The farmers are nearly all out of debt. Many of the men who were spending all their money for whisky have quit drinking and are making a support for their families. We have two drug stores here, but not a particle of liquor is sold in either. In a moral point of view, the results of this movement in our town have been perfectly remarkable. The solicitor of this circuit says there is less crime in this county than in any other in this circuit. Most of the people have joined the church. Profanity is almost unknown. The soberness and quiet which prevails here, even on election day and court week, strike visitors as being wonderful. The prohibition movement in the county is a grand success.

The State Temperance Committee of Georgia, in 1882, said:

Forty years ago there were absolutely no advocates of prohibitory legislation, and liquor saloons were in full blast all over this State. Now forty-two counties, besides the neighborhoods of many churches and school-houses, embracing in all more than one third of the area of Georgia, are freed from the saloon curse. . . . The judiciary of the State and the ministers of our churches are, almost without exception, right on the question.

ALABAMA.

Hon. S. W. Johns, of Selma, a man of high social position and a Democrat, says that sixteen entire counties have prohibition, and that it is growing in favor daily.

THE CHEROKEE NATION.

The governor and the principal chief of the Cherokee Nation, John Bushyhead, in a letter dated "Executive Department, Tahlequah, Cherokee Nation, December 28, 1881, to Governor St. John, of Kansas," writes:

Among my people, under our constitution and laws, the manufacture or introduction of all liquors is positively prohibited. It is true, that some little is occasionally smuggled in by lawless persons on the border, but the moral sentiment of the great mass of the Cherokee nation is against it, and such a thing as a public drinking saloon is unknown. Occasionally a post sutler sells it, although it is unlawful to sell it to Indians. It has often occurred to me that a habit which has been discovered to be so dangerous to Indians cannot be very good for the whites.

The following is the Cherokee method of dealing with the incorrigible, illegal liquor sellers:

Every person, after having been once convicted, who shall persist in keeping a disorderly house, for the purpose of gambling or vending ardent spirits, shall be deemed to have forfeited his right of residence in this Territory, and the people of the vicinity where such person may be, may band themselves together and effectually destroy such place of vice, and make such disposition of such incorrigible person as they may deem best to rid the nation of the evil.

All hail to such a type of "Indian civilization!"

KANSAS.

The following clear and candid statement in regard to the practical results of prohibition in Kansas, after one year of trial, is one of the most discriminating exhibits which we have met. It appeared in the "Congregationalist," (Boston,) July 19, 1882, under the name of Rev. A. H. Richardson, of Lawrence, Kansas:

On May 1, 1881, Kansas inaugurated the era of constitutional prohibition. What has really been accomplished by this advanced movement in temperance legislation? As the press of the country teems with conflicting and contradictory statements, we propose to give a few facts and figures bearing on this question. They have been carefully gathered, mostly from official sources, and are neither exaggerated nor misrepresented.

How far has the law been enforced? In two thirds, if not three fourths, of the counties in the State, there is no open violation of the law. In by far the larger portion, it is enforced without serious opposition. Governor St. John says: "It is safe to say that in sixty-five out of eighty-one organized counties the law, as a rule, is as honestly obeyed and enforced as any other law prohibiting crime." Even counties that voted against the amendment are enforcing the law. Fort Scott, in Bourbon County, which gave 554 majority against it, had eighteen cases of prosecution for illegal selling, and but one aquittal. Sumner County, on the southern border, had forty licensed saloons which have all been closed. While the law is openly disregarded in a few of the largest cities in the State, yet even in these it has proved a great restraint on the traffic, and has lessened the amount of crime. In Lawrence the whole number of cases in the police court, from May 1 to October 1, 1880, was 214. During the correspond-

ing period for 1881, only 109. In Leavenworth, during the last four months of license, there were 102 cases of drunkenness, while during the first four months of prohibition there were only 78. In Topeka, under license for the same time, 159 cases; under prohibition, 72. Such is the result of a *partial* enforcement.

Prohibition has greatly lessened and crippled the traffic. This is proved by the revenue statistics. There was a falling off in the United States revenue tax on liquors, in 1881, of $30,607 32. The decrease in the beer tax was nearly $14,000. Before the adoption of the amendment there were two distilleries, thirty-nine breweries, thirty wholesale liquor houses, and 1,832 licensed saloons in the State. To-day there is not a distillery, nor (so far as I can learn) a wholesale liquor establishment in Kansas. Nor are there more than half a dozen breweries remaining. The one at Winfield has been transformed into a conservatory for flowers. Instead of nearly 2,000 places where liquor is openly sold, there can hardly be found to-day more than 300 or 400. Yet in the face of these stubborn facts we are gravely told, by the whisky organs, that "more liquor is drank in Kansas than ever before."

It has reduced the amount of crime at least one third. The number of convicts sent to our State penitentiary during 1880 was 306; in 1881, only 197. This may be safely taken as a fair average of the decrease of crime through the State. Four counties have given public notice that *their jails are empty!* Harvey County had built a new jail just before the prohibitory law went into effect. It now has *but one occupant*—a druggist convicted of selling liquor unlawfully, and now convinced that prohibition *does* prohibit! At a recent session of the district court in Kingman County there was not a single criminal case on the docket, and the judge discharged the jury.

There has been a marked increase in the material and financial prosperity of the State under prohibition. Instead of paying out $6,260,000 as the annual cost of its liquor bill, Kansas has *saved* more than one half that amount for legitimate uses. While Illinois paid about $6 50 *per capita* for government tax on spirits, Kansas paid only twelve cents, and Maine, where prohibition has so signally *failed*,(?) paid *three cents* per head! There has been a marked advance in the price of real estate during the last year. In a letter recently received from Governor St. John, he says: "The increase in the valuation of personal property for 1881 over 1880 was $10,243,000. I think the assessment of 1882 will show an increase over 1881 of nearly, if not quite, $20,000,000. The taxes for 1881, notwithstanding the short crops, were paid up more closely than they have been for years. The average number of acres of school lands sold each business day has increased from 151 to 210. Kansas was never so pros-

perous in her history as she is to-day, and prohibition is growing stronger with the people every day." Nor has emigration fallen off, as was so confidently predicted. Since November, 1880, when the amendment was adopted, not less than 140,000 people have settled in Kansas. And they have been of the better class, with more means than in former years. A gentleman came to Franklin County last year and invested $50,000, "Just because whisky had been voted out," he said.

We affirm, without fear of successful contradiction, that *Kansas is vastly richer, happier, and better to-day*, in all the substantial elements of growth and prosperity, than before the adoption of her constitutional amendment. She has not had sufficient time to show its full value and efficiency. But she has begun nobly and well, and is on the high road to glorious and permanent success.

A correspondent from Cherryvale, Kansas, wrote, in June, 1882:

I desire to send you a few facts from this part of Kansas in regard to our prohibitory liquor law. It has had one year of trial, and we are prepared to see its defects and note its success. It will be proper for me to say that for the last seventeen years I have been a continuous resident of this beautiful State, and am prepared to contrast the last year of prohibition with either or all of the years under liquor law. In order, therefore, that there may be no mistake, I went to the office of police judge and the justice of the peace, and, looking over the records of both, the following facts were gleaned:

From May 1, 1880, to May 1, 1881—this being the last year of liquor—there were in our little city of 1,600 people 67 convictions for drunkenness and disorderly conduct. From May 1, 1881, to May 1, 1882—this being the first year of prohibition—there were 6. 67 to 6 is the proportion.

Again: Our city calaboose was seldom empty when we sold liquor, and a lady living across the road or near that institution was trying to have her husband move away because of the noise, swearing, and the profanity which she heard; but a few days ago she said it did not seem like she was in the same place. The constable told me there had been but one man in the calaboose since the 1st of May, 1881.

Again: Our population has increased in every town in this part of Kansas. Good men with their money and property are moving in rapidly.

Again: The warden says that the prison this last year has paid its own expenses and returned a small revenue to the State. This is some of the fruits of our prohibitory law. But this does not begin to tell it all.

There were nearly 300 towns in Kansas when the law came into effect having 1,000 inhabitants or upward which sold liquor, and in about 290 or 295 every gin-mill is closed and no liquor is kept publicly for sale. There are from five to ten places where it is sold. Now I affirm that any law which closes these saloons in 290 out of 300 towns is not a failure by any means. I want to give you one illustration of the action of these fellows. The village of Opolis, in Crawford County, Kansas, on the 'Frisco' line, lies on the Missouri State line, and these fellows bought and laid out twenty acres across the line in Missouri, and sell boldly, while on the Kansas side not a drop can be procured, and then they go off and tell abroad that "any amount of drunken men are laying around the streets in Opolis, the prohibitory town of Kansas."

We can say honestly our law is being better enforced than we expected it could be, and is doing more than the most sanguine temperance men expected. It is true, some liquor is sold on the sly; so horses are stolen and men are murdered, while we have a law against each; but we now have liquor selling, horse stealing, house burning on a level, and the thief, murderer, burglar, and liquor seller and liquor maker on a level and in his own company—namely, violators of legislative law.

A. S. Johnson, Esq., land commissioner of the Atchison, Topeka, and Santa Fé Railroad, in reply to an inquiry in November, 1882, about the effect of the adoption of the prohibitory amendment on the property of the State, said:

In answer to your request in reference to the amount of land the Atchison, Topeka, and Santa Fé Railroad Company have sold this year as compared with former years, would say that in the ten months of this year we have sold more land than we did in the two years previous put together, and, with the exception of the years 1874 and 1878, more than we have sold since our lands have been in the market (twelve years.) For the past year our sales have been steadily increasing month by month until, at the present date, our business is unprecedented in the history of this department. A notable feature in this connection is the unusual number of cash purchases, showing that settlers of more means are coming into the State.

In the "Sunday-school Times," December 16, 1882, Gov. St. John gave the following definite testimony:

The opponents of prohibition, which includes every distiller, brewer, and saloon keeper in the country claimed, first, that it retarded the progress and growth of the State; second, that it would stop immigration;

third, that it would increase the sale of intoxicating liquors; fourth, that it was so stringent that liquor "could not be had to cure a snake-bite;" fifth, that it would increase pauperism and crime.

While these objections were not very consistent, they were nevertheless made, and still continue to be urged against the law. The advocates of prohibition contend that, notwithstanding the persistent and unscrupulous efforts that have at all times been made to prevent the enforcement of the law, its effect has not only been free from the objections named, but it has accomplished great good. And to prove this we have only to refer to the official reports of the auditor of State, which shows that the assessed valuation of all taxable property in the State on March 1, 1880, was $160,570,761 43; and on March 1, 1881, it was $170,813,373 03; while on March 1, 1882, it amounted to $186,128,138.

While the increase from March 1, 1880, to March 1, 1881, was only $10,242,611 60, it will be observed that from March 1, 1881, to March 1, 1882, ten months of which was under prohibition, the increase was $15,314,764 97.

The sale of school lands for the calendar year 1880 amounted to an average of 151 acres for each business day. For 1881, eight months of which was under prohibition, it rose to 196 acres per day, and for the year 1882, up to October 1, to over 200 acres per day. The lands belonging to the Atchison, Topeka, and Santa Fé Railroad Company have been in market twelve years, and I am informed by the commissioner that he is selling more lands now than at any other period in the history of his department.

The population of the State from March 1, 1881, to March 1, 1882, increased 37,138. The immigration that we are receiving is not only increasing in numbers, but is made up of the very best class of citizens. There is not a distiller, brewer, or saloon keeper in the list, but, instead, those whose vocation and example tend to the material, moral, and intellectual advancement of the State. Are there not other States that are anxious to have their progress and growth retarded in the same way?

The 26 counties that gave majorities *against* the prohibitory amendment sent to the penitentiary for the fiscal year ending June 30, 1882, one prisoner to every 3,438 of their population; while the remnining 55 counties that gave majorities *for* the amendment during the same period sent but one prisoner to every 5,832 of their population.

From March, 1867, up to a little over a month after we adopted the constitutional amendment, the average yearly increase of prisoners sent to the penitentiary was 46. Since then the prison population has *decreased* at the rate of 40 per year.

There was issued in this State by the collector of internal revenue for

the government tax year ending April 30, 1881, 1,977 retail liquor dealers' stamps, 30 wholesale liquor dealers' stamps, and 32 brewers' stamps; for the year ending April 30, 1882, 1,784 retail dealers' stamps, 17 wholesale dealers' stamps, and 24 brewers' stamps; from April 30 to November 1, 1882, 1,500 retail dealers' stamps, 17 wholesale dealers' stamps, and 11 brewers' stamps, showing 477 retail and 13 wholesale dealers' and 12 brewers' stamps less than there was under the old license system. Deduct from the 1,500 stamps issued up to November 1 at least 300 that have been procured by druggists, who have qualified under the law to sell for the excepted purposes; then add to this not less than 200 in the hands of parties who have been prosecuted and places broken up, and it leaves 1,000 stamps in the possession of parties who make their living secretly or openly violating law, every one of whom is an antiprohibitionist—there is not a "temperance fanatic" among them. This gives to Kansas one place where intoxicating liquors are sold to every 1,000 of her population, while Pennsylvania, under license, has one such place to every 249 of her population, and her people pay to the government as tax on intoxicating liquors, including beer, about seventy-five cents a head, while the people of Kansas pay but *eight* cents a head.

But the most gratifying results are found in the improved condition of society. Prohibition has aided many a drunkard in his efforts to reform; it has gladdened the heart of his wife and mother; it has brought peace and happiness to many a home, and dissension and misery to none.

MAINE.

The question whether prohibition does prohibit in Maine has been so extensively controverted, that we will present the best testimonies that can be collected, and in greater length than in our exhibit of other States.

Ex-Governor Nelson Dingley, Jr., at the State Reform Temperance Convention, held in 1877, delivered an address upon the progress of the cause in Maine, in which he said:

It is half a century since the temperance movement was inaugurated in Maine; forty-three years since it was placed on the total abstinence platform; thirty-seven years since the practicability of rescuing the intemperate from the influence of the fearful appetite for alcoholic liquors was generally accepted; thirty-six years since Maine first practically recognized the importance of aiding moral efforts by removing by law, so far as possible, the temptations of the dram shop; and nearly five years since the reform movement among drinking men was initiated in this State.

* * * * * * * * *

Statistics collected and published in 1832 by Secretary Pond, of the Maine State Temperance Association, showed that with a population of only 450,000 there were 2,000 places or bars in which intoxicating liquors were openly sold as a beverage—one grog shop to every 225 men, women, and children. Nearly every store and tavern sold liquor by the glass.

The sales of these 2,000 places were $10,000,000 annually, mainly cheap rum, or $20 for each inhabitant. At that time Maine was in the same condition as to the use of intoxicating liquors as other States. Since then there has been some improvement in the country at large. Statistics compiled in 1872 by Mr. Young, of the Internal Revenue Department, show that the sales of intoxicating liquors in the United States for the previous year were about $600,000,000, or $16 per inhabitant. Later estimates swell the sales to $700,000,000, with the increase of population. This puts the average sale and consumption of liquors in this country at the present time ot $16 for every man, woman, and child—a marked gain for the whole country.

But Maine has gained much more than the country as a whole. Last year the sales of liquors by the hundred town agencies in Maine, ostensibly for medical and mechanical purposes, were nearly $100,000; or, with our present population of 635,000, about 15 cents per inhabitant Instead of 2,000 open bars, as we had in 1832, which with our present population would proportionally give us about 2,800 now, so far as I can learn there is no bar or place in our State where liquor is openly sold in known defiance of law. How much there is secretly sold is largely a matter of conjecture. The friends of temperance think not over $500,000 —making the aggregate sales in the State $600,000, or $1 per inhabitant. The wildest enemies of temperance do not see the aggregate sales higher than $1,000,000, or less than $2 per inhabitant. Concede even this high estimate, and we have the sale and use of intoxicating liquors in Maine only *one tenth* what they were forty years ago, and *one eighth* what they are to-day on the average in the remainder of the Union.

More specific statistics point to similar conclusions as to the marked reduction in the use and sale of intoxicating liquors in Maine. In 1830 there were thirteen distilleries in this State, manufacturing about 1,000,000 gallons of rum, (2 gallons to each inhabitant,) *all* of which, together with about 300,000 gallons of imported liquors, were consumed in the State, to make no account of fermented liquors and cider drank. Now there is not a single distillery or brewery in the State. Of the five hundred taverns in the State in 1833 all but forty had an open bar. Now no tavern in Maine has an open bar, and not one out of ten sells liquor even surreptitiously to guests. In 1830 nearly every store in the State sold liquor as

freely as calico and molasses; now there is not known to be a general trader in the State who sells liquor.

* * * * * * * * *

Nearly all the rural towns report that, whenever any intemperate drinker in those places wants liquor, he is obliged to go to one of the half dozen cities in the State; so that practically most of the cases of drunkenness for the whole State are concentrated in the larger places, where liquor is still sold secretly; or begin there and are continued after the return of the victims to their homes. Reports even from these cities show that, notwithstanding there are many arrests for drunkenness, yet a very large proportion are non-residents who have come from the country.

* * * * * * * * *

Statistics show an equally marked mitigation of the evils of intemperance in this State. Secretary Pond, in his report for 1833, covering returns from a large number of towns, states that the previous year, when the State had only two thirds of its present population, there were 10,000 persons (1 out of every 45 of the population) accustomed to get beastly drunk, and that 500 of them were women; that there were 200 (equivalent to 300 with present population) deaths in a single year from delirium tremens; that there were 1,500 paupers (equivalent to 2,200 now) brought into this condition by drinking; that there were 300 convicts (equivalent to 450 for present population) in the State-prison and in jails; and that a large proportion of the homes even in the rural parts of the State were going to ruin in consequence of the intemperance of the owners.

Now the most careful investigators are confident that not 1 out of 300 of the population is a drunkard; that the annual deaths now from delirium tremens are not 50; that the number of drunken paupers and convicts in prisons and jails, aside from those incarcerated for selling liquor, is reduced, notwithstanding the increase of criminal tramps during the past few years, and notwithstanding so large a proportion of our present criminals and paupers come from foreigners, of whom we had none comparatively forty years ago. The increased thriftiness of the people is very apparent in the appearance of the dwellings.

Rev. Dr. Cyrus Hamlin, the veteran missionary in Turkey, in a letter to the "Southern Presbyterian Review," for July, 1878, giving an account of the workings of the Maine Law, says it is executed as well as any other. He says:

We have passed through the whole length of the State, from New Hampshire to New Brunswick, and have conversed with people of every class, and we can bear the most decided testimony that the Maine Law is

HON. NEAL DOW.

"Thy honored laws are stereotyped in deeds;
Thy famous name is now a nation's pride.
Upon our cottage walls thy portrait shines;
We call our children by thy honored name;
Our poets laud thee in immortal verse.
Thy monuments in Maine are empty jails;
Thy laurels, laws observed and unrepealed;
Thy medals, grateful hearts of men redeemed;
Thy friends, the noblest of the human race,
And nations shout thy name across the deep."

not only a great success, but it is most firmly established in the hearts of an immense majority of the people. This is further proved by the fact that almost every year increases its efficiency. Its weak points are from time to time strenghtened, objectionable points are modified, but no one attempts to relax it, no one dares assail it. Ths excellence of the Maine Law, however, is in its execution. The people sustain it. They have considered well the evils of intemperance, and have decided to do away with them.

The Portland "Advertiser" printed the following very significant and certainly impartial testimony concerning the working of the prohibitory liquor law in that State in 1878:

Count Guipenberg, during a recent visit of Attorney-General Emory to the *Cimbria*, (the Russian ship in South-west Harbor, Maine,) said:

"We are very much pleased indeed with the workings of your Maine Law. We never saw or heard of any thing so wonderful. Why, we send our men on shore with the utmost freedom, and they are orderly and well-behaved; they make friends with the natives and come back to us at night all right. We are glad to have them go on shore, for the exercise and recreation they obtain there are very much to their advantage. Now, if liquor were sold, we should be obliged to keep them on board all the time, otherwise they would become intoxicated, get into trouble among themselves and with the inhabitants, destroy property, insult your people, and make them all their enemies. O, I assure you we are very much pleased with your Maine Law!"

CRIME IN MAINE.

Ex-Governor Dingley, in the Lewiston "Journal," in the spring of 1881, answered most conclusively the extensively circulated statistics which assumed to show a great increase of crime in Maine, as follows:

Statistics have been published and extensively circulated which, it is alleged, show that crime has increased in Maine more than 200 per cent. within twenty years, and that Maine now stands in the front rank of crime of all the States of the Union. The only statistics presented to sustain this alarming conclusion have been the number of convicts in the State-prison and jails in 1880 and 1881, incorrectly stated in several particulars, and so marshaled as to ignore the fact that since the war the judges, under the discretion given them by statute, have gradually enlarged their terms of sentence, by which the number of convicts has been

increased without an increase of crime, and also the fact that since 1866 there has been a large number of persons in jail for attempting to keep dram shops, whereas before that time no one was sent to jail for this offense. It is evident, therefore, that comparative statistics of persons in prison and jails before and since the war can give little idea of the extent of crime at these two periods. What will measure it exactly is the number of sentences to prison and jails for offenses outside of violation of the liquor law. We take, therefore, from the reports of the attorney-general the following figures of such sentences for the years mentioned below:

YEAR.	Sentence. Prison.	Sentence. Jail.	Sentence. Violating Liquor Law.	YEAR.	Sentence. Prison.	Sentence. Jail.	Sentence. Violating Liquor Law.
1860....	42	46	0	1871....	59	58	25
1861....	65	36	0	1872....	49	20	30
1862....	38	36	0	1873....	24	36	30
1863....	49	40	0	1874....	67	51	50
1864....	16	32	0	1875....	40	108	60
1865....	30	41	0	1876....	70	140	75
1866....	104	94	0	1877....	73	113	51
1867....	60	85	8	1878....	72	104	86
1868....	43	53	9	1879....	74	69	78
1869....	87	81	15	1880....	59	73	70
1870....	54	73	20				

It will be seen that at the close of the war there was a large and sudden increase of crime in Maine, as there was in every other State. This increase was caused by the return from the war of a large body of camp-followers—not the soldiers who had faithfully done their duty—who had been in training in crime by their operations during the war. But it will be seen that since 1869 there has been, on the whole, a reduction in crime, notwithstanding the increase of population, when offenses against the enforced liquor law are separated from ordinary crimes. During the hard times sentences for larceny largely increased, but it will be observed that in 1879 and 1880 there was a reduction of sentences, indicating a very decided improvement since 1866.

There has been an attempt to create the impression that crime is more prevalent in Maine than in other States, when the fact is the reverse of this. Take first the criminal statistics of Massachusetts. In 1860 there were 2,631 convicts in Massachusetts State prison and jails; in 1879 there were 4,962, or 1 convict to every 460 population. In 1879 there were in Maine prisons and jails, exclusive of those imprisoned for violation of the liquor law, 400 convicts, or 1 to every 1,600 population. In other words, there are three times as many criminals proportionately in Massachusetts as in Maine.

Compare the number of convicts in the Maine State prison with those in the prisons of other States in 1879, and the official statistics give us the following:

NUMBER OF CONVICTS IN STATE PRISON.

Alabama	873	one to	1,400	population.
California	1,318	"	600	"
Connecticut	278	"	2,100	"
Maine	191	"	3,200	"
Massachusetts	757	"	2,200	"
New Hampshire	189	"	1,900	"
New York	3,488	"	1,400	"
Vermont	176	"	1,800	"

It will be seen from such statistics as these that there is less crime proportionately in Maine than in any other State in the Union. Comparing 1860 and 1880, crime has increased all over the Union in consequence of the influence of war, tendency of population to cities, and increase of wealth and luxury; but Maine has resisted these influences better than any State in the Union. That our prohibitory laws have aided in resisting these influences is evident to those who have given the subject a careful consideration.

Ex-Governor Dingley, in a letter dated Washington, May 3, 1882, and indorsed by Senator Frye, effectually disposes of the false statements lately published in the New York "Sun," and reiterated by the brewers' attorney, Lewis Schade, in the Washington "Sentinel." He says:

In the last number of your paper (a copy of which you have sent to me) I find an "open letter" addressed by yourself to me, denying the correctness of a statement recently made by myself in a public address, to the effect that Maine has less dram shops, proportionally, than any other State in the Union, and the cities of Lewiston and Auburn, (where I reside,) with a population of about 28,000, have no open dram shops, and less liquor sold as a beverage, and less drunkenness than any licensed city of similar population.

You assert, on the authority of an anonymous communication in the New York "Sun," that these cities (practically one) have one liquor shop to every eighty-seven inhabitants, making them "the champion community of the world," not only in the number of dram shops, but also in drunkenness; and you further affirm that Maine "is fast gaining the reputation of being the most besotted State in the Union," etc.

I am surprised that you should have so readily accepted an anonymous

statement as conclusive, against the declaration of a gentleman who assumes public responsibility for the truth of what he says. I assume, however, that you seek facts, whatever conclusions may be deduced from them, and do not intend to mislead your readers. On this assumption, I ask you to publish the following statistics from the columns of the Lewiston "Journal," the leading newspaper in the cities of Lewiston and Auburn, as taken from the revenue and city reports :

"There is not a single open dram shop in the cities of Lewiston and Auburn. Whatever places sell liquor as a beverage do so secretly ; and wherever evidence is obtained of a violation of the law a prosecution and fine, and even imprisonment, follow. The places that sell liquor as a beverage are nearly all in secret corners, known only to the initiated, and their stock in trade consists of a few secreted bottles or, at most, gallons of liquor, which is often discovered and destroyed. Twenty of such places do not sell as much liquor as one open licensed dram shop.

"It is, of course, difficult to ascertain how many of such places there are in our two cities. The belief of our citizens is that every one of them, including the regular druggists, pays the special tax on the dealers, as this is the easiest way to avoid the large penalties of the United States laws. Fifty-two dealers—one to every 460 inhabitants—paid this tax last year. But about 20 of the 52 were regular druggists, who claim that they do not sell for a beverage, and who are not known to the police to do so, except in two or three cases where they have been prosecuted. This leaves 32 secret dram shops—one to 875 inhabitants.

"But arrests for drunkenness show that the use of liquors in our cities must be less than in license cities of similar classes of population. The city marshal's reports of Lewiston and Auburn show eighty arrests for drunkenness last year—3 to every thousand of the population. Not a single city in the Union, outside of Maine and Vermont, shows so little drunkenness. The city of Lowell, with a manufacturing population similar to that in Lewiston and Auburn, reported thirty arrests for drunkenness to every thousand population.

"In the whole State of Maine there was last year one retail dealer in intoxicating liquors to every 860 inhabitants who paid the special tax to the United States; and 210 of these were the regular druggists of the State. No other State in the Union showed so small a number proportionately. Vermont came next, with one to 600 inhabitants ; Iowa, one to 425; New York, one to 200; and the District of Columbia, one to 175."

I will add nothing to these statistics, except to express my opinion that they are substantially true, and with them I leave the matter to be judged by a candid public. Respectfully yours,

NELSON DINGLEY, JR., M. C. 2d District, Maine.

I am a resident of Lewiston, and familiar with its condition; and I regard the above statement as a correct representation of the facts.

WILLIAM P. FRYE, U. S. Senator.

Replying in the "Gospel Banner" to an article in the New York "Sun," replete with flagrant misrepresentations concerning the results of prohibition in Maine, Gen. Neal Dow writes:

We once had distilleries and breweries in Maine, many of them; now we have not one. Seven great distilleries and two breweries running night and day were in Portland. At the same time West India rum was imported by the cargo, many cargoes, so that we sometimes had upon our wharves and in our store-houses a wonderful display of rum puncheons. I think I have seen half an acre of puncheons of Santa Croix rum lying upon a wharf at one time, the cargo of one vessel. Now we have not a single puncheon of liquor imported here. The liquor that comes to us is usually smuggled into the State in small packages, concealed carefully in flour barrels, sugar barrels, or dry-goods boxes, marked "eggs" or "glass, this side up with care." I have before me now, as I write, a circular from a Boston "wholesale and retail grocer," with a large list of liquors, names and prices at the bottom; these words are added: "ALL GOODS SENT TO MAINE ARE PACKED CAREFULLY, (*without extra charge,*) FREE FROM OBSERVATION."

Rev. J. Stockbridge, in an early letter in 1882, adds his testimony to the efficiency of the prohibitory law in Maine. He says:

Fifty years ago, in all country stores and city groceries rum was sold as freely as flour and sugar; now in such stores none can be had. All cities and country taverns had open bars; now none have. Farmers supplied their hands with rum; now they do not. Rum was as much a part of a ship's store as beef and pork; now it is not. The ship-yards' men had their grog twice a day; now not a drop. Fifty years ago the habit of drinking spirituous liquors was well-nigh universal, the poorest people being able to buy New England rum, which was sold at thirty to forty cents a gallon; now the proportion of total abstainers is as large as was the drinkers in olden times—such being the public sentiment on the subject that no person of respectability is willing to be known as a drinker of intoxicants.

In a campaign letter, in August, 1882, Hon. J. G. Blaine gave a rebuke to the perverse utterances of the Chicago "Trib-

une," that "with the enforcement of this (prohibitory) law the growth and prosperity which have been general throughout the Union, came to a stop in Maine." Mr. Blaine said, "The condition of Maine is prosperous to-day—never more so in the sixty-two years since the State was admitted into the Union." In the last twenty-five years the progress of the people in all forms of material prosperity has been great. The valuation of the property of the State has increased in that time from one hundred to two hundred and twenty-five millions. In 1857 Maine had eleven savings-banks, with aggregate deposits and accrued profits amounting to $919,571 85. In 1882 Mr. Blaine says, "There are fifty-five savings-banks, and their aggregate deposits and accrued profits are to-day about thirty millions, and, perhaps, in excess of that sum." In 1857 there were only five thousand savings-bank depositors; in 1882 there were nearly ninety thousand. This is the way that prohibition has "stopped prosperity" in Maine.

In 1881 the Toronto "Globe," in the interest of truth, commissioned two intelligent gentlemen, one a prohibitionist in principle, and the other an antiprohibitionist, and neither of them total-abstainers, to visit the State of Maine, and examine thoroughly the situation and report thereon. After two weeks they reported. We will take room, after the already extended space devoted to this State, for only the report of the antiprohibitionist, leaving out the very favorable report of the other gentleman:

THE ANTIPROHIBITIONIST'S REPORT.

Our work in Maine is now finished; and before commencing inquiries in other States, it may be well to sum up my conclusions while the impressions left by our two weeks' sojourn are yet fresh and distinct. I realize perfectly well that the results at which I have arrived will not be apt to please either party. I do not write with the object of doing so, but simply to tell the plain truth, as arrived at from personal observation, interviews with those whose opinions were likely to be of value, and consideration of the question in all its bearings. I shall not attempt a review or recapitulation of details, but present my conclusions in the form of a series of brief propositions as follows:

"That in the cities the law has been a partial failure so far as uprooting the traffic or even the suppression of open bars is concerned.

"That this failure has been greatly exaggerated by quoting exceptional places or periods as typical of the whole State, and by the ingenious perversion of statistics.

"That, nevertheless, even when laxly administered, the law has decreased the volume of drinking, and done much to make the practice unpopular and disreputable.

"That by the admissions of both parties, it has driven all respectable men out of the traffic.

"That the facilities for drinking are not presented in such a form, or under such surroundings, as to tempt those who have not acquired the drinking habit to do so.

"That in the rural portions of the State, the Maine Law has suppressed open drinking, and reduced secret drinking to a minimum, and may, therefore, be considered as effective as any other measure on the statute book.

"That the general prosperity, good order, and comfort, observable both in city and country, despite the comparatively scanty resources of the State, plainly indicate that the abstinence of the people, whether voluntary or compulsory, has conduced greatly to their welfare.

"That while these good results are largely attributable to the widespread reformation in the habits of the people on moral and economical grounds, prohibition has done much to assist this reform and educate public sentiment.

"That after thirty years' experience, the public opinion of the State is so strongly in favor of the law, that no political party is willing to risk its future by advocating a reversion to license, and that on the contrary the Legislature is continually strengthening the law by more stringent amendments.

"That the best elements of society, the old residents, the prominent citizens, and the farming community, are pronouncedly in its favor; and that even many who opposed some of its features would oppose its abrogation still more strongly.

"That the class of liquor sellers who defy the law are the same class of men who, under a license system, would sell liquor without license.

"That the law has at times been made a political machine in the interest of the Republicans, and has led to corrupt bargains between liquor sellers and politicians, whereby the latter have stepped in to frustrate its operation.

"That too much has been claimed for prohibition, which of itself will not remove poverty, want, and degradation, which are frequently brought about by other causes than rum.

"That Maine being a community where the cities are small, the population sparsely settled, and the foreign element not large, offers an exceptionably favorable field for the legal suppression of the drink traffic, so that its measure of success in that State does not necessarily imply that it would be equally effective elsewhere, under altogether different conditions."

The following letter to the "Alliance News," (Manchester, England,) will explain the deceptions practiced in Maine, and account for some things not covered in the previous testimonies:

DEAR SIR: A few days ago our engagements brought us for the first time into the State of Maine. Being all of us Alliance men, we were most interested in coming to Portland, the metropolis and head-quarters of the Maine Liquor Law. We had not left the station one hundred paces before we were brought up in astonishment in front of a drinking shop, in whose windows were bottles impudently ranged and labeled "Cognac Brandy," and others "Henessy's Gin." Inside was every apparent drinking appliance. Twenty steps more and another similar one met our astonished gaze, advertising lager beer and stout. Could it be that we saw double, or that the much-vaunted Maine Law was a dead-letter? Puzzled and bitterly disappointed, we went to deposit our "material" at the City Hall, and on entering its ground floor we beheld with amazement twenty-three great beer casks full to the bung, these, of course, awaiting storage in the cellars beneath. Never was faith more tried. We couldn't believe what we saw, and began to doubt and mistrust all things mundane. Later I tackled a gentleman at the hotel tea table, and, quite prepared to hit him hard about the fallacy and figment of prohibitory laws, referred sarcastically to the barrels under the very City Hall itself. "Yes," said he, "those are barrels of beer seized by the sheriff, and awaiting condemnation by the commissioners, when they will be emptied in the sewer, and the barrels sold!" I do admit I began to feel I had been sold, too. "How about those liquor shops and bottles?" said I. "The shops are bogus, and the bottles probably filled with water, or, if real spirits, they dare not open them, or 'break bulk.' You could only get non-intoxicants if you went inside." Sold again! Another lesson in Sir Wilfrid's art of not prophesying unless you know, and a confirmation of the axiom, "Don't jump at conclusions."

Later still our business took us by train from St. John's, New Brunswick, to Boston. At M'Adam Junction, the last stop before entering into the State of Maine from British soil, the agent of the refreshment room

came into the car and called out, "Last place to get a drink, gentlemen, for many hours." (By drink, of course, he meant beer or spirits.) Many rushed out, and a party of three young men returned with large flasks of liquor. We did not see this consumed, as, knowing they were transgressing, they took it by turns during the seven hours we were traveling in Maine to enter the retiring-room of the car, never failing to come out either wiping their mouths or "licking their gills." All this, then, shows "there is really something in it." I feel there is a lot in it. Suppose it can be shown that in a dozen places in this big city drink can be got in an underhand surreptitious manner, that does not prove the law is a failure, but the necessity for secrecy proves the power of the law. Let us have the same advantages in Old England as they have here. I am glad to get the "Alliance News" out here, and to observe the onward course of our movement. "More power to Sir Wilfrid's arm!" You will be hearing of us on your side about March, all being well. I am, dear sir, yours very sincerely, DUNCAN S. MILLER,

Conductor of Royal (Boland Street) Hand Bell Ringers.

United States Hotel, Portland, Me., U.S.A., November 8, 1882.

Mr. J. N. Stearns[1] presents the following concessions to the efficiency of the prohibitory regimen, gathered from the utterances of the

BEER BREWERS' CONGRESS.

The Twentieth Annual Session of the Beer Brewers' Congress, which met at Buffalo, in 1880, gave strong testimony showing that, from their stand-point, "Prohibition Prohibits."

The President, Mr. Ruter, in his opening address, said:

The State of Maine, with only seven barrels last year, and 7,031 barrels the year previous to that, *has now disappeared altogether from the list of beer-producing States.*

The Executive Committee in their report say:

Your Executive regret they are obliged to call your attention to local legislative measures in many States, and especially in the States of Iowa and Kansas, which threaten the entire extinction of breweries in those States. Suggestions from this Convention as to how such arbitrary legislation may best be met and defeated are very desirable.

[1] "Prohibition Does Prohibit," National Temperance Publication House, New York city, 1882, p. 90.

The report of the Agitation Committee also sounds the alarm, and says:

As regards prohibition and temperance agitation, your committee call your attention to the fact that the spirit of intolerance is on the increase in many States. In the Legislature of the State of Iowa there has been passed a measure, through the efforts of this party, which threatens the extinction of every brewery in that State. A bill is now before the Congress of the United States to appoint a commission of five to investigate the alcoholic liquor traffic, and this proposed measure requires your serious attention.

They adopted a series of resolutions in which they said:

Resolved, That the members of this Association, individually and collectively, use every means in their power to remove unjust and unwise legal restrictions which zeal without knowledge has imposed upon our trade, and to resist the future enactment of such laws.

The beer brewers always, and every-where, oppose prohibitory laws, because they know it diminishes the sale of beer.

The Washington "Sentinel," organ of the beer brewers, with Lewis Schade, its editor, their paid attorney, speaking of the proposed prohibitory measures in Iowa, says:

If those prohibitory measures should become a law, four grain distilleries and nine fruit distilleries will be destroyed. That loss, small as it is, might be borne. But there will also be 150 breweries stopped, which paid into the United States Treasury last year over $200,000 taxes for nearly as many barrels of beer produced by them, and two millions of capital invested therein destroyed. Over 4,500 dealers in malt and spirituous liquor will be broken up, and just so many families deprived of the means of making a living.

"*Our enemies themselves being the judges.*"

CHAPTER VIII.

THE LATEST SCIENTIFIC VINDICATION OF TOTAL ABSTINENCE.

WITHIN the last twenty years, in some classes of our native population, reactionary tendencies in respect to the principle of total abstinence have been apparent. The question of the use of alcoholic beverages has been re-opened and re-examined by a considerable class of influential persons, and many classes have felt a downward tendency. Several things have contributed to this reaction:[1] the infusion of more than ten millions of immigrants into our population since 1850, very few of whom had been favored with temperance tutelage, has been a prominent cause; the intimate association of large numbers of our citizens with the habits of the Old World, by foreign travel, is another cause; the low moral condition of the *post bellum* period is another; and the great beer invasion[2] is another.

But there are other causes which have operated widely and potentially. In 1855 the "Westminster Review" defended the use of alcohol in health as necessary—indeed, as food for the body. Notwithstanding, in 1860, this journal magnanimously acknowledged that more recent scientific French investigators of the highest rank had exploded that doctrine, yet there were those who continued to advocate it, prominent among whom was that great man and patriot, ex-Gov. John A. Andrew, one of the most idolized and influential men Massachusetts ever numbered among its eminent civilians, who conducted an investigation before the Liquor Committee of the Legislature in 1867, in which he strongly antagonized total abstinence and prohibi-

[1] For a fuller account of these deteriorating tendencies, see pp. 397–407.

[2] See pp. 452–471.

tion. Again, in 1872, '73, able articles written by that highly cultivated physician, Henry I. Bowditch, M.D., in the "Reports of the Massachusetts Board of Health," advocated the existence of certain cosmic laws which determine intemperance. All of these discussions attracted wide attention, and unsettled the confidence of many in the principle of total abstinence. Many persons first doubted, then vacillated, then apologized for the use of intoxicants, subsequently became advocates of the liquor cause, and freely indulged in the fatal beverage. The argument of Gov. Andrew has recently been republished, in an immense edition, by the liquor fraternity, for wide circulation in certain Western States, upon which they are concentrating their energies; and Dr. Bowditch's paper has also been lately reprinted by the advocates of "Moderation" in New York city. Dr. Howard Crosby's advocacy of moderate drinking is still fresh in the public mind.

The number of persons affected by these theories is not small. Literary and scientific men, gentlemen of leisure, educators, statesmen, and persons of lesser note, have been beguiled by the specious sophistries. The recent advance movements in temperance have felt their solid resistance as barriers in the path of progress. One of the most urgent duties of temperance men is to sift out and expose these sophistries which are beguiling and ruining so many.

These theories may be summed up under two heads:

SUPPOSED COSMIC LAWS; and

THE SUPPOSED UTILITY OF ALCOHOL.

I.—THE COSMIC THEORY.

IS INTEMPERANCE DETERMINED BY NATURAL LAWS?

Considerable research has been expended in the endeavor to discover some individual race peculiarities, or some uniform tendencies in the history of the race, as a whole, or some universal laws in the constitution of nature, which may account for the existence and prevalence of intemperance. Such

inquiries are of great fundamental importance. If these suppositions can be shown to be any thing more than hypotheses, and can be vindicated upon a true scientific basis, then intemperance ceases to be a question of morals and reform; for, if this theory is true, intemperance is controlled by material laws, and must be assigned a place in the category of things which are inevitable, to be tolerated, and, possibly, slightly regulated, but not eradicated. Some intelligent persons seem to have settled down upon such convictions, indulging in alcoholic drinks with hushed consciences, and indifferent to efforts for reform.

To specify: Different theorists claim that the prevalence of intemperance depends upon one or more of the following great influences: *Civilization; race; climate;* and *the prevalence or non-prevalence of native wines or beers.*

It is an important inquiry—and legitimate, too—whether the history of the drinking customs of the world, and modern scientific research, furnish any light upon these hypotheses, which will determine their acceptance or rejection.

I.—Is Intemperance dependent upon the Higher Civilization—a product of the artificial conditions of cultivated life?

A popular fallacy has declared that drunkenness is an invariable concomitant of high civilization; that an aboriginal condition means purity and sobriety; and that to civilization is to be charged the introduction of intemperance among savage races. But so far as any information has reached us in regard to uncivilized people in former ages, it attests the fact that the use of some kind of stimulant has been coeval with the earliest beginnings of social life; that the most primitive people have reflected the same vices which accompany the use of intoxicants in civilized nations; and the knowledge afforded by the recent exploration of thoroughly savage tribes, just brought within the scope of our acquaintance, shows the same propensity to intoxication, even in very excessive degrees, by the use of drinks peculiarly their own, which we witness in our own towns and

cities. These drinks are so peculiar, crude, coarse, and unlike those used by civilized nations, though scarcely less intoxicating, that it is quite clear they were not derived from civilized people. Poverty, violence, crime, and general debasement follow their use, as among us. The uncivilized tribes exhibit the same tendency to excess, protracted revelry, and bestiality; and these things are found, on the first visits of civilized people, to have been immemorial customs.

African travelers in our day have reported the drinking customs of some tribes carried to such an excess as to involve a wasteful consumption of grain in the preparation of their drinks, reducing themselves to the straits of grubbing and beggary. This has been found to be an old custom in portions of that dark continent only a little time ago marked in our geographies as "unexplored," and entirely beyond the influence of the great nations and their commerce. The palm-tree also liberally furnishes a sap which, when collected and fermented, is very intoxicating.

From time immemorial the Nubians have made a liquor called *bouza* from barley, and also a kind of wine from the palm-tree. Other African, and also Asiatic tribes, from remote antiquity, have had indulgencies producing crimes and other effects similar to those witnessed from the use of alcoholic drinks in civilized nations. Dr. Livingstone has testified to the existence of these practices among the natives of South Africa, whose savage intoxication he witnessed. "The men of all classes trust to their wives for food, and spend most of their time in drinking the palm-toddy. This toddy is the juice of the palm-oil tree, which, when tapped, yields a clear, sweet liquid, not at all intoxicating when fresh, but when allowed to stand until the afternoon, causes inebriation and many crimes. This toddy, called *malova*, is the bane of the country. Culprits are continually brought before the commandants for assaults committed through its influence. Men come up with deep gashes cut on their heads," etc. Similar facts are related by Dr. Livingstone concerning other African tribes.

Dr. Alfred R. Wallace mentions that the inhabitants of the Malay Archipelago have long been addicted to intoxication by drinking palm-wine. This drink is more like cider than beer, but more intoxicating than the latter. Dalzel found a native intoxicating drink on the coast of Dahomey; Bosman, on the coast of Guinea; and Bowditch, as early as 1817, at Ashantee. An old-time custom of certain Tartar tribes provided an intoxicating drink, called *koomise*, from mares' milk. Scheinfurth[1] found in the interior of Africa a beer made from malted grain, which was drank in large quantities. While on the White Nile he found the natives abandoning themselves to wild drunken orgies. "In the preparation of their beer they encroached very lavishly upon their corn-stores, quite indifferent to the fact that for the next two months they would be reduced to the necessity of grubbing after roots, and devouring any chance bird, or even any creeping thing, that might come in their way. Incredible quantities of *legyee* were consumed, so as to raise the party to a degree of excitement necessary for a prolonged revel," etc. These people all lived beyond the reach of modern civilization. Nor were the American aborigines wholly exempt from this vice, the Seminoles of Florida being addicted to the use of a tea made from a species of holly-tree, which excited them to a powerful frenzy.

The inhabitants of the South Sea Islands have a drink, called *kava*, or *cava*, made from the root of a plant belonging to the pepper tribe, (*macropiper methysticum*,) prepared by masticating, and then expectorating, the chewed plant into a vessel with water, where it is allowed to ferment. This process certainly was not learned from contact with civilized people. Morewood says that in the South Sea Islands no one is allowed to chew the root but young persons with good teeth, clean mouths, and free from disease. He describes it as an aromatic, stimulating narcotic, with sudorific properties; and to a stranger unaccustomed to its use it operates like spirits, quickly causing intoxi-

[1] "Heart of Africa," vol. i, p. 183.

cation. This drink is freely used in religious rites and other festivals, which are often of a riotous character; and it affords another illustration of the fact that the passion for intoxicating drink is strong with the unbridled savage, as well as with civilized man. Aboriginal tribes are often the most debauched of all.

The theory, therefore, that savage tribes have derived intemperate habits from civilized people is not sustained.

II.—Is the Influence of Race a determining cause of the Prevalence of Intemperance?

It is claimed[1] that "a glance at the map of the world, coupled with some knowledge of its history, teaches us that, whether in temperate, subtropical, or tropical regions, wherever the *Teuton* is, there drunkenness prevails;" and the wild orgies in which Tacitus tells us the Teuton of his day indulged, in the cold climate of Northern Europe, are reproduced with wonderful circumstantiality, irrespective of climate or temperature. A recent speaker has said that "a national love for strong drink is a characteristic of the nobler and more energetic populations of the world;" that "it accompanies public and private enterprise, constancy of purpose, liberality of thought, and aptitude for war;" and that it "exhibits itself prominently in strong and nervous constitutions."

Abundant facts, showing the drinks and the drinking-customs of uncivilized tribes in all divisions of the human family all over the world, demonstrate that the race theory, while doubtless containing some elements of truth, does not fully meet the conditions of the case. It appears that, outside of the Teutonic race, numerous native tribes, for the most part scattered in uncultivated wilds—in Africa, from Nubia on the east to Dahomey on the west, also in the regions far down toward South Africa, and in the interior only recently traversed by explorers; in South America, from the Patagonians on the south to tribes on

[1] "Encyclopedia Britannica," article, Drunkenness.

the Orinoco in the north; in the Tartar and other tribes in Asia; in the Malayan Archipelago; and in Polynesia—have been, and still are, addicted to intoxication; that they abandon themselves to excessive drinking, to drunken orgies, and prolonged revels; and that, under the influence of drink, atrocities and crimes are committed—phenomena similar to those witnessed in the great Teutonic race. We have abundant evidence of gross drunkenness in the Turanian, the Aryan, and the Semitic branches of the human family. The Teuton certainly has been a terrible drinker; but the Babylonians and the Persians antedated and equaled, if they did not excel, him in this vice. And where and when was there such desperate, continuous, and shameful intoxication as in the Bacchanalian orgies of the ancient Greeks and Romans, and in their luxurious feasts?

III.—Is Intemperance produced by Climatic Influences?

It is claimed that "within the isothermal lines of 77° Fahr., north and south of the equatorial line of 82° 4′ Fahr., the mild native tribes seek their happiness in a quiet, introspective self-complacency termed *keyf*, induced by opium, or *haschisch*. Between the isothermal lines of 77° Fahr. and 50° Fahr., north and south, lie those regions where the grape-vine grows luxuriantly—and in these, riotous intemperance, though still comparatively rare, is no longer regarded as the disgraceful social crime it is looked on in the tropics; while beyond the isotherms of 50° Fahr., north and south, the vine is no longer grown, and the stronger beers and distilled spirits become the wide-spread sources of a deeper intoxication, which too often terminates in crime—a result almost unknown in southern latitudes."

In the "Third Report of the Massachusetts Board of Health,"[1] in a very able paper over the celebrated name of Henry I. Bowditch, M.D., this ingenious cosmic theory was first published. He says:

> Finally, we come above the isothermal lines of 50° Fahr., north, and probably south. Over these regions the vine, although it is found wild,

[1] 1872, p. 77.

is of less luxuriant growth; and the grapes seem less fitted for the making of wine than grapes grown nearer the isothermal line 77° Fahr. But whether it is owing to the imperfection of the grape, matters but little for our statement, which, I believe, is true; namely, that Russia and all the great Scandinavian people, the Anglo-Saxon and Celt of Great Britain, above 50° Fahr., drink deeply, and of more fiery liquor than the men of the South. Instead of simple exhilaration, such as is generally seen on the shores of the Adriatic and the vine-clad hills of Southern Germany and Spain, the dwellers along the Baltic and the northern seas drink even to narcotism, and lie in beastly intoxication—perchance in the very gutters of many a northern city.

Dr. Bowditch condenses his theory into the statement of a general law: "*Intemperance prevails the world over, but it is very rare at the equator. The tendency increases according to latitude, becoming more frequent, and more brutal and disastrous in its effects on man and society, as we approach the northern regions.*"

The climatic theory, however plausible and with whatever measure of truth, fails to adequately cover the case. We have already cited facts showing that natives within the tropics, in the interior of Africa, drink large quantities of intoxicating liquors which they make; that on the White Nile they "abandon themselves to wild, drunken orgies," drinking "incredible quantities," raising themselves "to a degree of excitement necessary for a prolonged revel;" that early in this century intoxicating drinks of native production were found on the coast of Guinea and in Dahomey; that in South America, in Guiana, and along the Orinoco, almost under the equator, enormous quantities of native intoxicants are consumed, and scenes of frenzy produced; and that in Borneo and portions of Polynesia, in equatorial regions, similar customs exist. "In Ceylon, *arrack* (like whisky) is an *unmitigated* evil, and ruins many every year."

From Batoe, on the west coast of Sumatra, directly under the equator, in 1834, a gentleman wrote:

My heart is sick unto death with seeing the glass filled and emptied before breakfast, with breakfast, at eleven o'clock, before dinner, with

dinner, and continually after, till bed-time. Wherever I have been in India wine is placed on the table. In the morning, when the table is cleared away, the decanter-stand of strong drink makes its appearance; with the dinner wine and strong drink are abundant; and after dinner, again the strong stuff. It was formerly so pernicious at Pedang that it obtained the Malay name *pakoe*, "a nail," because the people said it drove one more nail into their coffins. It was *pakoe* with a vengeance.[1]

Rev. Dr. Graham, a well-known co-laborer with the late Dr. Duff in Southern India, bears painful testimony to the sad havoc which intoxicating drinks produce among the Santhals. He says:

During the famine of 1874 the people, having exhausted their grain, betook themselves to cutting wood and selling it, in order to keep themselves from starving. The men would take the money brought in by their wives and children from the sale of wood, which they had lugged to the market, and spend it for intoxicating liquors, leaving their wretched families to seek their food in the jungles. These men, after drinking for days, had no food except what refuse rice had been thrown out after the spirit had been distilled from it.

Another testimony from equatorial regions. A gentleman writing from San Fernando, on the island of Trinidad, within ten degrees of the equator, August 9, 1876, said:[2]

When I came here, very few total abstainers could be found. Nearly every person used spirits in some form, under the supposition that their use was absolutely necessary in this hot climate.

John Forbes, M.D., F.R.S., in an article in the "British and Foreign Medical Review," in 1847, said:

Some years since, while stationed in the West Indies, we conversed with a gentleman resident at Tobago, who informed us that the average annual mortality of Europeans of that island was one in three. Upon inquiry into the habits of the residents, we found that intemperance prevailed among them to a most fearful extent, few getting up in the morning without their glass of *saugaree*, (wine and water,) and the strength of their beverage being gradually increased during the day, until it arrived

[1] See "Permanent Temperance Documents," p. 488.

[2] "National Temperance Advocate," October, 1876, p. 151.

at neat brandy at night. He further spoke of it as no uncommon occurrence for a party of friends who had met at a drinking bout to be summoned in two or three days to the funeral of one of their number.

The "Pall Mall Gazette" (London, 1882) quoted from the "Hindu Patriot" the following item:

In Surat there are 100,000 drunkards of the higher and middle classes, 14,000 being females; and 15,000 of the lower classes are drunkards, of whom 4,000 are women.

Similar figures were given respecting Broach, Barodo, and Ahmedabad.

The author of the article in the "Encyclopedia Britannica" mentions another fact worthy of notice in connection with the climate theory. He says:

How much of this is actually due to the more highly intoxicating qualities of the fluids imbibed, and how much to what Parry would rightly have termed the intoxicating quality of the climate, has never been fairly ascertained; but this much is known, that in these northern climes what is merely a stimulant dose in moderate weather becomes stupefying under the influence of cold;—not because cold increases the intoxicating power of any liquor, but because the previous excitement of the cerebro-spinal system produces a condition of functional exhaustion which makes it more readily succumb to the benumbing influence of cold—renders it, as we say, more liable to become morbidly congested by the reflex action of cold applied to the surface.

Captain Parry has said, in his "Journal of Arctic Adventures:"

I cannot help thinking that many a man may have been punished for intoxication who was only suffering from the benumbing effects of frost; for I have more than once seen our people in a state so exactly resembling that of the most stupid intoxication, that I could certainly have charged them with that offense had I not been quite sure that no possible means were afforded them on Melville Island to procure any thing stronger than snow-water.

Several defects are evident in Dr. Bowditch's Climatic Theory:

1. Certain tendencies which are more or less irregular and fitful he exaggerates to the importance and certainty of "laws."

2. He confesses that his so-called "laws" are often "overridden" by other influences. 3. He seems not to have given due weight to the fact which he admits—that the correspondence on which his Cosmic Theory is predicated "virtually embraces the civilized parts of the globe;" and, also, that the number of replies received "was too small to allow us to lay down perfectly positive laws in regard to the topics suggested."[1] 4. If intemperance is thus governed by natural laws, why does Dr. Bowditch, in his inferences, say, "The horrid nature of drunkenness should be impressed, by every means in our power, upon the *moral* sense of the people," and that "the habitual drunkard should be punished?"[2]

IV.—Are the Milder Liquors a remedy for Intemperance?

It is claimed that the prevalence of native wines and beer is promotive of temperance. This theory is very popular in some circles, and specious arguments in support of it are too current. The claim that there is little drunkenness in Germany under the beer regimen, and in wine-producing countries, has been reiterated *ad nauseum*, in spite of numerous testimonies which clearly demonstrate that such declarations should be largely discounted. We have been told that "grape culture is a means of promoting temperance;" that "the present condition of our country, in respect to sobriety, would have been much better if, a century or two ago, our fathers had cultivated widely the grape-vine;" that "the example set by California and Ohio should be followed by the whole country, wherever the vine can grow;" that, "as a temperance measure, it behooves every good citizen to promote that most desirable object;" that "we should also allow the light, unfortified wines of Europe to be introduced free of duty, instead of the large one now imposed;" and that, instead of refusing the German lager beer, we should seek to introduce it into the present "grog shops," and thus substitute a comparatively innoxious article for those potent

[1] "Third Annual Report of the Massachusetts Board of Health," p. 73.
[2] *Ibid.*, p. 112.

liquors which now bring disaster and death into so many families.[1]

This theory, so plausible and gratifying to the advocates of alcoholic drinks, overlooks important facts. On the theory that the current use of native wines and beer is promotive of temperance, we should logically infer that there was no gross intemperance in the world prior to the discovery of distilled liquors, and their introduction into common life, less than four hundred years ago. But this hypothesis is not sustained by history. Not only did excessive drinking prevail among the Germans in their primeval forests long centuries before, but in France Charlemagne found it necessary to restrain it by severe enactments; and in England, as far back as the early days of beer and metheglin—more than one thousand years ago—edicts were issued against this vice. Going still further back, we find in Rome, in the days of her power and splendor, that feats of excessive and shameful drinking were common.

THE WINE FALLACY.

In Italy and Greece, the best wine-growing countries of the Old World, wild and tragic Bacchanalian revelries, exceeding in grossness and bloody rage any in our times, were popular. Characterized by extravagant indulgences, they led to the coarsest excesses, immorality, and even barbarities. Not only eating and drinking, but also, when heated by liquor, the most unnatural vices were indulged in. Every kind of vice found full satisfaction. The consequences seriously affected society, for false testimonies, denunciations, poisonings, and assassinations proceeded from this focus of crime. Men were seized as if by fits of madness, and had great convulsions, and females dressed as Baccahæ, with disheveled hair and burning torches, ran down into the Tiber.

In Babylon and Persia, the cradle of the vine, drunken carousals were common. The wine banquets of Alexander the

[1] Dr. H. I. Bowditch, in "Third Annual Report of the Massachusetts Board of Health."

Great were characterized by gross dissipation. The story of his death at Babylon by excessive drinking of wine, discredited by some critics, is accepted by Grote in his "History of Greece," and corroborated by the recorded efforts of Androcydes, the noble sage who attempted to reform Alexander, and by Seneca, who speaks of him as "conquered by his intemperance, and struck to the earth by the fatal cup of Hercules." Pliny the Younger gives a painful view of the drinking customs of the Romans:

> The most prudent facilitate the digestion of various crudities by resorting to sweating-rooms, whence they are sometimes carried forth half dead. Some cannot even reach their couch on the first quitting of the bath, nor even put on their tunic; but, naked and panting as they are, rush eagerly on great pitchers of wine, which they drain to the bottom, as if to exhibit the strength of their stomachs. They next vomit, and drink anew, renewing the like career once, twice, or three times, as though born only to waste wine—as though men were under obligation to be the channel by which wine should return to the earth. Others borrow from the barbarians most extraordinary exercises, to show that they are constituted genuine wine-bibbers. They tumble in the mire, where they affect to lay the head flat upon the back, and to display a broad and muscular chest. All this they shamefully practice because these violent acts cause them to drink with increased avidity.

In all that vast region, from Italy[1] to the eastward beyond the Euphrates—the very paradise of the grape—for long centuries before the Christian era, the people who were addicted to the use of wine craved still more powerful intoxicants, and human ingenuity was taxed to invent vile compounds of drugged liquors to gratify vitiated appetites. Foreign substances of more intoxicating character, mixed with wine, produced greater revelry and drunkenness. Proverbs xxiii, 30, says that drunkards "seek mixed wine;" probably because the appetite, vitiated by long wine-drinking, craved something more powerful. In the early days of Egypt and Greece, and in the remote times of the Hebrew commonwealth, by the introduction of drugs into wine, men sought to regale themselves with

[1] For a fuller exhibit of these habits, see pp. 33–43 of this volume.

the most dangerous dissipation. Such was the intemperance of the most favorable wine countries the world ever saw, long centuries before distilled liquors existed.

FRANCE.

This specious theory is somewhat weakened when it is remembered that in France, a wine-producing country, and where light wines have been a common beverage of the people, the use of absinthe and other stronger liquors has become so great, that the physicians of that country, "after various academic discussions of the evils resulting therefrom, have felt called upon to solemnly warn the French nation against such use." The fallacy of this reasoning is fully attested by many testimonies, among which is that of a gentleman, a close and accurate observer, who spent a long time on the Continent, and took pains to look beyond the more commonly observed scenes into phases of life less noticed by travelers. He was, withal, entirely unbiased by any pet theories, not being identified with any temperance organization. He says:

During a residence of three months in Paris, I saw as many men intoxicated as I have ever seen in New York. Of course, this difference in the results of our observations does not attribute any perversion of the truth of those from whom I differ; nor does it derogate from the accuracy of their investigations, so far as they went. It springs out of the limited extent of their explorations. It has been well said that Paris is like a Brussels carpet: it has a right side and a wrong side; and the wrong side is carefully kept out of sight. . . . Municipal regulations and the daily practice of the police tend to produce neatness, order, and quiet. From dawn to darkness, and from darkness to dawn, no offensive sounds or sights are permitted. A street fight is as rarely seen as in the most orderly village in New England; for a regulation (inexorably enforced) imposes a fine of $100 on the man who fights the first blow, no matter how great the provocation. . . . A drunken man in the streets is arrested and removed as soon as seen by the ever-vigilant, and almost omnipresent, police: he belongs to the wrong side of the carpet, and must be kept out of sight.

But if you want to see the wrong side, you have only to go outside of the barriers of the city. In all the cities and market-towns of France a tax is assessed on every article of food entering the gates. In Paris this tax

is very heavy; and hence, spirits, in common with all articles of food, are exceedingly dear. When I say that a little glass of brandy, holding perhaps a table-spoonful, costs, at a respectable *café* in the city, ten cents, and when it is remembered that this sum forms a much larger proportion of a day's wages than with us, it will readily be understood that there is little likelihood that the laboring classes will drink to excess of this stimulant. But outside of the walls the tax is evaded, and hence the *cabarets*, or low groggeries, just without the city limits, are crowded with the poorer classes, who thus get their vile brandy and their drugged wines at very low prices. Here are witnessed nightly scenes of the most beastly debauchery. Viler dens of drunkenness and crime cannot be found in the worst districts of London and New York. No intelligent Parisian would dream of denying these things. With the Frenchmen of the better class the case is somewhat different. He is governed by a stronger passion than appetite. His highest ambition is to be fashionable; and it is not fashionable to be stupidly drunk in public. Therefore he avoids such an exhibition of intoxication. But even fashion is not an absolute safeguard, and the practice of drinking absinthe, a maddening and pernicious cordial, is beginning to produce most terrible effects among the higher order of Parisians, and among Americans visiting Paris.

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I am convinced that the prevalence of intemperance all over the Continent is vastly greater than has been supposed and reputed; that the place of spirits is supplied by liquors hardly, if at all, less hurtful; and that the absence of some of the more revolting exhibitions of drunkenness is due, not to the use of wine and beer, but rather to the high price of the spirits, to the poverty of the people, and especially to the unslumbering vigilance of the police. If any one of the cities of Europe were as badly governed as is New York, and if brandy and other spirits were as accessible to the people as among us, it would cease to be civilized or habitable.[1]

"The Work-a-day World," of France, draws the following alarming picture of the French industrial centers:

Drunkenness is the beginning and ending of life in the great French industrial centers. Against this vice what can the salaries of women and children do? The woman's labors help the drunken husband on the road to ruin. The child is born with disease in his bones, and with evil example before him. There are manufacturing towns (Lille, for instance) where the women have followed the example of the men, and have added

[1] This testimony was originally given to the public by the Rev. H. L. Wayland, D.D., the writer being his personal friend.

drunkenness to their other vices. It is estimated that at Lille, twenty-five out of every one hundred men, and twelve out of every one hundred women, are confirmed drunkards. Here there are even women's wine-shops, where the unfortunate frequenters drink coffee and sprits, while their babes lie drugged at home with a "*dormant*," as the popular infants' narcotic is called.

M. Jules Simon says concerning the manufacturing towns of France, which some presume to be models of temperance:

The working-classes, who inhabit the squalid lodgings of the back slums, are as violently addicted to liquor as the most degraded of the same class in England.

Mr. Delevan says:

I can find no parallel in London to the picture drawn by M. Simon of a Rouen wine shop. The workmen are no sooner let loose from the factory than they rush in a mass to the *cabaret*, (or wine shop,) while a crowd of weeping wives may be seen waiting for them, for weary hours, outside the doors. The apprentices, at the early age of twelve years, may be seen drinking the coarse brandy which they very aptly call "cruel." As a body, these workmen and their families are feeble and sickly. They die at a terrible rate.

With great power Charles Dickens wrote:

The wine shops are the colleges and chapels of the poor in France. . . . The wine shops breed, in a physical atmosphere of malaria and a moral pestilence of envy and vengeance, the men of crime and revolution.

In 1872 "The Constitutional," a newspaper in Paris, said:

It is unanimously admitted that the habit of drunkenness has increased in France year by year since the beginning of the century. In all directions its increase is remarked, and complaints are made of the disastrous effects which it produces on public health, as well as on public morality. The *habitués* of the taverns and the wine cellars lose all inclination for work; they desert the work-shop during several days of the week, and the gains of the other days are entirely devoted to the indulgence of their passion for drink.

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The drunkard's children are feeble and sickly, and the deterioration of the populations of the towns and districts in which drunkenness is

most common is clearly perceptible. *The French race is deteriorating daily.* It is especially the drunkenness produced by alcohol which exercises a deplorable effect on the public health. The drunkenness caused by wine is less dangerous. *Unhappily the passage from one to the other is rapid. Men begin with wine; soon the palate is pulled, and asks for stronger excitement.* Alcohol is taken. In forty years the consumption of *alcohol* has tripled in France. From 350,000 hectolitres in 1820, it increased to 620,000 in 1850, and to 976,000 in 1868. These are the amounts on which duty was paid, and to these must be added all that escaped the customs' officers. In 1869 the quantity taxed in Paris was 130,000 hectolitres. Divided among a population of 1,900,000 souls, this gives something over 6 litres a head; but the division per head is a fiction. The number of those who participate more or less in the consumption of alcohol is estimated at about 300,000, which gives about 43 litres for each. In 1839 the average annual consumption per adult was reckoned at eight litres. These figures show how rapid the increase has been. Must we allow it to go on indefinitely?

We give one more valuable testimony, later than any of the others. In 1882 Mr. Gifford, United States Consul at La Rochelle, said:

In France a beverage called brandy, manufactured from German alcohol, and an active poison of 90 degrees strength, is making serious ravages, especially among the working-classes. . . . It is the favorite beverage of the artisan and peasant, while absinthe is preferred by the intemperate among the rich. It is difficult to say which is the most deadly in its effects. In addition to the ordinary exciting qualities of other stimulants this spurious brandy has a specific tendency to excite to violence and madness. . . . It is this beverage which is filling with its victims the asylums for the insane in this country, where it is so popularly supposed that intemperance is almost wholly unknown. This may have once been so, but at present the visible effects of intemperance are not more striking, even in the United States, than in this wine-producing country. The director of a very important asylum for the insane tells me that the greater part of his patients, women as well as men, owe their mental condition to the use of stimulants—that is to say, of *eau-de-vie* (brandy) and absinthe." [1]

[1] Letter, June 5, 1882. "Report of Consuls of United States Department of State." Also see pp. 150–153 of this volume.

SWITZERLAND.

In some parts of Switzerland, and especially in the Canton of Berne, intemperance prevails to such an extent that recently the cantonal legislation has sought to find measures for abating the evil. . . . Manslaughter and many acts of violence are frequently the results of intemperance. Many persons destroy themselves while in a state of intoxication. . . . The evil effects of intemperance here are chiefly visible in that class of the population addicted to the drinking of schnapps (a liquor made from rye or potatoes, and distilled with sugar.) This liquor is very cheap, and is the principal stimulant used by the poorer classes. Its manufacture and use have greatly increased of late years.[1]

A recent Swiss document states:

In little less than nine months, from April 12 to December 31, 1876, there were 349 arrests in the city of Geneva of individuals found in a state of intoxication on the public streets, and carried to the police station; and from January 1 to October 2, 1877, there were 610 arrests of the same character. The reports of the cantonal hospital, from 1865 to 1873, indicate 224 cases of delirium tremens, 402 of chronic alcoholism. From 1874 to 1876 there were 26 cases of alcoholic pneumonia, 114 of delirium tremens, 52 of chronic alcoholism, 11 of absintheism, and 4 of "vermouthism"—207 in three years, or 67 a year, not including some cases of drunkenness.

Within a few months,[2] a Geneva correspondent of the London "Times" said:

The vice of intemperance is growing so fast in Switzerland as to occasion grave anxiety among public men of all classes. So palpable and portentous are the evils to which, in some districts, insobriety is giving rise, that people speak of alcohol as "the enemy," and of *eau-de-vie*, the old term for cognac, as *eau-de-mort*, [water of death.] "Even the public fortune is compromised by the excessive drinking of the population," runs a report on the subject lately addressed by the Associated Mayors of Ajoie (in the Bernese Jura) to the Cantonal Government. "Failures, bankruptcies, and forced sales of property are alarmingly on the increase." The official "Gazette" can hardly contain them. As a natural consequence, land is depreciating in value, and mortgagees who are compelled to foreclose can often find neither buyers nor tenants.

[1] "Second Annual Report of the Massachusetts Board of Health," pp. 261, 262.
[2] In December, 1882.

The evil affects all classes, and is even rife among the other sex. We could name several communes of Ajoie in which the consumption of schnapps is at the frightful rate of eight litres per month per head of population. In one village, with a population of 600, a single *aubergiste* [inn-keeper] has sold in the month 1,200 litres of cognac alone—equal to a daily sale of 40 litres. It is easy to understand in what a terrible ruin this drunkenness must end. It is a whirlpool which swallows up every year thousands and thousands of francs.

Such is the condition in wine-producing Switzerland, often declared to be free from intemperance.

ASIA.

Rev. I. S. Cochran, long a resident in Persia, says:

In the wine-making season the whole village of male adults will be habitually intoxicated for a month or six weeks. . . . Wine drinking is the greatest bane and curse of the people of the wine-making districts.

Mr. Labaree, another missionary in Persia, writes:

If I had any sentiments favorable to the use of wine when I left America, my observations during the seven years I have resided in this paradise of vineyards have convinced me that the principle of total abstinence is the only safeguard against the great social and religious evils that flow from the practice of wine drinking. . . . There is scarcely a community to be found where the blighting influences of intemperance are not seen in families distressed and ruined, property squandered, character destroyed, and lives lost.

CALIFORNIA.

Evidence from the vine-growing portions of the United States does not favor the theory that the free use of native wines would promote temperance. A distinguished clergyman, formerly of New England, but who has resided many years in California, says:[1]

It is more and more evident that the abundance and cheapness of our wines, as well as their quality, (both pleasant and strong,) increase fearfully the amount of intemperance in California. In our wine-growing

[1] Over the date of April 22, 1872. For this testimony, see "Fourth Annual Report of Massachusetts Board of Health," pp. 141, 142.

districts—and these are every-where—there are very few families who do not use wine freely. Whole communities are saturated with wine—men and women, young and old. *Nor does the drinking stop with wine. Beginning with this comparatively pure product, it graduates speedily into the use of brandy and whisky, and the worst of adulterated liquors.*

Rev. A. L. Stone, D.D., after some years in California, said:

I had entertained a sort of hope that the manufacture of pure wines, and their introduction into general use, would crowd out the gross, strong liquors, and diminish intemperance. *I am now fully convinced that this hope was groundless and delusive.* It is in evidence that fully two thirds of all the wine manufactured is converted by the manufacturers into brandy. It also appears that in the wine-growing districts intemperance is on the increase, extending even to the youth of both sexes.

In his work on California, Mr. Nordhoff says:

I have now seen the grape grow in almost every part of California where wine is made. The temptation to a new settler in this State is always strong to plant a vineyard; and I am moved by much that I have seen to repeat publicly the advice that I have often given to persons newly coming into the State: *Do not make wine.* I remember a wine cellar, . . . and on a pleasant, sunny afternoon, around the casks, a group of tipsy men—hopeless, irredeemable beasts, with nothing much to do except to encourage each other to another glass, and to wonder at the Eastern man who would not drink.

* * * * * * * * *

I advise no settler in the State to make wine. He runs too many risks with children and laborers, even if he himself escapes.

The theory, then, that mild native wines promote temperance is not sustained by facts.

THE BEER FALLACY.

We have already noticed that the use of beer has been advocated as a means for promoting temperance. The organ of the "Business Men's Moderation Society," in New York city, speaks of "our friends, the brewers," and says, "The brewers of good beer are friends of the cause of temperance."[1] And

[1] The "Moderation," New York, October, 1881.

Thomas Dunn English, M.D., in the same paper, said, "The absurd position taken by extremists, that beer drinking leads to whisky drinking, is not sustained by facts." Let us see.

GERMANY.

Drunkenness in Germany has often been underrated by the partisans of the "moderation theory." Dr. English says, "They have been drinking beer from time immemorial in Germany, and they have not got to whisky drinking yet." The excessive drinking "bouts" of the Germans prior to the discovery of distillation, as far back as the days of Tacitus, have passed into history. Their drunken revelries during the Middle Ages, on wine and beer, became notorious. In the seventeenth and eighteenth centuries it was currently said, "The Germans led the van of drunkards."[1]

Coming to the period included in the last fifty years, the facts are sufficiently convincing that the free use of wine and beer have not allayed the thirst for the stronger liquors. Mr. M'Cullock, whose authority will not be disputed, stated that, in 1837, in Prussia, with a population of 14,157,573, there was an annual consumption of spirits of from 40,000,000 to 45,000,000 gallons, besides beer and wine. He adds:

> If we take Prussia for a standard, the people of the United Kingdom (Great Britain and Ireland) may be said to be temperate in the extreme. For while the consumption of spirits in Prussia averages about three gallons to each individual, the consumption in Great Britain and Ireland is only about three fourths of a gallon; and we believe the consumption of beer in Prussia exceeds its consumption in the United Kingdom in a corresponding proportion.

Coming down to 1852 we give statements extracted almost literally from a high German authority.[2] He states that in the

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[1] See pp. 55 to 61 of this volume.

[2] Published by authority of the German Kirchentag Berlin Hertz, 1852. A paper read by Superintendent Dr. Wald, of Konigsberg, before the German Protestant Conference for Inner Missions, at Bremen, September 16, 1852. See "Temperance Cyclopedia," by Rev. William Reid, Glasgow and London, pp. 388, 399.

States of the Zollverein, (including Prussia and other German States,) according to official returns, there was a yearly consumption of 367,000,000 quarts of distilled spirits, or three gallons per capita, besides beer and wine; [in the year 1850 the average consumption of distilled spirits in the United States did not much exceed two gallons per capita, while the beer and wine consumed was only a fractional part of that consumed in Germany;] that Berlin had 1,500 more public houses than one hundred years before, and one church less; that in an orphan asylum in that city, out of 60 children under six years of age, 40 had daily been accustomed, with their parents, to taste distilled spirits, and nine of them had a depraved appetite for them; that in the vale of Barmen, one of the most religious districts of Rhenish Prussia, there were more than 400 public houses where *branntwein* (distilled spirits) was sold; and out of its population of 80,000, not less than 13,000, or about one sixth, were habitual brandy drinkers; that in taking the conscription, in the spring of 1852, for a district of Western Prussia, out of 174 young men, only four were declared admissible by the reviewing army surgeons, the rest being physically incapacitated by the use of alcohol; that from year to year the prisons and the lunatic asylums became more crowded, there being thousands of the inmates of the latter reduced to permanent insanity by *delirium tremens*, of which disease about one hundred persons die annually in the hospitals of Berlin alone; that in the electorate of Hesse-Cassel more than half of the whole corn and potatoes requisite for the annual consumption are turned into spirits; and that in the entire north of Germany the quantity of *branntwein* now used is nine times more per head than it was in 1817, or has increased ninefold in thirty-five years, so as to threaten the entire land with a deluge of alcohol, unless speedily checked.

Coming to a later date, 1876,[1] we find that while Germany (including Alsace-Lorraine) made 1,000,000,000 gallons of

[1] "Encyclopedia Britannica," article, Germany.

wine and 857,000,000 gallons of beer, in the same year the Prussian provinces east of the Elbe, including Mecklenburg and Saxony, with a population of 19,000,000, produced 72,000,000 gallons of spirits; and the rest of Germany, with 24,000,000 people, produced 25,000,000 gallons. Of these spirits no appreciable quantity was exported. Here is a total average of 20 gallons of beer and 2⅓ gallons of spirits per capita. In the United States of America, in the year 1870, the average consumption of spirits, including foreign wines, was only 2⅓ gallons and beer 5 gallons per capita.

A correspondent of the "Nation," New York city, March 10, 1881, writing from Germany, said:

> In Germany,[1] and especially in the eastern provinces of Prussia, whisky making is a very aristocratic business, which is carried on by the nobility and the proprietors of large estates, whose value is greatly enhanced by this side branch of agriculture. That the Prussian aristocracy does not disdain to turn a penny by the retail whisky trade, I myself discovered when, some years ago, I spent a few weeks on a large farm in Eastern Prussia. My host's neighbor, a Baron So-and-so, was a wholesale distiller of whisky, ran several large distilleries, and sold his article at home and abroad. The lady of the manor and the young baroness attended to the retail trade. On a Saturday evening I saw them in the basement of the old and noble baronial hall, standing behind a counter selling whisky to the servants and working men, who had just received their wages, filling bottles, gills, and tumblers with whisky, changing dirty small money, and doing a very lively business till late in the evening. . . . The money interest in whisky pervades the whole landed aristocracy, and prevents the present government from laying heavier taxes on the distillers of alcoholic drinks.

At the session of the Sanitary Congress in Geneva in 1882, the consumption of alcohol per head of the population was estimated as follows:

In Denmark	23 litres.	In Switzerland	7½ litres.
" Russia	16 "	" United States	7½ "
" Sweden	10 "	" England	6 "
" Germany	10 "	" Austria	4 "
" Belgium	9 "	" France	3 "

For additional facts from this writer, see p. 60 of this volume.

It will be noticed that Germany, with its beer-quaffing habits, outranks England and the United States in the consumption of alcohol. So much for the boasted exemption of Germany from drunkenness.

BEER IN ENGLAND.

The fallacy of the plea for beer as a means of reducing the amount of intemperance is already demonstrated by the effects of the English "Beer Act" of 1830. The object sought by this "act" was "to wean the people from the stronger liquors," by "cheapening beer," and giving them "a wholesome beverage," as was thought, and as some now claim. Lord Brougham and the Duke of Wellington advocated the measure, confident that it would be "attended with the most beneficial consequences to the lower orders." When it was enacted, the duke declared it was "a greater achievement than any of his military victories." These men supposed that if beer and other "light liquors" were extensively introduced, they would be accepted as a substitute for gin, rum, and other stronger liquors.

What were the effects? The strongest supporters of the measure were surprised at the sudden and general demoralization which followed. Rev. Sidney Smith, who had favored the bill, soon after it went into effect, said: "The new Beer Bill has begun its operations. Every body is drunk; those who are not singing are sprawling. The sovereign people are in a beastly state." Nearly forty years later the permanent effects were described as follows by a very high authority, after a very thorough and detailed investigation. The "Report by the Committee on Intemperance, for the Lower House of Convocation of the Province of Canterbury," England, in 1869, declared:

> This measure, though introduced in 1830 *for the avowed purpose of repressing intemperance by counteracting the temptations to the excessive drinking of ardent spirits (distilled liquors) afforded in public houses, has been abundantly proved, not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove.*

This statement the committee sustain by an overwhelming amount of testimony from clergymen, coroners, chief constables, superintendents of police, governors of work-houses, district attorneys, physicians, etc., etc., who declared:

Intemperance has much increased since beer shops were introduced some years ago, especially among young men.

The beer houses are an unmitigated nuisance.

Intemperance has increased here with the number of beer shops.

The act permitting beer shops is here, and I think every-where, a curse.

The great cause and encouragement of intemperance I have no hesitation in ascribing, in a great measure, to that most disastrous act of Parliament which set beer shops on foot.

The only remedy I can suggest is, a repeal of the law which enables the beer house to be opened every-where.

Beer houses are the seats of vice and intemperance.

The abolition of the beer houses would be a boon to the country.

It does not decrease it, as under the free-beer law the doors for the sale of ale and beer are thrown wide open, their sale and consumption increased, and *the sale of distilled liquors is in no way diminished.* That "free beer" diminishes drunkenness may be logic, but it isn't fact.

But we are told that *the moderate use of these liquors is legitimate and harmless.*

This theory of moderation, to which Dr. Crosby and the Moderation Society in New York city have given so much prominence of late, has been thoroughly tried, and invariably failed. All the first temperance societies in this country started on this plan. From the first, in 1808 to 1836, when the principles of total abstinence was adopted by the National Temperance Convention, at Saratoga Springs, almost all the societies were formed on the moderation theory. The first Massachusetts society only obligated its members against "the too free use of ardent spirits," or distilled liquors, such as wine, beer, and cider. This was in 1813. Numerous auxiliary societies were formed on this basis. They ran a staggering career, and one after another of the societies themselves "died of drunkenness," as was quaintly said by those who knew them well. When the

American Temperance Society was formed, in 1826, they found it necessary to take stronger ground, and required total abstinence from distilled spirits. But they still allowed the use of fermented liquors. This was a little advance, but not enough. The drink evil was so virulent that more radical treatment was required, and in 1836 total abstinence was adopted as the measure of reform. This was the key-note of the Washingtonian movement, also, from 1840 onward. More substantial progress was made in temperance, after 1836, under the total abstinence regimen than at any other time. The moderation plan has always been a failure.[1] It has been tried over and over in organized societies and by individuals. The whole history of the movement is strewed with wrecks. And yet new advocates, every now and then, rise up with great affectation of supreme wisdom to advocate the oft-exploded theory.

The foregoing cosmic theories, so specious and misleading to minds predisposed to favor the use of intoxicants, are predicated on a substantially materialistic basis. If they could be sustained by facts, they would remove the question of intemperance from the domain of morals and reform, and leave society to struggle under a fearful fatalistic scourge, with no hope of alleviation. But no such vindication is possible. The specious theories fall to the ground when brought to the test of truth.

II. THE ALCOHOL THEORY.

IS ALCOHOL USEFUL OR HARMFUL IN A HEALTHY BODY?

It remains to consider some recent theories in opposition to total abstinence predicated on

The Supposed Utility of Alcohol in the Human System.

We will not attempt to exhaustively trace the history of the progress which has been made in the knowledge of the properties and effects of alcohol. Going back only a few centuries

[1] See previous pages of this volume, pp. 204–216, 258–266.

we find distilled spirits regarded as the *water of life*, and, under this supposition, introduced as a remedy for almost all the physical ills of life. Since that time, alcohol has occupied a large place in *materia medica*.

In this country Dr. Benjamin Rush was one of the first physicians to break from the alcohol regimen in medicine, though even he only partially dissented from it; yet this dissent became more marked and decided during the last thirty years of his life. We have already noticed that after the Temperance Reformation was fairly launched on its career, in 1826, the attention of medical gentlemen was more fully directed to the question of the effects of alcoholic liquors on the physical constitution. Powerful testimonies against alcohol were given by the leading medical societies in the United States prior to 1835; and numerous essays were written and published on this subject by Reuben D. Muzzey, M.D., of New Hampshire, Dr. Kittridge, and others. As early as 1827 the Massachusetts Medical Society resolved "to discourage the use of ardent spirits," and "to discontinue the employment of spirituous preparations whenever they could find substitutes." They also said, "the uses of wine in fevers, etc., is often carried too far." The Medical Society of New Hampshire, the Hartford Medical Society, Connecticut, the College of Physicians and Surgeons in Philadelphia, and others, nine in all, in the years 1827, 1828, and 1829, embodied in resolutions strong declarations, expressing the necessity of great care to diminish the use of alcohol even in medical treatment.[1]

Dr. Thomas Sewall, of Washington, D. C., startled multitudes by his celebrated plates of the human stomach, showing its condition in total abstainers, and in various stages of intemperance. Dr. Valentine Mott, of New York city; Dr. J. Sullivan Warren, of Boston, and Dr. Horner, of Philadelphia, were medical reformers of the highest rank. Dr. Charles Jewett, of Massachusetts, also, as a lecturer, exerted a wide

[1] See pp. 223–225, 231, 257, 278, etc., of this volume.

influence in this country, and Drs. Yeomans, Carpenter, and Lees, in England, in portraying the effects of alcohol on the human system. Other weighty names, in all the stages of the movement, must be omitted, of gentlemen on both continents, of the highest scientific eminence, who have unequivocally declared that alcohol is a pernicious, destructive poison in any healthy human body.

Notwithstanding the varied and most convincing demonstrations of the truth of this position, by the best medical scientists, some of the old notions so gratifying to the lovers of alcoholic beverages are still clung to with great tenacity. The utility of alcohol is advocated on the ground that *it imparts strength and warmth to the body, is a sedative to the nervous system, and is an article of food, or, at least, that it aids in assimilating food.* These are the principal virtues claimed for it.

It does not come within the purpose of the author to enter upon an original discussion of the questions involved in this investigation, but to present some of the weightiest testimonies which demonstrate, not only the inutility, but the deleterious and destructive effects of alcohol in a healthy body.

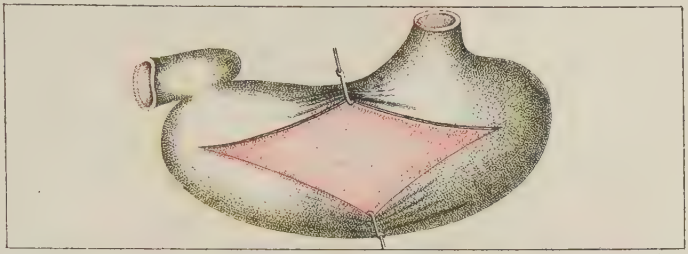
TESTIMONY OF DR. THOMAS SEWALL.

We give herewith Dr. Sewall's celebrated diagrams of the stomach. These diagrams were taken from drawings made from actual dissections in 1842 by Dr. Sewall. Perfect correspondence in all cases is not claimed, as probably no two cases present exactly the same appearance, owing to some natural variations; but they truthfully represent the ravages of alcohol from its first introduction into a healthy stomach to its fatal results. Before these representations were submitted to the public, in 1842, they were indorsed by several celebrated surgeons.

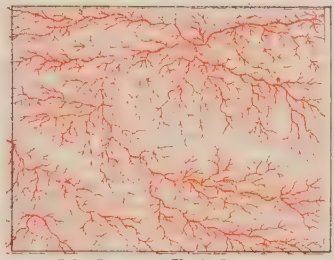
Dr. Warren said:

Temperate drinking, as defined by Dr. Sewall, has a tendency to alter the condition of the mucous membrane of the stomach, and to give origin to that state of it which is represented in Dr. Sewall's Plate No. 2.

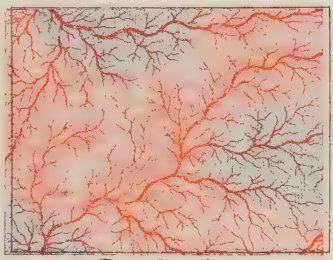
DIAGRAMS OF THE STOMACH IN VARIOUS CONDITIONS.



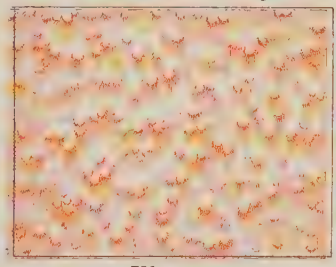
Healthful.



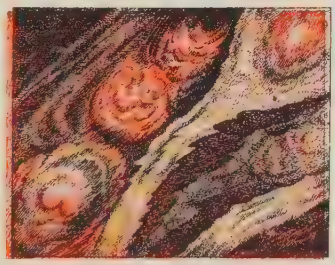
Moderate Drinking.



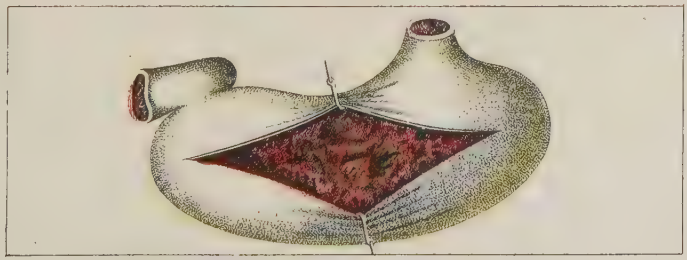
Drunkards.



Ulcerous.



After a long Debauch.



Death by Delirium Tremens.

Dr. Mott said:

It is my full conviction that the pernicious practice of even temperate drinking, as set forth by Dr. Sewall, cannot be too severely reprobated. By whomsoever this is practiced, it will be found to be the beginning of that sad derangement of the mucous membrane represented in Plate No. 2, which will, soon or later, lead to the most disastrous results.

Dr. Horner expressed the hope that "the wide circulation of the plates will deter the rising generation from the dangerous practice of even temperate drinking."

Dr. Sewall thus describes the plates:

Figure 1 represents the mucous coats of the stomach in a healthy state, which in color is slightly reddish, tinged with yellow.

Figure 2 represents a part of the internal portion of the stomach of a temperate drinker, a man who takes his grog daily, but moderately, the effect of which is to distend the blood-vessels of the inner surface of the stomach; or, in other words, produce a degree of inflammation which makes the blood-vessels visible.

Figure 3 represents the stomach of an habitual drunkard—a hard drinker. It was drawn from life, or, rather, from death, of one who had been such for many years, and the stomach resembled what are called *rum blossoms*, which are sometimes seen upon the face of the hard drinker.

Figure 4 represents the inner coat of the stomach ulcerated, as the result of alcoholic inflammation.

Figure 5 is the drawing of the stomach of a drunkard who died immediately after a long debauch. It shows a high degree of inflammation, and the color is changed to a livid red.

The last of these plates represents the internal coat of the stomach of a drunkard who had died with the *delirium tremens*. The fearful effects of the alcoholic poison, as thus shown in color, are indescribable in words. In some places the coats of the stomach seem even to be in an incipient state of mortification.

TESTIMONY OF DR. W. B. CARPENTER.

In the year 1850 there appeared in London a remarkable book, a prize essay on "The Use and Abuse of Alcoholic Liquors, in Health and Disease," by Wm. B. Carpenter, M.D., F.R.S., F.G.S., Examiner in Physiology in the University of London, and Professor of Medical Jurisprudence in University

College. The conditions stipulated by the gentleman offering the prize of one hundred guineas were the following:

1. What are the effects, corporeal and mental, of alcoholic liquors on the healthy human system?

2. Does physiology or experience teach us that alcoholic liquors should form part of the ordinary sustenance of man, particularly under circumstances of exposure to severe labor or to extremes of temperature? Or, on the other hand, is there reason for believing that such use of them is not sanctioned by the principles of science, or the results of practical observation?

3. Are there any special modifications of the bodily or mental condition of man, short of actual disease, in which the occasional or habitual use of alcoholic liquors may be necessary or beneficial?

4. Is the employment of alcoholic liquors necessary in the practice of medicine? If so, in what diseases, or in what forms and stages of disease, is the use of them necessary or beneficial?

The adjudicators were Dr. John Forbes, F.R.S., physician to the Queen's household, Prince Albert, and the Duke of Cambridge; Dr. G. L. Roupell, F.R.S., physician to St. Bartholomew's Hospital; and Dr. W. A. Guy, M.B., Cantab. Professor of Forensic Medicine, King's College, London.

The propositions successfully maintained in Dr. Carpenter's book are thus stated by himself:

In the *first* place. That from a scientific examination of the *modus operandi* of alcohol upon the human body, when taken in a *poisonous* dose, or to such an extent as to produce intoxication, we may fairly draw inferences with regard to the specific effects which it is likely to produce when repeatedly taken in excess, but not to an immediately fatal amount.

Secondly. That the consequences of the *excessive* use of alcoholic liquors, as proved by the experience of the medical profession, and universally admitted by medical writers, being precisely such as the study of its effects in poisonous and immediately fatal doses would lead us to anticipate, we are further justified in expecting that the habitual use of *smaller* quantities of these liquors, if sufficiently prolonged, will ultimately be attended, in a large proportion of cases, with consequences prejudicial to the human system; the morbid actions thus engendered being likely, rather, to be chronic than acute in their character.

Thirdly. That as such morbid actions are actually found to be among

the most common disorders of persons advanced in life who have been in the habit of taking a "moderate" allowance of alcoholic liquors, there is very strong ground for regarding them as in great degree dependent upon the asserted cause, although the long postponement of their effects may render it impossible to *demonstrate* the existence of such a connection.

Fourthly. That the preceding conclusion is fully borne out by the proved results of the "moderate" use of alcoholic liquors, in producing a marked liability to the acute forms of similar diseases in hot climates, where their action is accelerated by other conditions; and also by the analogous facts, now universally admitted, in regard to the remotely injurious effects of slight excess in diet, imperfect aëration of the blood, insufficient repose, and other like violations of the laws of health, when habitually practiced through a long period of time.

Fifthly. That the capacity of the healthy human system to sustain as much bodily or mental labor as it can be legitimately called upon to perform, and its power of resisting the extremes of heat and cold, as well as other depressing agencies, are not augmented by the use of alcoholic liquors; but that, on the other hand, their use under such circumstances tends positively to the impairment of that capacity.

Sixthly. That where there is a deficiency of power on the part of the system to carry on its normal actions with the energy and regularity which constitute health, such power can rarely be imparted by the habitual use of alcoholic liquors; its deficiency being generally consequent upon some habitual departure from the laws of health, for which the use of alcoholic liquors cannot compensate; and the employment of such liquors, although with the temporary effects of palliating the disorder, having not merely a remote injurious effect *per se*, but also tending to mask the action of other morbific causes, by rendering the system more tolerant of them.

Seventhly. That, consequently, it is the duty of the medical practitioner to discourage as much as possible the *habitual* use of alcoholic liquors, in however "moderate" a quantity, by all persons in ordinary health; and to seek to remedy those slight departures from health, which result from the "wear and tear" of active life, by the means which shall most directly remove or antagonize their causes, instead of by such as simply palliate their effects.

Eighthly. That while the habitual use of alcoholic liquors, even in the most "moderate" amounts, is likely (except in a few rare instances) to be rather injurious than beneficial, great benefit may be derived, in the treatment of disease, from the *medicinal* use of alcohol in appropriate cases; but that the same care should be employed in the discriminating

selection of those cases as would be taken by the conscientious practitioner in regard to the administration of any other powerful remedy which is poisonous in large doses.

In a public address in Tremont Temple, Boston, December 10, 1882, his Excellency, Gov. John D. Long, presiding, Dr. Carpenter substantially reaffirmed the foregoing views as sustained by over thirty years of additional experience and study.

In the preface to his Prize Essay, Dr. Carpenter said that he had the satisfaction of finding himself supported by the recorded opinion of a very large body of his professional brethren, upward of *two thousand* of whom, in all grades and degrees—from the court physicians and leading metropolitan surgeons, who are conversant with the wants of the upper ranks of society, to the humbler country practitioner, who is familiar with the requirements of the artisan in his workshop, and the laborer in the field—have signed the following certificate:

We the undersigned are of opinion—

1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, etc.

3. That persons accustomed to such drinks may, with perfecty safety, discontinue them entirely, either at once, or gradually after a short time.

4. That total and universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

The following medical declaration was signed by a large number of physicians and surgeons of New York city and vicinity:

1. In view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of

New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that when prescribed medicinally, it should be with conscientious caution, and a sense of grave responsibility.

2. We are of opinion that the use of alcoholic liquor as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country.

3. We would welcome any judicious and effective legislation—State and National—which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art, and mechanism.

Messrs. Lallemand, Perrin, and Duroy, in France, have published carefully conducted experiments proving that *alcohol undergoes no change in the body;* that it cannot be digested and incorporated into tissue or any bodily substance, but is a disorganizer of the system. Edward Smith, L.L.D., F.R.S., of London, said, "*It should be prescribed medicinally as carefully as any other poisonous agent.*" The "British Medical Journal" said, "*Not only is alcohol not of service to the body, but it is actually injurious.*" Dr. Romeyn Beck's "Medical Jurisprudence" says that alcohol is one of "*those substances which are known by physicians as capable of altering or destroying, in a majority of cases, some of the functions necessary to life.*"

HOUSE OF LORDS' TESTIMONY.

Testimony of Sir William Gull, M.D., F.R.S., Fellow of the College of Physicians and Consulting Physician to Guy's Hospital, London, before the House of Lords' Investigating Committee, July 13, 1877:

Q. 10,005. Many people believe that intellectual work cannot be half so well done without wine or alcohol?

A. There I should join issue at once.

Q. 10,006. You deny that proposition?

A. I should.

Q. 10,007. You would hold the very opposite?

A. I should hold the opposite.

Q. 10,008. Would you say that a moderately temperate person might be benefited by the slight use of wine or alcohol?

A. I should hold the opposite as regards the intellect. All alcohol, and all things of an alcoholic nature, injure the nerve tissues *pro tempore*, if not altogether: you may quicken the operations, but you do not improve them.

Q. 10,009. Therefore, the constant use of alcohol, even in a moderate measure, may injure the nerve tissues?

A. Yes, certainly; and be deleterious to health.

Q. 10,010. Have you known cases, may I ask, where the effects of alcohol have been quite manifested, although there has not been any outrageous drinking or obvious excess?

A. That is very common; I should say that one of the commonest things in our society is that people are injured by drink without being drunkards. It goes on so quietly that it is very difficult to observe, even.

Q. 10,011. The effects are marked and distinct to your professional eye?

A. Perfectly, although in many cases even the man's nearest friends will not know it. I might mention that on one occasion I was called to see a medical man who was so injured by drink that he was yellow, like a lemon. He was in a state of *delirium tremens*, and his system was saturated to the last degree with alcohol. I was surprised that I should be sent for, but coming down stairs I said to his wife, "I need not trouble you by saying what is the matter with your husband." She said, "Sir, I do not understand you." I said, "Your husband is an habitual drunkard." She said, "Drunkard, sir! You never made a greater mistake in your life; he only drinks water;" which was plain evidence to me how quietly a man may drink, day by day, and almost kill himself with drink, and even his near friends not know it.

Q. 10,012. Did you understand the cause in that case to be that he had drank something every day?

A. He was a sly drinker, drinking all day, most likely, in a sly way.

Q. 10,014. Setting aside the drunken part of the community altogether, great injury is being done by the use of alcohol in what is supposed by the consumer to be a most moderate quantity?

A. Yes; I think so. I think that, taking it as a whole, there is a great deal of injury done to health by the habitual use of wines in their various kinds, and alcohol in its various shapes, even in so-called moderate quantities.

Q. 10,015. Does that remark apply to both sexes?

A. Yes; and the people who are not in the least intemperate.

Q. 10,016. And people who are in good health?

A. Yes; people who are supposed to be fairly well. I think drinking leads to a degeneration of tissues. It spoils the health, and it spoils the intellect.

Q. 10,027. It is a fallacy to say that a man ought to take a glass of brandy upon a cold morning to keep himself warm?

A. Certainly.

Q. 10,029. Because bringing up the blood to the capillary vessels on the surface, it would there get cold?

A. You had better give a man food; I would rather eat my raisins or take some cod-liver oil.

Q. 10,040. Stimulants have a strong effect?

A. They have a strong effect, and people feel that they give strength. I believe that a very large number of people have fallen into that error, and fallen into the error every day, of believing that strong wine gives strength.

Q. 10,051. Have you gone into the question of the various diseases arising from excess of drink?

A. There is disease of the liver, which is of very common occurrence; and then from disease of the liver we get disordered conditions of the blood; and, consequent upon that, we get diseased kidneys. We get a diseased nervous system; we get gout; and we get diseased hearts. I hardly know any more potent cause of disease than alcohol, leaving out of view the fact that it is a frequent source of crime of all descriptions.

Q. 10,060. Did I understand you to say that there is an affiliation of disorders; that the evil effect began at the liver, and went into the blood?

A. Yes; and from the blood to the circulation, and from the circulation to the lungs, heart, brain, and kidneys. I think that is about the order. The stomach will very often go on a long time. It is accustomed to receive a variety of things. The public ought to know that of all the dilutents of solvents for the nutritious part of food, there is nothing like water. Water carries into the system the nutriment in its purest form.

Q. 10,102. There is a very common experiment which is shown with reference to the effects of alcohol, by dropping some upon a piece of raw liver. Is that any criterion as to what takes place in the human body?

A. No; it is not a criterion as to what takes place. There is a much better experience from the daily numerous deaths from liver disease in drunkards. I can mention what I once saw myself, in the case of one of Barclay & Perkins's draymen. The case is recorded. The man was admitted into Guy's Hospital with heart disease. I just now said that heart disease may come through drink. He was a very strong man. He died

at about a quarter-past ten at night, at about this season of the year, and the next day he was so distended with gas in all directions that he was quite a curious sight. Wishing to know what this gas meant, we punctured the skin in many parts, and tested it. It was carbureted hydrogen, and I remember lighting on his body fifteen or sixteen gas-lights, at once. They continued burning until the gas had burned away.

Q. 10,103. That has happened in several instances, has it not?

A. Yes; it has.

Q. 10,105. He had been drinking, I presume, up to the last moment?

A. I could not say, but I have no doubt he had a large amount of unconsumed stuff in him.

Q. 10,107. Would that state of things lead to spontaneous combustion?

A. It is the nearest condition to it, and it makes it reasonable to suppose that there are conditions under which that result might arise.

Q. 10,148. Could not intemperate men leave off by degrees?

A. I do not see any good in degrees. If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it from day to day. That point has been frequently put to me by medical men; but my reply has been, "If your patient was poisoned by arsenic, would you still go on putting in the arsenic?"

"The Independent," New York city, March 1, 1883, editorially gave the following *resumé* of the most recent studies in alcohol:

In 1879 there was a somewhat peculiar attempt to throw overboard many of the views which had been entertained as to alcohol, and to assume for it a food value, which insisted that it must have recognition in the list of aliments. The "Contemporary Review," "Harper's Magazine," the "New York Times," etc., put forth these views as if the army of temperance reformers had been overthrown, so far as this part of the subject was concerned. The sanitary articles of this paper, July 3 and July 17, 1879, considered the grounds for such conclusions.

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It is delightful to see how this evidence claimed in favor of alcohol is dwindling. With all that we are finding out as to the power of real foods, and the methods of their use, it is more and more evident that alcohol must be confined strictly to the domain of a medicine, and must not be accredited as an aliment for all the little ailments that may occur.

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The dire effects of beer drinking is attracting the attention of the German Government, and the resulting race deterioration is making itself felt.

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Every gain in sanitary knowledge, and in a study of the conditions of perfect health, tends to drive alcohol from use, and to find in those foods which correspond with the human system the aliments which sustain human life.

At a meeting in Exeter Hall, London, Sir Henry Thompson, M.D., one of the highest medical authorities, said:

Finally, I sum it all up. I find it (alcohol) to be an agent that gives no strength, that reduces the tone of the blood-vessels and heart, that reduces the nervous power, that builds up no tissue, can be of no use to me or any other animal as a substance for food. On this side of the question my mind is made up—that this agent, in the most moderate quantity, is perfectly useless for any of the conditions of life to which men are subjected, except under the most exceptional conditions, which none but skilled observers can declare.

Dr. Andrew Clark, one of the physicians to her Majesty the Queen, with his great learning, his immense experience, and high standing in the medical profession, should be heard in a matter of this kind; and he says, when speaking of a perfect state of health:

Now, that is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which nine times out of ten is injured by alcohol; it is a state which often bears alcohol without sensible injury. But I repeat to you, as the result of long-continued and careful thought, it is not one which can in any sense be benefited by alcohol. I can bear it, sometimes without obvious injury, but be benefited by it, never. Bulk is not the measure of power, nor color the measure of health. I have the evidence of my own personal experience, and the experience of the enormous numbers of people who pass before me every year; and I state that *alcohol is not only not a helper of work, but a certain hinderer of work*, and every man who comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets, the less in shape of alcohol he takes, and his excuse is, "I am sorry, but I cannot take it and do my work."

In regard to physical labor, Dr. Clark accepts the famous experiments made by the late Dr. Parkes, of Netley, as decisive of the whole question:

Dr. Parkes, among other things, got a number of soldiers of the same age, of the same type of constitution, living under the same circumstances, eating the same food, breathing the same atmosphere, and he did this that the experiment might be fair; and he divided the soldiers into two gangs—an alcoholic gang and a non-alcoholic gang—and he engaged these two gangs in certain work, for which they were to be paid extra. He watched these gangs, and took the result of their work, and it turned out that the alcoholic gang went far ahead at first. They had buckets of beer by their side, and as they got a little tired they took beer, and the non-alcoholic gang were in an hour or two left nowhere; but he waited and watched, and as the experiment went on, the energies of the beer-drinkers speedily began to flag, and, do what they would, before the end of the day the non-alcoholic gang had left them far behind. When this had gone on for some days, the alcoholic gang begged that they might get into the non-alcoholic gang, that they might earn a little more money; but Dr. Parkes, in order to make the experiment clinching and conclusive, transposed the gangs. He made the alcoholic gang the non-alcoholic gang, and *vice versa*—the men being very willing to lend themselves to the experiment—and the result was exactly the same: the alcoholic gang beat the non-alcoholic gang at the starting, and failed utterly toward the end of the day.

Weston, the great pedestrian, in a public address, said that during the last fourteen years he had walked twice the circumference of the earth, and he had endeavored to demonstrate that a pedestrian could accomplish a great deal more by relying upon his natural strength, than by dosing himself with artificial alcoholic stimulants. He had shown the same fact to trainers. When he first visited England, it had been their custom to administer stimulants; but they had learned "his little game," to use their own expression, and they found that they could get more out of competitors, and rely better upon their staying upon the track, if they gave them plain food only.

Mr. Hanlan, the famous oarsman, says:

In my opinion, the best physical performances can only be secured through absolute abstinence from the use of alcohol and tobacco. This is

my rule, and I find, after three years' constant work at the oar, during which time I have rowed many notable match-races, that I am better able to contend in a great race than when I commenced. In fact, I believe that the use of liquor and tobacco has a very injurious effect upon the system of an athlete, by irritating the vitals, and, consequently, weakening the system.

The most extensive and elaborate investigator of the scientific aspects of this question in late years is Benjamin W. Richardson, M.D., LL.D., F.R.S., Fellow of the Royal College of Physicians, and Honorary Physician to the Royal Literary Fund, to whose works we refer our readers for fuller discussions.

THE TESTIMONY OF ENGLISH LIFE ASSURANCE.

There is another phase of this question which places it under a rigid scientific test, and incontrovertibly demonstrates with impartial mathematical exactness that alcohol is an enemy to man's physical constitution. In 1840 the Temperance and General Mutual Assurance Office originated in London, from a conviction in the mind of Mr. R. Warner, its first chairman, that temperance is favorable to longevity. From that period to 1850 no policy was issued except to men who declared themselves total abstainers from all alcoholic beverages. In 1850, however, the office was opened to non-abstainers also, the accounts of both classes to be kept separate and distinct, but each class to pay the same premium. Thus the office has two books, in one of which are entered the policies of those who wholly abstain, and in the other the policies of those who do not. In the latter class, however, drunkards are not accepted; but moderate drinkers are. In these statistics it should be kept in mind that the "expectation" of life is the same in both sections; that is, a man aged thirty is expected to live a certain number of years. But the sixteen years' figures given below plainly show that the abstainers live considerably longer than they were expected to do, while the moderate drinkers, with almost mathematical precision, shorten their lives.

The following tables shows "the somewhat astounding fact"

that in the Total Abstainers' Section, out of every 100 men, who, according to the usual calculations of expectations of life, by the established methods of life insurance, should have died, no less than thirty survived, and persisted in living on; whereas in the Moderate Drinkers' Section, only one solitary individual kept his head above ground.

Another fact: the widows and other legatees of the Moderate Drinkers' Section were expected to have put in claims amounting to £833,792 in the sixteen years; instead of which they actually claimed £869,058, or £35,266 more than the company might have been expected to have laid aside for them. On the other hand, if the Total Abstainers had died according to the rated "expectation," their surviving relatives would have been entitled to claim £481,000; whereas the actual claim was only £321,840, leaving still in the hands of the company, for dividends, the enormous sum of £159,160.

TEMPERANCE PROVIDENT INSTITUTION.

	Total Abstainers' Section.			Moderate Drinkers' Section.			
Year.	Expected Deaths.	Actual Deaths.	Per cent. of Deaths.	Expected Deaths.	Actual Deaths.	Per cent of Deaths.	Excess of Moderate Drinkers.
1866–70	549	411	.74	1,008	944	.94	.20
1871	127	72	.57	234	217	.93	.36
1872	137	90	.66	244	282	1.16	.50
1873	144	118	.82	253	246	.97	.15
1874	153	110	.72	263	288	1.10	.38
1875	162	121	.75	273	297	1.09	.34
1876	168	102	.60	279	253	.90	.30
1877	179	132	.73	291	280	.96	.23
1878	187	117	.63	299	317	1.06	.43
1879	196	164	.84	305	326	1.07	.23
1880	203	136	.67	311	304	.98	.31
1881	213	131	.61	320	290	.90	.29
Total, 1866–81	2,418	1,704	.70	4,080	4,044	.99	.29

These indisputable facts, derived from a high authority, constitute a legitimate and incontrovertible demonstration of the truth of the theory of total abstinence.

The latest facts in regard to this great insurance company were stated, as follows, by Hon. B. Whitworth, a director of the company, in the great debate in the House of Commons, April 27, 1883, on Sir Wilfrid Lawson's Permissive Prohibitory Resolution:

I have a few figures here which were embodied in the Annual Report of the Life Insurance office to which I belong. The report was considered this very day. The general opinion of the public is, that a moderate use of intoxicating drink is not injurious to health or life. Now, what are the facts? In this office we keep the two classes of men—abstainers and moderate drinkers—entirely separate. During the last seventeen years the expected deaths among the abstaining section of the insurers were 2,644, but the actual deaths were 1,861. Among the moderate drinkers—we take no immoderate drinkers—the expected deaths during the same period were 4,408, while the actual deaths were 4,339; scarcely any difference at all. These figures, therefore, show that among the temperate or total abstainers, the actual deaths are only seventy per cent. of the expected deaths; whereas in the moderate-drinking section the actual deaths come within the merest fraction of the expected deaths.

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Now, as regards the working-classes, let us turn to benefit societies composed exclusively of working-men. There are two large societies in Bradford, and it is found that among the Rechabites, who are total abstainers, the average sickness is not more than one third the amount it is among the Odd Fellows. These facts show beyond question that *it is altogether a mistake to believe that even a moderate use of intoxicating drink is at all useful to the human constitution.*

CONNECTICUT MUTUAL LIFE INSURANCE TESTIMONY.

At a recent meeting held in Hartford, Col. Jacob L. Green, President of the above company, delivered an address in which he made the following statements:[1]

It has been my duty to read the records of, and to make inquiry into, the last illness and death of many thousand persons of all classes in all parts of the country. Two great features are shown in these records: the value of a man's inheritance of vitality, and the modifying force of habits of living upon that vitality. Every man is born with an amount of vital

[1] From the "Insurance Budget and Commercial World."

force that ought, accidents apart and humanly speaking, to carry him a specific distance on the scale of years, and each man's inheritance can, on the average, be fairly determined. Among the persons selected with care for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, *the death rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from heredity.*

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The degree to which many diseases commonly referred to as malaria, over-work, and other vague, general, scapegoat causes, are actually grounded in what would almost invariably be called *a temperate use of drink by persons of reputed temperate habits*, would be incredible to the mass of people unaccustomed to careful observation and comparison of related cases. That habitual sottish drunkenness should issue in disease and death, most people can understand; but that *moderate, orderly, decorous indulgence* should issue in congested brains, insanity, suicide, paralysis, diseases of kidneys, liver, stomach, pneumonia, rheumatism, and in general in those diseases which at bottom mean a poison imparted into the blood, most persons do not know, and are slow to believe; but the reason is simple, and worth noting.

As to *beer*, this same high insurance authority says:

I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. What beer may be, and what it may do in other countries and climates, I do not know from observation. That in this country and climate *its use is an evil only less than the use of whisky, if less on the whole*, and that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof. In one of our largest cities, containing a great population of beer drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate; but they were habitual users of beer. When the observation began, they were, upon the average, something under middle age, and they were, of course, *selected lives.* For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and, until it had dwindled to a fraction of its original proportions, *the mortality in it was astounding in extent*, and still more remarkable in the *manifest identity of cause and mode.* There was no mistaking it; the history was almost invariable: robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold, or a sniff of malaria, and instantly

some acute disease, with almost invariable typhoid symptoms, was in violent action, and ten days or less ended it. *It was as if the system had been kept fair outside while within it was eaten to a shell: and at the first touch of disease there was utter collapse; every fiber was poisoned and weak.* And this, in its main features, varying of course in degree, has been my observation of beer drinking every-where. *It is peculiarly deceptive at first; it is thoroughly destructive at the last.*

ALCOHOLIC LIQUORS IN HOSPITALS.

The question of the use of alcoholic liquors in medical treatment is becoming a prominent one in England, from which country we have some valuable facts. Figures compiled from the annual reports of the *Manchester Royal Infirmary* and its *adjunct hospitals* are full of significance, showing the strong and increasing tendency of the most advanced medical science to discard the use of alcoholic liquors in the treatment of disease:

Year ending June 24.	Number of In-Patients.	Cost of Wines, Spirits, and Malt Liquors Consumed.	Average Cost per Head.	Number of Deaths.	Percentage of Deaths.
1873.....	3,825	£1,378	6s. 7¾d.	352	9.2
1874.....	3,631	1,153	6 4¼	377	10.4
1875.....	3,828	1,388	7 2¾	488	11.3
1876.....	4,938	1,248	5 0¾	517	10.5
1877.....	5,977	1,170	3 11	575	9.6
1878.....	5,347	878	3 3½	440	8.2
1879.....	5,527	811	2 11¼	421	7.6
1880.....	5,688	431	1 6	384	6.8
1881.....	5,817	404	1 4¾	441	7.6
1882.....	6,092	292	0 11½	478	7.8
Total.....	50,670			4,418	8.7

The medical staff of this hospital embraces physicians and surgeons of the highest eminence and widest experience. The foregoing figures show that they are gradually coming to the disuse of stimulants in the treatment of their patients; the average sum expended for alcoholic liquors having decreased from 7s. 2¾d. for each patient in 1875, to 11½d. in 1882—a reduction of about 87 per cent. in eight years. And what is

remarkable is the fact that the percentage of death in the same period has also steadily decreased from 11.3 in 1875 to 7.8 in 1882.

Another fact should not be omitted. It is well known that in 1873 the London Temperance Hospital was established, from which alcoholic liquor of all kinds have been absolutely excluded in the treatment of disease. Recent reports show that in the 8½ years from October, 1873, to April, 1882, 1,354 patients were received, and 61 deaths occurred, or an average of 4.5 per cent., which is 4.2 less than occurred in the Manchester Institution. It is not claimed that these institutions are precisely parallel, the Manchester Infirmary receiving a number of accident cases. With this exception, however, the cases received by each are said to be of the same character, and call for the same wide range of medical skill and experience. Under the temperance regimen the mortality was only 4.5 per cent.; but under the liquor regimen in some years it exceeded 11 per cent., or more than twice as much. In the Manchester institution in 1875, when liquors averaging in value 7s. 2¾d. were supplied to each patient, more than 11 per cent. died; whereas in 1882, when only 11½d. was spent on alcoholics, the deaths fell below 8 per cent. This fact speaks volumes. Medical science is coming to demonstrate the great thesis of total abstinence.

A fuller statement of the operations and results of the Temperance Hospital, from an English paper, will be of great interest:

At the annual meeting of the London Temperance Hospital, May 23, 1882, Dr. Edmunds, senior physician to the hospital, said that both Dr. Lee and himself were quite clear that, looking back upon the cases of the past year, they had done perfectly right in *not using alcohol in any one of them.* The plan of the hospital was this: *never to use alcohol as an article of diet at all;* never to use it in the preparation of tinctures; and, thirdly, to employ it, if required, as a medicine, pure and simple. They had succeeded in making the tinctures by simply using a solution of glycerine and water—one part of glycerine to two of water—which cost merely one fifth of the alcoholic tinctures in ordinary use. The tinctures so pre-

pared exhausted all the preparations of the drugs, and they kept perfectly well. Besides that of economy, there were other advantages, including this: that the dispensers never became intoxicated in making up the medicines, as they did often in other hospitals when the ordinary tinctures were used. Alcohol, then, was only used as a medicine, and *last year it had not been considered needful to prescribe it in a single case.* It used to be said that cases of amputation could not get on well without alcohol; but their experience was the reverse. Then, during the last eight years they had had twenty-one cases of typhoid fever; but so beautifully ventilated and admirably managed was the hospital, that although ordinarily they did not take infectious cases, yet these had been received without a single bad result, and the patients, with one exception, all got well on the non-alcoholic *régime.* An eminent physician stated in the "British Medical Journal," that they were jeopardizing these typhoid-fever cases by the non-administration of alcohol; but he (Dr. Edmunds) invited this gentleman, for the sake of comparison, to publish his mortality tables, but he had not yet responded, and it was improbable that he would do so. *The mortality all round had been under 4½ per cent.* There were many terrible cases of accident, and the like, in the hospital now; but experience showed that they got on better without alcohol than with it.

In reply to a question put, Dr. Edmunds stated that the mortality in the London Temperance Hospital was *four and a half per cent. lower than in any of the hospitals taking the same run of cases.*

The scientific investigation of the relation of alcoholic liquors to the human body has been much more extensive and thorough in England than in America. It is gratifying that these researches have been conducted by the foremost men in medicine and surgery, with such clear and unequivocal results.

RÉSUMÉ.

The following inferences in respect to the relation of alcohol to the human system are clearly deducible from the foregoing eminent testimonies:

1. *That no kind of alcoholic liquors—not even wine, beer, or ale—form any part of the necessary sustenance of man.*

2. *That alcohol produces no desirable effects upon a healthy living organism.*

3. *That there are no circumstances of extreme labor, or of severe heat or cold, in which the use of alcoholic liquors is beneficial.*

4. *That instead of warming the body, alcohol reduces its vitality.*

5. *That there are no special modifications of the mental or bodily condition, short of actual disease, in which the use of alcoholic liquors is necessary or beneficial.*

6. *That the capacity of the healthy human system to sustain either bodily or mental labor, under depressing circumstances, is not augmented by the use of alcoholic liquors; but, on the other hand, their influence impairs that capacity.*

7. *That alcohol undergoes no change in the body, and cannot be digested and incorporated into any bodily substance, but it is a disorganizer of the system, injuring and destroying functions necessary to life.*

8. *That while a good state of health cannot be benefited by alcohol, yet the injury may not at once be apparent.*

9. *That "alcohol is not only not a helper of work, but a certain hinderer of work."*

10. *That "the best physical performances can only be secured through absolute abstinence from alcohol."*

11. *That the constant use of alcoholic drinks, in ever so moderate a measure, injures the nerve tissues.*

12. *That many people who are not known as drunkards are injured by these drinks.*

13. *That the moderate use of alcoholic drinks "produces a marked liability to acute diseases."*

14. *That "the merely moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows for himself."*

15. *That "alcohol taken into the system produces the same effect, whether it be pure alcohol, rum, whisky, gin, or brandy, or if it be wine, malt liquor, or cider:" the difference is only in degree.*

16. *That "the use of beer is an evil only less than the use of whisky, if less on the whole." "It is peculiarly deceptive at first, but is thoroughly destructive at the last."*

17. *That "the constant use of beer is found to produce a species of degeneration of all the organisms, profound and deep-seated."*

18. *That though "the beer drinker may be the picture of health, yet, in reality, he is most incapable of resisting disease." "Compared with inebriates who use different forms of alcohol, he is more generally diseased."*

19. *That particularly does the liver suffer from the use of lager beer; and the kidneys, too, are impaired by it, Bright's disease being very extensively caused by beer.*

20. *That in Germany attention is being called to "evidences of race deterioration caused by the free use of beer."*

21. *That it is more and more evident that all alcoholic liquors must be strictly confined to the domain of medicine.*

22. *That "when prescribed medicinally, it should be with conscientious caution, and a sense of grave responsibility."*

23. *That their use as a medicine is being greatly curtailed by the most scientific physicians.*

24. *That the most advanced medical science is discovering excellent substitutes, which inspires the hope that even in the treatment of disease, alcoholic liquors will yet be wholy superseded.*

The preceding discussion of recent popular objections clearly shows that the facts of history, ethnography, life insurance, and medical science fully vindicate the principle of total abstinence from alcoholic beverages as the only safe rule of health, and the only practical measure of moral reform. No preceding century has made such advances in the direction of total abstinence, either theoretically or in practical life, as the present. To throw off the fatal incubus of intemperance is one of the greatest struggles of modern civilization; and it is gratifying to know that modern science is rapidly becoming an efficient helper in this work of reform.

CHAPTER IX.

RÉSUMÉ, PROGRESS, MAGNITUDE, AND COST OF INTEMPERANCE—RETROSPECT AND PROSPECT—CONSTITUTIONAL PROHIBITION.

IT is often said that the aims of temperance reformers are visionary and fanatical; that intemperance is an evil of such magnitude, so insidious, so fully intrenched by custom, appetite, and avarice, that it can never be removed; and that all that can be hoped for is to regulate it by wise restrictions, and patiently endure its ravages. Such low ideals and meager faith in God and in the possibilities of humanity do not satisfy true reformers. Before settling down in such unworthy and desponding views, it will be well to consider some of the ameliorations already gained during the present century.

Among the great moral evils generally prevalent almost every-where at the close of the last century, three were very conspicuous—slavery, dueling, and intemperance. They maintained their hideous prominence until well along into this century. How do they now appear?

Slavery existed almost every-where at the close of the last century: in all parts of the American continent, except, perhaps, in one or two of the United States; all through the West Indies; almost all over Europe, in some form of serfdom, at least; all over Africa, and on the continent of Asia. The institution came down through the long march of the centuries, was hoary with age, and venerable with the weightiest sanctions. It was thoroughly domesticated and fortified by statutory, constitutional, and even ecclesiastical, provisions. Avarice, commerce, and lust, fostered and defended it. But where, among Anglo-Saxon people, is slavery to-day? Where in the English colonies all over the world? Where in France or the French colo-

nies? Where in Danish colonies? What great emancipations of serfs have taken place in Europe! Even the vast empire of Brazil has initiated measures for emancipation. On the dark continent of Africa slave-pens have given place to mission stations; and slave ships have almost ceased to cut the waters of the Atlantic. What a sublime moral triumph of this nineteenth century! Who of our fathers would have believed it possible? And yet we have witnessed this astounding moral achievement. This "sum of all villainies" has yielded to the omnipotent power of moral reform.

At the opening of this century dueling prevailed among all Anglo-Saxon people, and was a common evil almost everywhere. It was a prevalent custom in the North, as well as in the South, in this country. In 1804 the banks of the Hudson were stained with the blood of Hamilton. Until the middle of the century leading statesmen participated in duels. As late as 1844 a duelist was an acceptable candidate for the Presidency of the United States. Since 1850 duels, which had disappeared almost wholly in the North, were common in the South. But, more recently, they have almost ceased in the United States. In England the duel was a very frequent incident in political controversies as late as 1839, when Queen Victoria came to the throne. Most of the statesmen prominent in the earlier part of her reign had fought duels. Peel and O'Connell made arrangements for a "meeting." Disraeli challenged O'Connell, "or any of his sons." The great agitator, himself, killed a man in a duel. At a later period Cobden was challenged. But "at the present hour," says M'Carthy, "a duel in England would seem as absurd and barbarous an anachronism as an ordeal by touch or a witch-burning." Another great moral triumph of the nineteenth century over an old time evil!

This century is the century of the greatest moral triumphs ever witnessed. Slavery and dueling have been banished from immense areas of the earth, and from hundreds of millions of people. In the light of these grand moral achievements, who

shall say that intemperance cannot be routed from civilized society? Great advances have already been made toward its removal, and never before were such mighty moral forces ever concentrated, as are now marshaling for the overthrow of this giant vice. The signs of the times clearly indicate that its overthrow is in the line of coming events. The advancing civilization of the century includes this achievement among the great tasks committed to its accomplisment.

What are the indications? Are there signs of progress? Are we gaining upon the past? Do the shadows lift over the field, and belts of light appear? Yes, even more than this. Let us see.

At the opening of this century intemperance was not the least of these three monster evils. In previous chapters, detailed accounts of its prevalence among all English-speaking people are sketched. In the United States, especially, it was so appalling, that it is difficult now to appreciate its magnitude and virulence. From the period of the Revolutionary War it rapidly increased down to 1825. At that date the *per capita* consumption of distilled spirits alone was about seven and a half gallons, not including wines, beer, ale, and cider. All classes, the yeomanry, men of business, the clergy, the statesmen, in short, people of every rank, were addicted to alcoholic drinks habitually, and multitudes immoderately. Rum and whisky were the common, the staple, beverages. Incredible quantities of cider, in the older communities, and also of that fiercest of all alcoholic drinks, cider brandy, were consumed. Said an intelligent gentleman:

I went to live with my uncle in 1826, when I was nineteen years old. He was a large farmer in Connecticut, in a town a few miles east of Hartford. The family, including his help, would average ten persons the year round. It was his custom to put into the cellar in the autumn thirty barrels of cider, a barrel of cider brandy, and a barrel of gin. Sometimes a second barrel of cider brandy was necessary to carry them through the year. Here was an average of three barrels of cider, and from six to nine gallons of the stronger liquors, to each member of the family every year, making no account of occasional purchases of rum, brandy, and

wine, and the beer often brewed in the family. This was a common allowance of liquors in well-to-do families at that time. Multitudes of poorer people drank as much, but by occasional supplies. The ministers and the deacons participated.

To save repetition, and that those times may be as nearly reproduced as possible, for further account of this period, the reader is urgently requested to turn to pages 125–141 of this volume. By so doing the contrast with the present time will be more fully appreciated.

It should not be overlooked that intemperance, even in its grosser forms, was not then confined, as it now is, to the lowest classes, to vile haunts, and the slums, but existed in the best circles, among statesmen, scholars, philosophers, the literati, and the clergy. These classes furnished some of the worst and most conspicuous cases of hard drinking; and there was little moral sentiment against it.

This evil, too, had come down through the centuries, and was venerable with age, fortified by custom, intrenched in appetite and avarice, and was long sanctioned and protected by law. The work of reform was undertaken in the most difficult period of the entire history of this evil. Had men risen up five hundred, or even three hundred, years ago to reform the world from the evils of alcoholic drinks, they would have had much less to encounter. Five hundred years ago only fermented liquors were in common use. Distilled spirits, about that time discovered, did not come into common use as beverages until three hundred years ago; West India rum, not until about two hundred and fifty years ago; and New England rum, about one hundred and eighty years ago. Each advance in the line of these alcoholic discoveries has multiplied the means of intoxication, and brought into use more potent and destructive means of inebriation and ruin. The infamous practice of adulterating liquors, though not wholly modern, has also received new and powerful impulses in these late centuries.

Under such disadvantages, as compared with previous centuries, was the Temperance Reform undertaken by our fathers

early in this century. The accumulated legacies of centuries of unmitigated evils were upon them. Against such fearful odds the battle was inaugurated, and has been fought during two generations. To assail an evil so venerable, so gigantic, so all pervasive, even in the best circles of society, was a stupendous undertaking, calling into requisition the highest moral qualities, the sublimest faith in God, the most ardent love for humanity, and an adamantine fortitude. The difficulty the reformers themselves experienced, in rising up out of a slough so foul and universal, and maintaining at once a clean front, a clear head, and secure footing, was not inconsiderable; for, as Bancroft has said, "A man can as little move without the weight of the superincumbent atmosphere, as escape altogether the opinions of the age in which he sees the light."

Standing on our present high vantage ground, and broadly surveying the times in the light of the past, we can clearly see that the nineteenth century is the first of all the long centuries to witness any amelioration of the great evil of intemperance. On all sides we see that we have greatly gained, dark as many phases of society now appear. Society is not so besotted as in our fathers' days. The average habits are incalculably better. From large circles of people alcoholic beverages are wholly excluded. Within sixty years public sentiment has so changed that the use of intoxicating beverages is condemned by enlightened public opinion. Cases of intemperance among clergymen, statesmen, public officials, men of business, and in any respectable classes, are exceedingly rare, occasioning surprise and expressions of strong condemnation. Persons addicted to intoxicants are now excluded from positions of trust and service, in which they were formerly allowed. To be a rumseller, once no bar to respectability, and even to Church membership, is now allowed in few churches, and places a man under the ban of exclusion from large portions of the best society. Inquiries in Philadelphia showed that four fifths of all the licensed saloon keepers in that city had been at one time in the clutches

of the law. The same results would be determined in many other cities.

The friends of total abstinence, once a little flock, have become a vast multitude, and are rapidly turning the flank of the enemy. Their name is legion. More than ten thousand meetings are held every week, and millions of heads and hearts are influenced by the truths advocated by the champions of temperance. Temperance literature is scattered broadcast over the continents, like "leaves for the healing of the nations." Open and secret associations are organized and sustained in great numbers in the towns, hamlets, and cities of the world.

In few families can intoxicating drinks be seen, either on the table or the sideboard, and alcohol is no longer an aid to hospitality. "The apprentice is no longer 'hazed' by rum drinkers when he begins his trade; the journeyman is not required to baptize a new job with beer; and the master is not compelled by custom to treat all hands with the poisoned water upon holidays. 'Black Betty' has been banished from the hay-field and the wheat-field by the most intelligent and respectable farmers. Even the ballot-box in some places has been disinfected, and the odor of rum has been removed." The lofty sentiments of humanity and good morals have broken the spell of rumocracy in many legislative halls, and are rapidly purifying the statute books from complicity with the demon of drink. Sunday-schools are organized cold-water armies, and temperance text-books are making their way into the common schools. Evidences of progress are on every hand; and hundreds of thousands of witnesses in churches, and in charitable, social, and literary societies, bear clear testimony to total abstinence.

It has been inconsiderately said that, "After a century in which total abstinence and prohibition has had uninterrupted possession of the field, drunkenness is more than ever on the increase."

If this objection has reference to our large cities, and the drinking places supported principally by our foreign population, we will not deny the statement; but even then it must be

remembered that, instead of a century, it is only since 1826 that the Temperance Reformation was fairly inaugurated, and less than forty-five years since prohibition was first distinctively advocated. Those whose recollections reach back to the very commencement of the Temperance Reformation, know that in all parts of the country, outside of our large cities, there have been remarkable changes in the habits of the great mass of the people, as the result of the temperance efforts. Then scarcely a family of any standing sat down to dine without some kind of liquor on the table. A regular allowance of grog was dealt out to all workmen on the farms, and in the shops, and to sailors and soldiers. All the country stores kept it, as regularly as groceries or dry goods. At all public gatherings, and even ordinations, weddings, and funerals, it was regarded as indispensable. We might draw the picture more fully, if we had not already portrayed it at great length in a previous chapter. (Pp. 129–141.) Now we know that these things are changed. Not one person in ten, outside the lower elements of the large cities and towns, uses liquor, as compared with fifty or sixty years ago. Had it not been for the vast increase of population from the Old World during the past thirty-five years, the results of the Temperance Reformation would have been much more apparent. These new comers have not been trained under the tutelage of temperance, as our native population have, and coming in such large numbers have given a different aspect to many of our towns and cities.

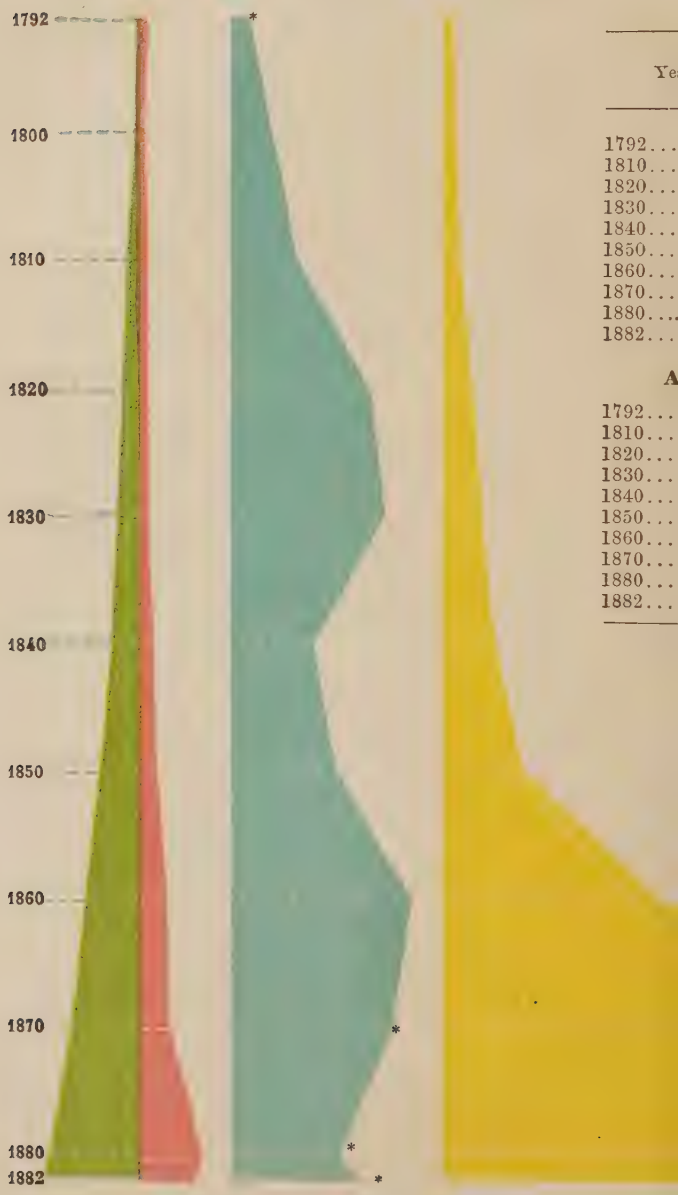
One thing, in this country and in England, is apparent—that the drinking is concentrating more and more into the lower classes, and the more frivolous portion of the higher classes.

An able writer in the "Report of the Massachusetts Board of Health"[1] said:

> Even literature feels the influence of the avowed or silent anathemas passed at the present day upon this great curse of humanity. We find few poets who now salute in jovial strains the flowing bowl. In order to

[1] 1875, p. 28.

Comparative Exhibit of Alcoholic Liq



Ye	
1792...	
1810...	
1820...	
1830...	
1840...	
1850...	
1860...	
1870...	
1880...	
1882...	

A	
1792...	
1810...	
1820...	
1830...	
1840...	
1850...	
1860...	
1870...	
1880...	
1882...	

NOTE.—Distilled spirits are indefinitely ex
These practices have increased of late.

AM X.

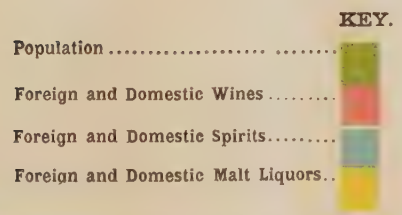
, for Ninety Years, in the United States.

Domestic Wines.	Foreign Wines.	Distilled Spirits, Foreign and Domestic.	Malt Liquors, Foreign and Domestic.	Population.
Gallons.	*Gallons.*	*Gallons.*	*Gallons.*	
.....	1,267,723	9,738,724*	.....	3,929,214
.....	1,553,088	31,725,417	5,411,058	7,239,881
.....	1,754,322	70,000,000	.....	9,633,822
.....	2,893,689	77,196,120	.....	12,866,020
124,734	4,748,264	43,245,584	23,273,004	17,069,453
221,249	6,055,881	51,373,206	37,316,393	23,191,876
1,627,192	9,474,710	89,968,951	102,956,441	31,443,321
3,022,330	10,616,213	79,379,369*	204,756,156	38,558,371
23,000,000	5,161,913	52,233,758*	414,186,367	50,155,783
19,000,000	6,220,058	65,655,819*	526,410,684	52,600,000

Gallons for Each Inhabitant of United States.

.....	0.31	2.43*	....
.....	0.21	4.39	0.71
.....	0.18	7.26	....
.....	0.22	6.02	....
0.0007	0.27	2.54	1.36
0.0009	0.26	2.21	1.61
0.005	0.30	2.86	3.27
0.07	0.27	2.05*	5.31
0.45	0.13	1.04*	8.25
0.36	0.12	1·24*	10.

In this diagram the horizontal distances are measured from the perpendicular lines, at the rate of 100,000 people and 100,000 gallons to ONE INCH in length.



* Too small. No statistics of illicit distillation, and fictitious adulterated liquors.

l and drugged, and no statistics of these vile compounds are kept.

get any fervent praises of wine, we must go back to those days when to drink deeply was esteemed an honorable feat, and to lie under the table after a dinner rout was not deemed unseemly. Again, there can be no doubt of the truth of the converse proposition, namely, that society at the present hour is permeated by the temperance idea to a degree that would appear ludicrous to our fathers, when drunkenness passed with little rebuke, save from some satirist like Hogarth, of England, or Troost, of Holland, who delighted to show out boldly upon their living canvas the vices of their age. The grossest and most absurd actions were done within the memory, almost, of our day; and they were met usually with a laugh, as a mere practical and natural joke committed while in "one's cups," and, therefore, to be venially dealt with. No one lost cast "on 'change," or in social life, by the performance of acts which would now be deemed disgraceful under similar circumstances. Exact justice, therefore, to the past and to the present times must, I think, convince every one that drunkenness prevailed with the consent of the community to a much greater degree formerly than now. Almost all now despise drunkenness, many of us loathe the idea, and would consider the voluntary submission of ourselves to it as an act of the greatest self-degradation.

EXHIBITS OF PROGRESS.

By studying the accompanying Diagram X, and the table of statistics on the same page, the reader will be aided in understanding the relative improvement that has been made, in respect to the consumption of alcoholic drinks in the United States. The diagram mechanically represents the proportions expressed by the statistics in the successive periods through ninety years. While absolute accuracy cannot be claimed for the figures, they are, nevertheless, close approximations to the actual quantities. Great care has been taken in collecting and compiling the data, and neither expense nor labor has been spared in preparing a table worthy of confidence as an approximate exhibit. The results are so clearly given in the table that it is unnecessary to repeat the figures here.

As has already been stated several times in the preceding pages, a very great average improvement was apparent from 1825 to about 1860, since which time there has been some reaction. The most apparent reaction has been in the consumption of

malt liquors, of which 1.61 gallons were consumed in 1850 for each inhabitant, and 10 gallons in the year ending April 30, 1883. On the other hand, the consumption of distilled spirits, foreign and domestic, has decreased from 2.21 gallons in 1850 to 1.24[1] *per capita* in 1882. This decline of the latter, the advocates of malt liquors contend, should be credited to the general introduction of beer, which, they claim, has satisfied the appetite for intoxicants, and allayed the thirst for more powerful and destructive liquors. This conclusion, however, should not be hastily adopted. Several things should be noted:

First, by reference to the table, it will be observed that from 1850 to 1860 the *per capita* consumption of beer increased from 1.61 to 3.27 gallons, and at the same time the strong foreign wines increased from 0.26 to 0.30 gallons, and the distilled spirits from 2.21 to 2.86 gallons. One hundred per cent. of relative increase in the malt liquors did not diminish the stronger liquors, but the latter considerably increased.

Secondly, coming to the period since 1860, we find the malt liquors in twenty-three years increasing from 3.27 gallons *per capita* to 10 gallons, while the distilled spirits fell off from 2.86 gallons *per capita* to 1.24 gallons.

What has made the difference with the latter? Has it been due to the free use of malt liquors? Before adopting this conclusion it should be considered that just after 1860, for the purposes of revenue in the exigencies of the war, a heavy tax was imposed upon all kind of liquors. Beer having only one dollar on a barrel, or about three cents a gallon, felt it but little; but distilled spirits, having 90 cents on a gallon, or about twenty-eight dollars on a barrel, there has been added not only a very considerable expense to its consumption, but also powerful motives to illicit distillation; and, moreover, the government, as is well known, and repeatedly mentioned in the annual

[1] This calculation has been made upon the quantity which was taken out of bond and entered into consumption. The quantity reported as manufactured was near 2¼ gallons *per capita*, but much of it remained in bond.

"Reports of the Commissioner of the Internal Revenue," has been unable to obtain accurate returns of the amount manufactured. Considerable more, therefore, should be added to the foregoing statistics of distilled liquors in order to get the full amount. The malt liquors being much more bulky cannot be so surreptitiously handled.

Thirdly, another fact enters into the case. Large quantities of fictitious liquors, made by processes of expansion and adulteration known to the trade, have come into very common use. This is by no means a recent device. It is not even confined to the present century, as we have previously noticed.[1] Prior to 1840 these vile compounds were very effectively exposed, in the United States, by Rev. Thomas P. Hunt, to the great annoyance of the liquor dealers; but even at that date it was an ancient practice. It is hardly to be supposed, however, that prior to 1830, when rum, gin, and whisky could be bought at from 25 to 50 cents per gallon in the United States, those liquors were much adulterated. But at that early period, as well as since then, wines were freely tampered with. After the imposition of the heavy government tax upon distilled liquors, in 1863, the practice of concocting these vile compounds received a new impulse. Multitudes of drink shops have purchased but small quantities of pure spirits since that time, only just enough to form a basis of liquor, which has been enlarged by the addition of water, and strengthened by powerful and pernicious drugs. Many men have earned a livelihood by selling recipes for making various kinds of liquors, and they have been frequently met in our towns and villages pursuing their ill-starred vocation. The statistics of these nefarious liquors never come to the knowledge of the government officials, and are, therefore, wholly beyond any computation. But gentlemen well acquainted with the liquor business variously estimate these fictitious liquors to have been, since 1863, from 100 to 300 per cent. more than the wines and distilled

[1] See pp. 85–87, and 248.

spirits which come into the government accounts. But, even before 1860, the amount of fictitious liquors was quite considerable; and could they be fully known, they would vary the outline of the red and blue columns in Diagram X, which illustrate the wines and distilled or strong liquors, with which they are properly associated, being imitations of them.

For these reasons it is clear that the brewers claim too much for their favorite beverage, when they advocate it as a temperance drink which will exterminate the stronger liquors. We have noticed that ten gallons of beer was the average for every inhabitant in the year ending April 30, 1883. Taking as a fair estimate that one gallon of beer contains five per cent. of alcohol, we find in the beer consumed an annual average of $\frac{5}{100}$ or half a gallon of clear alcohol for every inhabitant. This is equivalent to a gallon of brandy or rum for each person.

In 1850 the beer was equivalent to $\frac{8}{100}$ of a gallon of alcohol for each person. Supposing the beer to be drank by one third of the population, and we have a gallon and a half of beer alcohol in 1882 for each drinker, which is equivalent to three gallons of distilled spirits. In view of the pernicious influence of alcohol in the human system, so clearly demonstrated over and again by the most scientific medical authorities, the general introduction of malt liquors can be regarded only as a great calamity; and if it works here as it has in England and Germany,[1] it will soon lead to a larger consumption of distilled spirits, and wide-spread drunkenness. A few years more is all that is needed in order to develop the practical effects of this vitiated appetite that has thus been formed in multitudes formerly free from this terrible curse.

The question still recurs, What progress have we made and what gain have we to show in the United States as the result of the temperance agitation since 1825? How much reduction has there been in the average consumption of alcoholic liquors? Some statistics that would be desirable in this cal-

[1] See facts in regard to Germany, pp. 571–574.

culation are utterly wanting; but, using what we have, and carefully estimating for others, on a discriminating basis of partial facts before alluded to, and reducing the liquors to the standard of pure alcohol, we have the following results, which we venture to state:

	Gallons.
In 1825, pure alcohol to each inhabitant	5.
In 1850, " " " " "	2.2
In 1882, " " " " "	2.6

This exhibit indicates a reduction of nearly one half in the relative consumption of alcohol in our country in fifty-seven years. The calculation by which this result was reached was very careful and discriminating, each item being considered fully. It may be faulty; but it is not far from the truth to say that the decrease has been from two fifths to one half.

THE MAGNITUDE AND COST OF INTEMPERANCE.

Though great gain has been realized through the Temperance Reformation during the last fifty or sixty years, intemperance still remains a gigantic evil, whose magnitude should not be underrated. Its aggregates, in quantities, costs, agonies, deaths, crimes, pauperism, lunacy, idiocy, squalor, disease, temporal and eternal ruin, are of inconceivable and appalling proportions. The statistics are instructive. "It produces," says Mr. Gladstone, "the accumulated evils of war, pestilence, and famine." It is the mightiest of all the foes with which humanity has to contend. The manufacture of alcoholic drinks in this country is an extensive branch of industry.

AN EXHIBIT OF THE LIQUOR BUSINESS IN THE UNITED STATES.[1]

MANUFACTORIES.

Of malt liquors	2,191
Of distilled liquors	844
Of malt	7
Of glucose	7
Total	3,049

[1] From U. S. Census, 1880.

HANDS EMPLOYED.

In malt liquor manufactories :	
Over 16 years old	29,001
Under 16 years	220
In manufactories of distilled liquors:	
Over 16 years	6,452
Under 16 years	50
In manufactories of malt:	
Over 16 years	2,332
In glucose establishments	1,182
Total	39,237

CAPITAL INVESTED.

In the manufacture of malt liquors	$91,208,224
" " distilled liquors	24,247,595
" " malt	14,340,441
" " glucose	2,255,000
Total	$132,051,260

ANNUAL EXPENDITURES.

For materials.		
For malt liquors	$56,836,000	
For distilled liquors	27,744,245	
For malt	14,321,423	
For glucose	3,044,450	
		$101,946,118
For wages.		
In malt liquor manufactories	$12,198,000	
In distilled liquor manufactories	2,663,967	
In malt manufactories	1,004,548	
In glucose manufactories	605,852	
		16,472,367
Total expenditures		$118,418,485

According to the census for 1880 there were 3,049 manufactories of liquors, malt, and glucose in the United States, employing 39,237 persons, with an annual expenditure for materials and wages of $118,418,845, and having a capital of $132,051,260. Mayor Harrison, in an address of welcome to

the Convention of Brewers, Distillers, and Liquor Dealers, at Chicago, in May, 1882, characterized them as the "representatives of one of the most important interests of the country," and estimated that "the liquor interest has $400,000,000 behind it." His estimate must cover all kinds of investment in the liquor traffic. But the United States census gives the actual capital in the production of malt and distilled liquors (wine not given) at $132,051,260. These figures are not large as compared with the annual crop of hay, which is valued at $330,804,494, or cotton, at $242,140,957; but it represents an immense power of reproduction, and also of profits to those employing it, and the most prolific cause of impoverishment and mischief to the public. What is the cost to the consumers of the liquors produced and vended by this capital?

Before proceeding to present his own tables, showing the quantity and cost of the alcoholic liquors consumed in the United States, the author will give some statements from a very high source, deserving of great credit. They have already received extensive notice and indorsement, and deserve a permanent place in temperance literature. Hon. Henry W. Blair, of New Hampshire, in a speech [1] of great strength and merit, in the House of Representatives, Washington, D. C., on the subject of an amendment to the Constitution of the United States, prohibiting the manufacture and sale of alcoholic beverages, presented the following authenticated and well-matured facts, for which he acknowledges himself, in part, indebted to that valuable book, "Our Wasted Resources," [2] by Wm. Hargreaves, M.D., of Philadelphia:

No one who has not fought with figures, like Paul with the beasts at Ephesus, knows how it taxes the utmost powers of man to classify, condense, and present intelligibly to the mind the mathematical or statistical demonstration of these tremendous social and economic facts. The truths they teach involve the fate of modern civilization.

In 1870 the tax collected by the Internal Revenue Department was

[1] Published by the National Temperance Society. [2] Ibid.

upon 72,425,353 gallons of proof spirits, and 6,081,520 barrels of fermented liquors. Commissioner Delano estimates the consumption of distilled spirits in 1869 at 80,000,000 gallons. By the census returns June 1, 1860, there were *produced* in the United States 90,412,581 gallons of domestic spirits—and, of course, this was consumed, with large amounts imported besides—but there are very large items which escape the official enumeration. These have been carefully estimated as follows :

	Gallons.
Domestic liquors evading tax and imported, smuggled, at least....	5,000,000
Domestic wines.....	10,000,000
Domestic wines made on farms.....	3,092,330
Domestic wines made and used in private families.....	1,000,000
Dilutions of liquors paying tax by dealers.....	7,500,000
Total.....	26,592,330

This amount added to the total produced in 1860 would be 107,004,911 ; added to amount on which was collected tax in 1870 would be 99,017,683.

It is well known that the great mass of alcoholic liquor is consumed as a beverage, and it will fall below the fact to place the amount paid for it at retail by the American drinker at 75,000,000 gallons yearly. But take the very modest estimate of Dr. Young, Chief of the Bureau of Statistics, who makes the following estimate of the sales of liquors in the fiscal year ending June 1, 1871:

Whisky, (alone).....	60,000,000 gallons, at $6, at retail	$360,000,000
Imported spirits.....	2,500,000 gallons, at $10, at retail.....	25,000,000
Imported wine.....	10,700,000 gallons, at $5, at retail	53,500,000
Ale, beer, and porter..	6,500,000 gallons, at $20 a bbl at retail.	130,000,000
Native wines, brandies, cordials, estimated.....		31,500,000
Total.....		$600,000,000

I am satisfied that this is much below the real amount, but it is enough.

This is one seventh the value of all our manufactures for that year, more than one fourth that of farm productions, betterments, and stock, as shown by the census.

Dr. Hargreaves estimates the retail liquor bill of 1871 at $680,036,042. In 1872, as shown by the internal revenue returns, there was a total of domestic and foreign liquors coming into the hands of the American people of 337,288,066 gallons, the retail cost of which, at the estimated prices of Dr. Young, is $735,730,048. The total of liquors paying tax from 1860 to 1872—thirteen years—was 2,762,926,066 gallons, costing the consumer $6,780,161,805. During several of these years the government was

largely swindled out of the tax, so that no mortal knows how far the truth lies beyond these startling aggregates.

Dr. Young estimates the cost of liquors in 1867 at the same as in 1871 —$600,000,000—and exclaims: "It would pay for 100,000,000 barrels of flour, averaging two and one half barrels to every man, woman, and child in the country.

Such facts might well transform the mathematician into an exclamation point. Dr. Hargreaves, who goes into all the *minutiæ* of the demonstration, dealing, however, only with bureau returns, declares that the annual consumption of distilled spirits in the United States is not less than 100,000,000 gallons annually, and this makes a very small allowance for "crooked whisky." Take now Dr. Young's moderate estimate of $600,000,000 annually, and relying upon the official records of the country, and in sixteen years we have destroyed in drink $9,600,000,000—more than four times the amount of the national debt, and once and a half times the whole cost of the war of the Rebellion to all sections of the country, while the loss of life, health, spiritual force, and moral power to the people was beyond comparison greater. The lowest estimate I have seen of the annual loss of life *directly* from the use of intoxicating liquor is 60,000, or 960,000 during the period above mentioned; more than three times the whole loss of the North by battle and disease in the war, as shown by the official returns.

The assessed value of all the real estate in the United States is $9,914,780,825; of personal, $4,264,205,907. In twenty-five years we drink ourselves out of the value of our country, personal property and all.

The census shows that in 1870 the State of New York spent for liquors $106,590,000—more than two fifths of the value of products of agriculture and nearly one seventh the value of all the manufactures, and nearly two thirds of the wages paid for both agriculture and manufactures; the liquor bill being little less than twice the receipts of her railroads. The liquor bill of Pennsylvania in 1870 was $65,075,000; of Illinois, $42,825,000; Ohio, $58,845,000; Massachusetts, $25,195,000; New Hampshire, $5,800,000; Maine, where the prohibitory law is better enforced than any where else, $4,215,000, although Maine has twice the population of New Hampshire.

Dr. Hargreaves says that there was expended for intoxicating drinks in:

1869	$693,999,509
1870	619,425,110
1871	680,036,042
1872	735,726,048
Total	$2,729,186,709
Annual average	$682,296,677

And he says the average is larger since 1872, exceeding $700,000,000.

Each family by the census averages 5.09 persons, and we spend for liquor at the rate of $81 74 yearly for each. The loss to the nation in perverted labor is very great. In 1872 there were 7,276 licensed wholesale liquor establishments, and 161,144 persons licensed to sell at retail. It is said that there are as many more unlicensed retail liquor shops. All these places of traffic must employ at least half a million of men. There were then 3,132 distilleries, which would employ certainly five men each —say 15,660. The Brewers' Congress in 1874 said that there were employed in their business 11,698. There would be miscellaneously employed about breweries and distilleries, 10,000; in selling, say 500,000. In all, say 550,000 able-bodied men, who, so far as distilled liquors are concerned at least, constitute a standing army constantly destroying the American people. They create more havoc than an opposing nation which should maintain a hostile force of half a million armed men constantly making war against us upon our own soil. The temple of this Janus is always open. Why should we thus persevere in self-destruction?

There are 600,000 habitual drunkards in the United States. If they lose half their time, it would be a loss of $150,000,000 to the nation in productive power and in wages and wealth to both the nation and themselves every year.

Dr. Hargreaves has constructed the following table:

The yearly loss of time and industry of 545,624 men employed in liquor making and selling	$272,812,000
Loss of time and industry of 600,000 drunkards	150,000,000
Loss of time of 1,404,323 male tipplers	146,849,592
Total	$568,861,592

And he adds that investigation will show this large aggregate is far below the true loss.

By this same process 40,000,000 bushels of nutritious grain are annually destroyed, equal to 600,000,000 four-pound loaves; about 80 loaves for each family in the country.

It is very often said by way of palliation and defense that the liquor traffic and manufacture is a source of large revenue to the government. How much do these liquor taxes, paid to the government by the manufacturers and traders in malt and distilled liquors, amount to, including stamps, license fees, etc.? In twenty years (1862–1882) there was paid:

On distilled spirits, taxes, licenses, etc.....	$904,863,687
On fermented liquors.....	163,130,919
Total.....	$1,067,994,606

Average yearly, $53,399,735. A meager amount after all; but the average yearly cost of liquors to the consumers has been more than $700,000,000, besides their fearful effects.

In an address delivered at the anniversary of the National Temperance Society, in New York, in May, 1881, Rev. O. H. Tiffany, D.D., gave a striking and eloquent portrayal of the magnitude of the liquor traffic in the United States. He said:

In the statistics that I quote, which are authoritative, I make no deduction for legitimate uses of alcohol, because I believe, and every other man in the community believes, that enough alcohol is made and not reported to the government to supply all mechanical and medicinal necessities. (Applause.) Now, then, for a number of years past the annual production of spirituous liquors in our country, according to the official report, has not been less than 74,472,472 gallons. We are told by the "Brewers' Journal" that one bushel of grain or its equivalent will give three gallons of spirits; so that twenty-seven millions of bushels of grain or its equivalent is used in the production of seventy-four millions of gallons of spirits. Now, the average weight of grain that makes three gallons of spirits is fifty-three pounds to the bushel. Fifty-three pounds of grain is equivalent to forty pounds of flour; so that twenty-seven million bushels of grain would make ten hundred and eighty million pounds of flour. Now it takes one hundred and ninety-six pounds of flour to give us a barrel of flour, so that the material used to produce the seventy-four odd millions of gallons of spirits would have produced five and one half millions of barrels of flour. Does any body deny that that would have been a better use of that material? But how much is five and one half millions of barrels of flour? I am sure I had no idea of what it would be in bulk, nor what the dimensions of the cube or the pyramid might be in which it might be stacked; but as I was arguing this question in my mind a truck passed my house, and a horse was pulling heavily, and on the truck there were ten barrels of flour. I thought I would make a calculation to see what it would amount to to put these five and one half millions of barrels of flour on trucks holding ten each and start them out and see how far they would reach.

Now suppose that they were to be brought here to the corner of this street to be loaded up, and as ten barrels were put upon a truck it was started,

and as fast as one truck was removed another was brought into its place, and they were started down across our ferries, and took the track of the Pennsylvania Central Railroad, why, the head of the line would reach Philadelphia before you would see any real diminution in the number of barrels that was stacked on this sidewalk; and they would go on, and the head of the procession would reach Pittsburg, and there would be no perceptible diminution in the number of barrels left; and taking the foregoing railroad, and even reaching Chicago, there would not be a great diminution of the barrels; and if they took the North-western Railroad from Chicago, the head of the procession would reach Omaha, and yet there would be barrels on this pavement; and if they started from Omaha they would actually reach Salt Lake, and the last ten barrels would not leave the truck until one hundred and fifty-eight miles beyond Salt Lake. That is the area which can be covered by five and one half millions of barrels of flour. (Applause.)

Look at it from another point of view. Forty pounds of flour makes sixty pounds of bread, so that you would get fifteen four-pound loaves out of every bushel, and you would have four hundred and five millions of loaves from the twenty-seven millions of bushels, and that would be 47.13 loaves of bread to every family in the United States by the census of 1870. (Applause.) Suppose that bread was condemned and it was to be carted away and dumped either into the North or the East River; put five hundred of these loaves on a cart, and it would take eight hundred and ten thousand carts to take them to the river, and if it took half an hour to go to the river with them, by working ten hours a day six days in the week, it would take one hundred and twenty-nine years for one team to move it from this corner to the North River. (Renewed applause.) And if you would use those loaves for paving stones for your streets of ten yards wide, they would pave the streets of New York to the length of six hundred and seventy-five miles; and if you left them to rot with the rain and the sun, why, I suppose that your street commissioners would not know how to remove the filth.

A voice: That is the unkindest cut of all. (Laughter.)

But material waste is not all. The money that is thus spent in this misuse of material is a wrong. Lord John Russell is authority for the statement that in five years, from 1865 to 1870, the expenses for spirituous liquors in Great Britain were one half more than the national revenue for the whole time; that they were twice the capital of all the savings-banks; that they were three times the annual railway incomes of the United Kingdom, and that they were fifty times the collected revenues of all the religious and philanthropic societies. Now in our own country we have the authority of the chief bureau of national statistics

for saying that, in one year, $596,000,000 have been spent for alcoholic drinks in the United States. And there is not a man alive that could not find some better way in which to spend that $596,000,000. Think what it would do! You take the cost of all the public schools in the United States, and divide the cost by the number of all the pupils in the country, and you will find the average cost for each pupil to be $13 25.

There were four millions and a half, and some over, of persons at the last census who were unable to read and write. That $596,000,000 which were spent in drink would have given a year's schooling to every man, woman, and child in the United States that could not read and write, and it would only have cost $60,000,000 to do it, and then you would have over $500,000,000 left with which to do something else that was good. All the paupers of the United States cost only $10,930,429, and all the taxes of all kinds, government, State, and municipal, that were paid in the United States was $280,591,521, and that does not use up half the money spent for liquor.

And then I look at the industries of the nation, and I find that the wages of builders was not quite $50,000,000, the wages of the iron molders was only $73,000,000, the wages of the manufacturers of agricultural implements were only $12,000,000; and when I had given a year's schooling to every person that could not read and write, when I had cared for all the paupers, when I had paid all the taxes, when I had given all the wages of all the builders, iron workers, clothing manufacturers, and agricultural implement makers in the nation, I had $10,372,522 left over out of this $596,000,000 spent for drink. (Applause.) What would I do with that $10,000,000? I will tell you. I would give $1,000 apiece for building 10,372 churches to accommodate the 16,893,309 persons who had no church sittings, and then if the half of those persons were Jews, infidels, or Ingersollites, it would give sitting-room for all the rest.

That is what I would do with the $596,000,000, and I maintain that that would have been a better use of the money than to have spent it in intoxicating liquors. (Applause.)

In the light of these demonstrations of Drs. Hargreaves and Tiffany, what is the meager amount paid by the liquor interest of this country in taxes to the general government? Only as "the small dust of the balance."

A broader and more comprehensive summary of the quantities of alcoholic liquors consumed in the United States, through a long term of years, has long been felt to be very desirable. The author has pursued his inquiries in this

direction through many years, and, as the result, furnishes the following table of aggregates extending through nine decades:

AGGREGATES OF ALCOHOLIC LIQUORS CONSUMED IN THE UNITED STATES IN NINETY YEARS. (1792–1882.)

PERIODS.	Foreign Wines.	American Wines.	Foreign Distilled Spirits.	American Distilled Spirits.	Malt Liquors.
	Gallons.	*Gallons.*	*Gallons.*	*Gallons.*	*Gallons.*
1792 to 1800....	16,471,992	.....	43,151,049	65,171,564	25,000,000
1800 " 1810....	17,175,152	.....	76,322,466	175,000,000	75,000,000
1810 " 1820....	14,764,911	.....	37,152,998	533,627,080	100,000,000
1820 " 1830....	24,406,301	.....	40,839,220	710,980,600	150,000,000
1830 " 1840....	47,782,264	800,000	36,005,410	602,208,920	185,600,000
1840 " 1850....	60,055,812	1,729,920	42,100,563	473,093,950	302,946,980
1850 " 1860....	94,747,100	9,242,210	63,020,570	706,710,780	701,364,170
1860 " 1870....	67,099,052	23,247,670	18,803,152	731,286,719	1,457,619,487
1870 " 1882....	85,062,165	130,011,165	21,214,032	782,683,339	4,067,292,622
Total in 90 years.	427,564,748	165,030,965	378,609,460	4,780,762,952	7,065,023,259

NOTE.—The data for the above table have been obtained, as far as possible, from official sources. In some instances they are official estimates, or estimates made by gentlemen who have made a specialty of these matters. It is not claimed that all the figures are exact, but are close approximations, and *under* rather than over the actual amounts. The Commissioner of the Internal Revenue at Washington, D. C., says that probably there is ten per cent. more of liquors not reported to his office, and there are no statistics anywhere of expanded and adulterated liquors.

It is difficult to conceive such large numbers distinctly. It will be helpful to use comparisons. If the foregoing quantities of liquors were all put into barrels of thirty-one gallons each, three feet long, and arranged lengthwise, they would reach nine and a half times around the globe. If were all loaded in four-horse loads of fifteen barrels each, and a space fifty feet long were given to each team, they would reach 208,812 miles, and if the teams should travel four miles each hour without intermission, it would take 2,175 years (or since the death of Socrates, 390 B. C.) for them all to pass a given point.

The imagination wearies with such figures, and even the comparisons made to assist our comprehension do not much help us. The tears shed on account of intemperance, gathered into one volume, would make rivers; the united sighs and griefs would make tornadoes; the accumulated sorrows, reverberations echoing round the world; and the aggregate sufferings, a tophet of indescribable writhing and gnashing of teeth. "Who hath woe?"

COST OF ALCOHOLIC LIQUORS IN THE UNITED STATES TO THE CONSUMERS IN NINETY YEARS. (1792–1882.)

PERIODS.	Foreign and Domestic Wines.	Foreign and Domestic Distilled Spirits.	Malt Liquors.	Total Direct Cost.
1792 to 1800.....	$70,280,499	$253,600,762	$8,136,665	$332,017,926
1800 " 1810.....	73,280,633	502,509,181	24,500,000	600,289,814
1810 " 1820.....	62,996,953	727,721,876	32,546,660	823,265,489
1820 " 1830.....	104,134,550	925,959,478	40,819,990	1,070,914,018
1830 " 1840.....	239,493,583	1,179,535,288	111,360,000	1,580,388,871
1840 " 1850.....	369,561,132	1,008,662,320	181,768,186	1,559,991,638
1850 " 1860.....	617,774,519	1,348,737,248	420,818,442	2,387,330,209
1860 " 1870.....	707,214,723	5,293,513,855	1,056,274,048	7,057,002,626
1870 " 1882.....	1,683,870,525	5,676,914,336	2,948,636,400	10,308,921,261
Total in 90 years.....	$3,978,107,117	$16,917,154,344	$4,824,860,391	$25,720,121,852

NOTE.—The above table has been constructed on the basis of the preceding table, by calculating the retail price of liquors at the rates of the different periods, allowing a part to be sold by the measure, and the remainder by the glass. In dividing the quantities and in calculating the cost the author has been guided by information obtained from persons familiar with the liquor traffic. Had allowance been made for the expansion and drugging of liquors, the amount would have been very much larger. The above figures are therefore below the actual total. The increase in the total cost in the last two decades is partly owing to the advanced price of liquors since the high tax was imposod upon them.

It will be noticed that the average annual direct cost of alcoholic liquors in the United States to the consumers, during the last twelve years, has been $859,076,755. The indirect cost, usually computed at as much more, added to the direct cost, would be $1,718,153,510 yearly. The total assessed property valuation of the city of Boston, in 1881, was $665,554,597. The direct and indirect cost of liquors in the United States, for two years, would amount to $3,436,307,020, which is equal to more than five times the whole valuation of Boston. If every person in the United States would cease to use alcoholic liquors as a beverage two years, with the money saved, five such cities as Boston could be built, and $108,524,045 would be left to be funded for charitable or other purposes. The direct and indirect cost, in two years, is equal to the whole amount that will be paid by the liquor interest to the government in sixty years at the rate they have paid the last twenty years, and there will be a surplus of $232,423,202 indebtedness uncanceled. While the liquor interest paid to the United

States in the last twenty years $1,067,994,606, the direct cost of liquors to the country was $15,848,942,269, or nearly fifteen times as much, and the indirect and direct cost was $31,697,884,538, or about thirty times as much.

If any persons hesitate to adopt the estimate that the indirect loss to the country is as much more as the direct expenditure for the purchase of liquors by those who consume them, I commend to their consideration the following calculation,[1] by Hon. H. W. Blair, based on an estimate of Dr. Hitchcock, president of the Michigan State Board of Health. The latter estimates the annual loss of productive life, by reason of the premature deaths produced by alcohol, at 1,127,000 years, and that there are constantly sick or disabled from its use 98,000 persons in the United States. On this basis Hon. Henry W. Blair, of New Hampshire, makes the following estimates:

Assuming the annual producing power of an able-bodied person to be $500 value, and this annual loss of life would otherwise be producing, the national loss is the immense sum of	$612,510,000 00
Add to this the losses by the misdirected industry of those engaged in the manufacture and sale; loss of one half the time of the 600,000 drunkards and of the tipplers, as their number is estimated by Dr. Hargreaves	568,861,592 00
And we have	$1,181,371,592 00
The grain etc. destroyed	36,000,000 00
	$1,217,371,592 00
Dr. Hitchcock estimates the number of insane, made so annually, at 9,338, or loss in effective life of 98,259 years, at $500 per year	49,129,500 00
Number of idiots from same cause, an annual loss of 319,908 years	159,954,000 00
	$1,426,455,092 00

[1] Speech in United States House of Representatives, Washington, D. C., Dec. 27, 1876, published by National Temperance Society, New York, p. 19.

Brought forward		$1,426,455,092 00
Deduct receipts of internal revenue tax, (year 1875)	$61,225,995 53	
Receipts from about 500,000 State licenses, at $100	50,000,000 00	
		111,225,995 53
Annual loss to the nation of production		$1,315,229,096 47
Annual value of all labor in the United States, as per census of 1870		1,263,984,003 00
Losses from alcohol in excess of wages of labor yearly.		$51,245,093 47

Mr. Blair adds:

This calculation *includes nothing for interest upon capital invested, for care of the sick, insane, idiotic*[1]—it allows alcohol credit for revenue paid on all which is used for legitimate purposes. In England the capital invested in liquor business is $585,000,000, or £117,000,000. It was proved by the liquor dealers before the committee of the Massachusetts Legislature in 1867 that the capital invested in the business in Boston was at least $100,000,000, and in the whole country it cannot be less than $1,000,000,000, or ten times the amount invested in Boston. The annual value of *imported* liquors is about $80,000,000. It may be that the above estimate of losses yearly to the nation is too high. Perhaps $500 is more than the average gross earnings of an able-bodied man, and there may be other errors of less consequence. But any gentleman is at liberty to divide and subdivide the dreadful aggregate as often and as long as he pleases, and *then* I would ask him what good reason has he to give why the nation should lose *any thing* from these causes?

Taking the foregoing as a fair yearly average for the last twelve years, and we have a total for twelve years of $15,782,749,157—the indirect cost of the liquor traffic, while the direct cost, as we have seen, was $10,308,921,261. And yet Senator Blair's calculation makes no account of the cost of crime, pauperism, etc., occasioned by the liquor traffic. We can afford to make a generous deduction, and still maintain our estimate which makes the indirect cost as much more as the direct cost. Probably we should add rather than deduct.

[1] Nor does it make any allowance for the cost of crime, pauperism, extra police, etc., etc.

The $10,308,921,261 worth of liquor (direct cost to consumers) consumed in the last twelve years in the United States, according to careful methods of computation, represent 1,249,566,213 bushels of grain, or its equivalent, destroyed in its manufacture. At 5½ bushels of grain for each inhabitant, the yearly average for each individual, as determined by political economists in Great Britain, it would supply the whole population of our country with bread four and a half years. Or, allowing one pound of grain to make one pound and two ounces of bread, (this will include discount for waste,) and we have 74,495,387,450 pounds of bread, equal to 18,623,446,862 four-pound loaves. Supposing there are 10,000,000 of families in the United States, it would give daily one four-pound loaf of bread to every family for five years and thirty-seven days; and if all were baked in one bakery, at the rate of 500 loaves per hour, and ten hours each day, it would take 10,204⅝ years before all of it would be baked. On the supposition that thirty bushels of grain would be produced per acre, it would require 41,652,207 acres, or 65,081 square miles, which would be equal to a belt of land two and three fifths miles wide, extending round the globe. This is only the direct cost of liquors in the United States for the past twelve years.

AGGREGATE DIRECT AND INDIRECT COST OF ALCOHOLIC LIQUORS, WITH INTEREST, FOR NINETY YEARS.

PERIODS.	Direct and Indirect Cost.	Direct and Indirect Cost with Interest.
1792 to 1800	$664,0?5,852	$3,509,789,378
1800 to 1810	1,200,579,628	5,792,802,707
1810 to 1820	1,646,530,978	7,121,159,241
1820 to 1830	2,141,828,036	8,196,292,237
1830 to 1840	3,160,777,742	10,508,760,919
1840 to 1850	3,119,983,276	8,814,956,517
1850 to 1860	4,774 660 418	11,100,073,469
1860 to 1870	14,114,0(5,252	25,758,069,574
1870 to 1882	20,617,842,522	26,287,748,194
Total in 90 years	$51,440,243,704	$107,089,652,236

NOTE.—The indirect cost is estimated to be as much as the direct cost. The interest is computed at 5 per cent. simple interest. These figures, astounding as they are, are not excessive, but probably much below the actual cost of liquors to the people of the United States.

DIAGRAM XI.

LIQUOR ECONOMICS

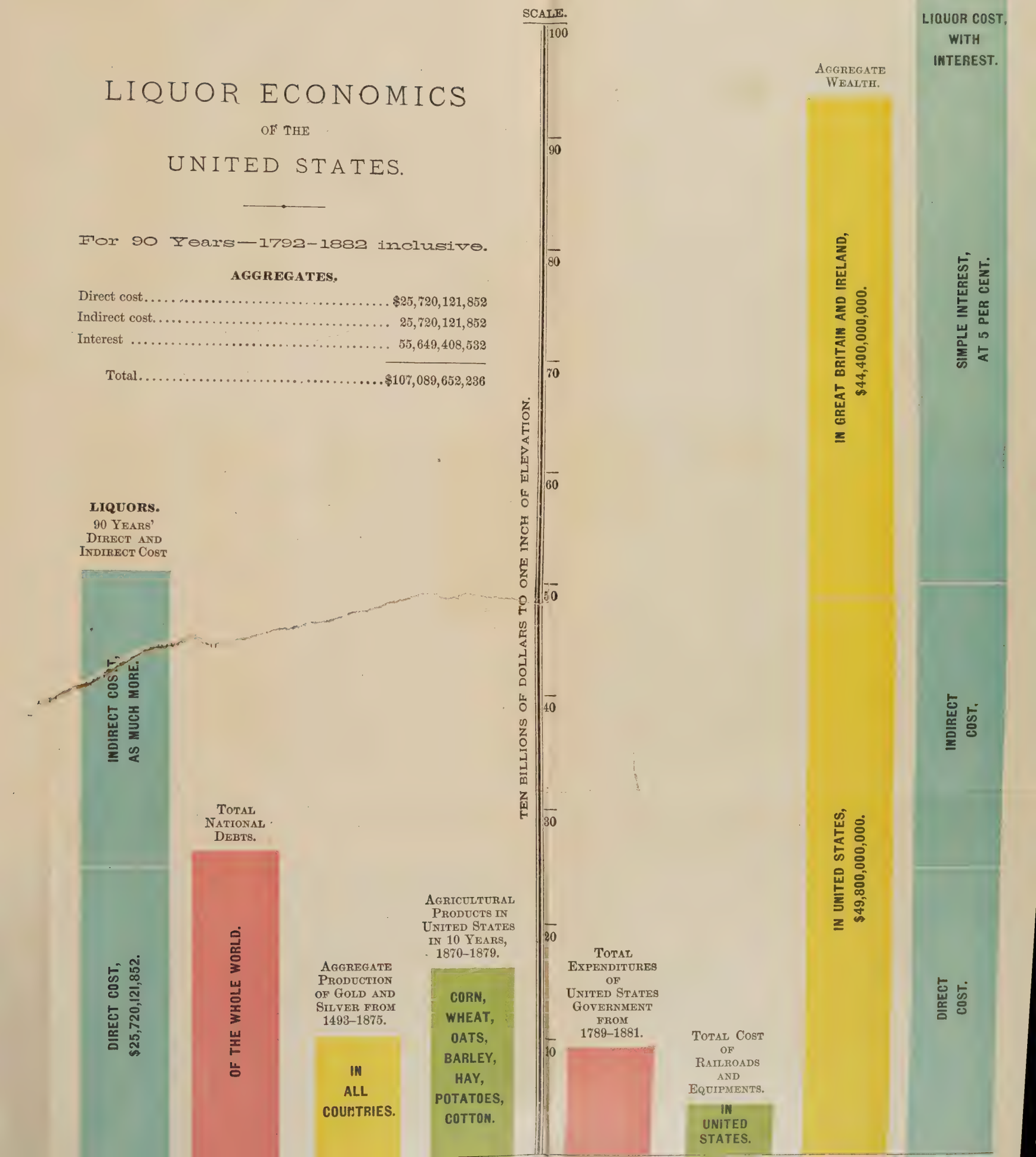
OF THE

UNITED STATES.

For 90 Years—1792-1882 inclusive.

AGGREGATES.

Direct cost	$25,720,121,852
Indirect cost	25,720,121,852
Interest	55,649,408,532
Total	$107,089,652,236



This vast sum ($107,089,652,236) put into one dollar bills, and arranged in rows, would make 473 rows of bills extending around the globe, a belt 118½ feet wide.

In the United States there have been $25,720,121,852 expended for alcoholic liquors in 90 years—an amount nearly equal to the aggregate of the national debts of the whole world, ($26,979,170,506.[1]) It has been nearly two and a half times the aggregate production of gold and silver in all countries, from 1493 to 1875, ($10,800,329,343.[2]) It has been more than two and a half times as much as the total expenditures of the United States Government from 1789 to 1881, ($9,942,662,323,[3]) and more than five times the total cost of all the railroads in the United States and their equipments, ($4,653,609,297.[4]) The drink bill of the United States, with interest at five per cent. simple interest, exceeds by thirteen billions the aggregate wealth of Great Britain and the United States.

The accompanying diagram (XI) will aid in forming a definite idea of these enormous expenses.

FICTITIOUS LIQUORS.

In the foregoing statistics no account has been made of the vile compounds produced by the process of expansion and adulteration. It is not necessary here to enter into the history nor the explanation of these methods. They have been referred to incidentally, in many places, in preceding pages. Careful inquiry has convinced the author that this practice is very extensive. Imitations are confined to wines and distilled spirits. Prior to 1840, Rev. Thomas P. Hunt, then one of the most conspicuous temperance reformers, made startling revelations of this abominable practice, and the reformed men in the Washingtonian movement often spoke of the vile liquors "which killed at forty rods." But in each decade it is believed that these liquors have become more extensive. No statistics of these wretched drinks exist in any form. After consider-

[1] See "American Almanac," 1882, p. 110.
[2] Ibid., p. 95.
[3] Ibid., p. 69.
[4] Ibid., p. 37.

able hesitation the author has concluded to present some moderate estimates which will be worthy of confidence. Allowing from 1840 to 1850 the fictitious liquors to have been equal to 50 per cent. of the wines and distilled spirits, both foreign and domestic; from 1850 to 1860, 60 per cent. of the same; from 1860 to 1870, 75 per cent. of the same; from 1870 to 1882, 100 per cent. of the same, and we have the following table. No account is made of fictitious liquors prior to 1840, and we have also discarded the advice of some who would have us estimate these liquors since 1860 at 200 per cent. additional. We incline to the opinion that 200 per cent. more since 1863 would not be excessive, but we refrain from using the highest estimates.

On these moderate amounts the indirect cost and the interest have been calculated, as in the preceding tables:

ESTIMATED COST OF FICTITIOUS LIQUORS IN THE UNITED STATES FOR FORTY-TWO YEARS.

PERIODS.	Direct Cost.	Direct and Indirect Cost.	Direct and Indirect Cost, with Interest.
1840 to 1850	$689,111,726	$1,378,223,452	$3,893,681,234
1850 to 1860	1,179,907,060	2,359,814,120	5,486,568,029
1860 to 1870	4,500,546,433	9,001,092,866	16,246,996,468
1870 to 1882	7,360,284,861	14,720,569,722	19,598,334,707
Total	$13,729,850,080	$27,459,700,160	$45,225,580,438

These figures, though immense, are certainly not exaggerations. Undoubtedly the grand aggregate should be some billions more. The indirect cost of this kind of liquors is even more than the others, so fearful is the havoc they make.

Combining the aggregates of the two tables, and we have the following summary:

	Direct Cost.	Direct and Indirect Cost.	Direct and Indirect Cost, with Interest.
Alcoholic liquors in ninety years	$25,720,121,852	$51,440,243,704	$107,089,652,236
Fictitious liquors in forty-two years	13,729,850,080	27,459,700,160	45,225,580,438
Aggregate	$39,449,971,932	$78,899,943,864	$152,315,232,674

Taking the larger estimates of those liquors, estimates, too, which many intelligent persons consider to be reasonable, and we would find the total direct cost of liquors in the United States in 90 years to be not far from 50 billions of dollars; the direct and indirect cost 100 billions of dollars; and the same, with interest at five per cent. simple interest, something over 200 billions of dollars. The latter sum divided among the people of the United States would give about $3,787 to every man, women, and child, or $18,935 to every family of five persons. Taking the more moderate sum given above, $152,315,232,674, and allowing the population in 1882 to be 52,800,000, and there would be about $2,884 to each person, or $14,420 to each family of five persons.

Such has been the magnitude of this great evil during the century. Its proportions are still colossal. Though relatively, as compared with the whole population and the more recent advances in prices, the average for each inhabitant has been considerably reduced; yet intemperance still remains, "the gigantic crime of crimes"—the great moral anachronism of the nineteenth century.

The existence of such a traffic in a so-called Christian land is an anomaly which puzzles even the heathen who visit our shores. The "Christian Commonwealth" (England) lately said:

> It has been all along a fatal error to us, as well as every other nation under the sun, to have allowed the manufacture and sale of such drinks at all. In no instance has it been free from the same fatal effects upon the people. It has been a constant record of crime, pauperism, and wickedness of the worst character. Every-where and in proportion to its prevalence it has been the promoter of lust, sin, and misery. It has fed and fostered the basest passions, and given birth to the worst of crimes. It has spared no section of the community. The priest and the prophet, the ignorant and the learned, the high and the low, the young and the old, have alike fallen victims to its debasing and corrupting power. The testimony of judges, chaplains, ministers, Sunday-school teachers, city and town missionaries, tract distributers at home and abroad, all unite in declaring it to be the mightiest of all the foes with which they have to

contend, and the unanimous verdict of all who have fairly examined the evidence furnished from work-houses and jails fully confirms our impeachment of this deadly, demoralizing, and infamous traffic.

With such clear and unmistakable proof that "the mark of the beast is upon it," the editor adds, "We shall continue to impeach the traffic, and demand that it be classed among those things which should be prohibited by the strong arm of the law."

The protests multiply:

This gin shop that you love because it increases your revenue! Look at it! Go into it! and behold its horrible appearance. . . . The customer comes in, pays for his glass of poison, drinks it off at one gulp, and goes away to make room for a succeeding customer. . . . Wise legislators, you foster these horrid dens of evil!—JOHN ARTHUR ROEBUCK.

The struggle of the school, the library, and the Church, all united against the beer house and the gin palace, is but one development of the war between heaven and hell.—CHARLES BUXTON, Brewer.

I can keep no terms with a vice that fills our jails, that destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands.—Chief-Justice COLERIDGE.

RETROSPECT AND PROSPECT.

If the expectations of the earliest proclaimers of the great temperance evangel, as to the time in which their principles would triumph over the drinking usages of society, were too sanguine, their miscalculations were only human, and are no cause for shame. Fired with the consuming zeal and the enthralling earnestness of true reformers, they scouted objections, smiled at difficulties, despised ridicule, and steadfastly fixing their aim upon a mighty beneficent result, watched eagerly and wrought untiringly for its achievement. The founders and promoters of the Temperance Propaganda, at least, demonstrated that they had faith—more than "as a grain of mustard seed"—which has removed mountainous obstructions and huge fortresses of prejudice. Their indomitable determination and hopeful spirit has inspired thousands, who, in the successive decades of the reform, have taken up and carried forward the banner.

Is it said that the work is not yet half done; that the liquor traffic is still colossal in its proportions; that the vice of drunkenness is still terribly rampant; that the attendant brood of miseries still swarms like a locust-plague? Grant it; and it must also be granted, at the same time, that the organized and unorganized agitation against this giant mischief is neither dead nor dormant; that it is stronger numerically, and more potential in resources and moral influence than ever before in sixty years. Apparent recessions there have been, but they have been only the back-draught of the spent waves of the advancing tides, soon overswept by mightier and farther-reaching waves.

The temperance movement has a conspicuous rallying power. It is not a fluctuating fashion, but an intense, profound, gathering conviction. It seizes upon the best consciences, will never relinquish its hold, but will fasten firmer and firmer. The best evidence of the growth of temperance principles is not found so much in the increase of extreme ideas, as in the constant gradual adhesion of the best minds, of the calmest, least impulsive, and most thoughtful women of all classes, ranks, and professions, and especially of the most responsible ruling, guiding men in Church and State. The labors of temperance advocates have already yielded a splendid harvest.

But other forces, not distinctively or professionally enlisted, have helped along the reform, and are yet to act a conspicuous part in the temperance amelioration; education, comfortable and cheerful homes, public parks and recreation grounds; free libraries, museums, and picture galleries; cheap but pure literature; opportunity for the cultivation of the love of natural beauty, and the visitation of places of historic interest, by cheap railway travel; coffee houses, noble architecture, and the finest music in halls and churches. These have been, and will still be, valuable adjuncts, cultivating agencies, in lifting men from the debasement and thralldom of animal pleasures into a condition of intelligence and self-respecting and self-restraining virtue.

In the carrying forward of this reform two great measures

should be specified, as having been very prominent in contributing to its advancement. The first and most fundamental is *Total Abstinence.* The first societies, starting up from the low level of sentiment in their times, commenced on the platform of moderation. They raised no objection to the free use of fermented liquors. They seem not to have been thought of. It was ardent spirits, as distilled liquors were then called, from their more fiery character, that engaged attention, because of their very destructive character. New England rum, gin, whisky, and brandy were every-where freely drank, especially the first three; and it was the palpably pernicious effects of these liquors which aroused public attention to them. But the first temperance societies only pledged their members against "*the too free use of ardent spirits*," not *wholly* excluding even these. The theory of moderation prevailed in all the early movements.

But all the early societies organized on this basis were compelled to make lamentable acknowledgments of failure. Failures were apparent on every hand, and almost all of these societies actually "*died of drunkenness.*" For the benefit of some recent advocates of moderation, attention is asked to the history of this early period,[1] in which the total and inevitable failure of the moderation theory has been fully exhibited.

After 1826 total abstinence from distilled liquors was recognized as the basis of the reform; but little objection, however, was even then made to fermented liquors. Here and there were individuals who included the latter in their pledge and protest; but few, if any, societies, however, were organized on that basis. About 1833 the principle of total abstinence from all alcoholic liquors was quite extensively adopted; and in 1836 it was adopted by the National Temperance Convention, that met that year in Saratoga. The Washingtonians, in 1840, gave special emphasis to total abstinence.

It has been clearly brought out, in the extended sketches on preceding pages of this volume, that little progress in the work

[1] Pp. 258–266.

of reformation was made until the principle of total abstinence was adopted as the measure of reform. This is the unimpeachable testimony of history, one of the most palpable lessons of the past, vindicated by the clearest deductions of medical science, and by volumes of experience.

The other measure which has been conspicuously connected with the best phases of the Temperance Reform has been — *the prohibition* of the sale of intoxicants as a beverage.

We entered upon this century under the license regimen, which reached back indefinitely into the colonial era. The tide of intemperance was increasing, and from 1780 to 1820 the license system was made more stringent by additional provisions, until it reached a degree of vigor not found in our more recent laws. But the evil of intemperance steadily and widely increased, the *per capita* consumption gaining more than twofold from 1790 to 1825, until it reached nearly seven and a half gallons for each inhabitant. The severe license laws did not regulate nor restrain the evil. Multitudes confessed that the license system was a failure.[1]

About 1828 men began to protest against the license system. The agitation against it became more decided and general after 1832; and in 1835 thirteen towns in Massachusetts instructed their selectmen to withhold recommendations for licenses. Under the law licenses were then granted by county commissioners, on the recommendation of the selectmen of the towns. County commissioners were elected on that issue. In 1837 seven contiguous counties in Massachusetts granted no licenses. In 1846, in all the counties in the State except one, licenses were refused, and some of the county jails were empty. Similar movements were going forward in other States.

The term prohibition had not then come into use; but the policy of many States was against license, breaking from it partly or wholly, and verging toward what has since been

[1] The reader is referred back to testimonies of eminent gentlemen on pp. 285–288

known as "prohibition." From 1851 to 1856 "Maine Laws" were enacted in more than twelve States.

Under these two working measures—*total abstinence* and *prohibition*—logically germane to each other, the greatest and deepest moral reformation in respect to temperance was realized from about 1830 to 1855. The policy of the reform was clearly and unequivocally against the moderate drinking even of mild liquors, and as clearly against sanctioning the liquor traffic by licenses. If any theories have been demonstrated as utter failures, they are the theories of moderation and license.

Since 1855 there has been some reaction and vacillation. The history of this reverse movement has been carefully sketched,[1] and need not be here repeated. It has been a departure from these two fundamental measures of reform, which has occasioned the decline. Within a few years Temperance Reformation has been advancing again; but it has been by returning to the vigorous advocacy of the same fundamental measures which, in the past, have helped it forward. It has been conclusively demonstrated that neither moral nor legal suasion can be dispensed with. The Temperance Reform must depend primarily upon intelligent moral convictions in the hearts of the people. But law must also be relied upon to remove the temptations of the drink shop from the sight of reformed inebriates, whose alcoholized brains and vitiated appetites have brought them into such an abnormal and enfeebled condition, physically and morally, that they have little power of resistance, and are almost sure to yield to the seductions of alcohol.

We are still in the midst of a great battle. The forces of alcohol were never before so compactly and powerfully organized either in Great Britain or in the United States as now. Their leagues[2] are every-where. While we have much to encourage us, in the ample evidences afforded on every hand, that our labors have not been in vain, but have produced great

[1] See pp. 397–407.

[2] See pp. 472–484.

and substantial improvement, nevertheless rose-colored views should not be entertained. The liquor traffic is not likely to soon die out from lack of drinkers. It is a moral impossibility for the drink traffic to be extinguished until it is suppressed by law, whatever may be done by moral suasion. Nevertheless, we should not intermit moral suasion efforts. They constitute the basis and afford the true moral impulse for legal suasion. That we should have so many drink shops, such large drink expenditures, and so much drunkenness and crime resulting therefrom, is certainly lamentable. No great permanent improvement in the condition of the country can be expected until government declares that the liquor traffic is an evil which must be put down in the interest of society.

The experience of the past sixty years proves that moral suasion needs to be supplemented by penal action in order to complete success. Observation is convincing men that "if they would successfully cope with the liquor traffic they must wield, in one hand the sword of prohibition, and in the other the trowel of moral suasion. While they build up temperance organizations, they must aim to destroy that which would pull them down again. So long as they use the trowel only, they are merely building a house for the enemy to capture."

It is a sad fact, and humiliating to admit, that "so far temperance revivals have, by the law of reaction, tended to strengthen the liquor traffic; or, in other words, the results achieved during seasons of special activity by temperance men have not been preserved because of legalized temptation." The Father Mathew revival is in evidence on this point. The Washingtonian revival witnessed 600,000 attempted reformations, of which 450,000 returned to their cups. That movement was one purely of moral suasion. Rumsellers were treated tenderly by all the reform speakers, and legal measures were eschewed and sharply renounced; but the reformed men fell before the dram shops like grass before the scythe; and these palpable failures gave that great impulse to prohibitory legislation which culminated in the enactment of the Maine

laws. The converts under Murphy, Osgood, and Reynolds similarly failed, and from the same cause. The "Alliance News," the leading temperance paper in England, in an editorial, in September, 1882, fully demonstrated the practical failure of the blue ribbon movement in that country. It says, "The results of the blue ribbon movement cannot be permanent so long as legalized temptation exists to the extent that it now does," and cited facts from numerous localities demonstrating it.

It infers that "the license iniquity must be swept away." Facilities and temptations to drinking must be removed. Ex-Baillie Lewis, of Edinburgh, in his strong book, "The Drink Problem and its Solution," demonstrates this truth that, so far as reforming men in the presence of the surrounding temptations of legalized liquor shops, education, coffee houses, moral suasion, and even religion, alone, are failures, and the only solution of the difficulty is to put with these measures the prohibition of the traffic. Men paralyzed, enfeebled, and reduced into an abnormal condition by alcoholized brains and appetites, are morally impotent to withstand the temptation to drink. What crimes against humanity has alcohol inflicted! The instincts of philanthropy call loudly for the protection of these unfortunates by penal sanctions against the seductions of alcohol.

The soundest political economy also calls for the protection of society against the oppressive taxation caused by the liquor traffic. A liquor dealer was complaining of the oppression of prohibition. "I have just paid my taxes, $600, on my city property," said a gentleman in reply, "and I find that $450 of it is caused by the liquor traffic. But I suppose I have no rights. Rumsellers have all." Intelligent men are studying the economies of the liquor scourge, and moving against it. In an address in New York city, a few years ago, Elizur Wright, of Boston, said:

> The time is coming when temperance people every-where will claim exemption from certain kinds of taxation—taxation under which the consumer now suffers, but which should be thrown upon capital. If the

great tax which is now required to support charitable and pauper institutions should be put upon that portion of the population which is supported by liquor, then capital would retreat. And this ought to be a direct tax upon the whole property of the manufacturers of liquor.

A New York editor made the following comment:

Sensitive as property owners as a rule are to undue taxation, it is surprising that ere this there has not been a general rebellion against the enormous, needless taxation imposed by the liquor traffic upon the property of the whole country. If the liquor traffic is to go on, some system of direct taxation should be devised whereby the capital employed in it for the sake of gain should be made to bear its legitimate proportion of the burdens which accrue from strong drink. When that is done the liquor traffic will cease to be profitable, and capital will withdraw from it. It is profitable now to a small oligarchy of liquor makers and venders, because the crime, pauperism, and the general injury for which it is responsible, the property of the whole community is taxed to pay for. The revenue tax and paltry license fee constitute but the merest fraction of the amount which liquor dealers ought to be compelled to pay while their "business" is tolerated and protected by the State.

One of the cheering indications of the present time is that the liquor problem is receiving thoughtful consideration from able representative statesmen and periodicals. Not long ago the "Westminster Review" said: "We must, as a nation, be sober and honest. *Our drinking customs are our greatest 'rock ahead,'* not only morally, but also socially and commercially. . . . The loss to the country through the physical and mental ruin and premature death of thousands of victims of the liquor traffic every year can never be estimated." He adds: "The lack of sobriety among our artisans, with whom steady hands and clear heads are essential to the execution of the best work, will tell against us with increasing power, as foreign competition becomes keener; and the loss of time inseparable from drinking habits is becoming an item in the cost of our manufactures, even more serious than any probable increase of wages or reduction of hours of labor. *If we mean to*

maintain our position before the world, we must turn our backs on the liquor traffic."

Mr. John Morley, M.P., in the "Daily News," London, in 1882, said, "No dispassionate observer can fail to be impressed by the extent and the force of the tendency which, at the present day, is compelling governments to impose penal impediments upon the liquor traffic. From Kansas to New South Wales, from Ireland to Iowa, this movement in self-governed communities has long been known to be gaining strength. Before the century closes legislation will have made much greater advances toward the deliverance of society from this curse."

CONSTITUTIONAL PROHIBITION.

The index finger of the century points toward the constitutional prohibition of the liquor traffic. This child of hope is in the womb of the future. How long the advent will be delayed, and by what hinderances and reverses, we cannot tell; but the progress of events seems to foretoken it, and many are cheered by the great expectation. We would not indulge in rose-colored views, but the trend of reformatory thought and discussion, in large areas of people, is in that direction; and, when it comes, it will be the legitimate outbirth from great principles, which have been generated and developed in the profound and ardent thoughts of true reformers, toiling long and faithfully for the deliverance of society from the liquor scourge. In the investigations and mutual encounters of the champions of progress during the past sixty years, thought has purified, modified, and inspired thought, eliminating much and advancing much, until certain great principles have been wrought out, which unmistakably point to constitutional prohibition as the legitimate sequence.

What are these principles? Six propositions will be accepted by multitudes, as so thoroughly determined that they need but little more than to be stated.

1. The evil which prohibition seeks to remove is "*the giant crime of crimes*" against society.

2. The superior practical benefits of prohibition over any other form of antiliquor policy have been clearly demonstrated by the workings of prohibitory law wherever it has had a fair trial. It is clear that the best state of society, in respect to sobriety, public order, thrift, and general comfort, has been realized either under a prohibitory regimen, or in those conditions in which the statutes have closely verged upon prohibition, though they may not have been such in name, as in some transitional periods from license to prohibition. The prohibitory policy has demonstrated its superior effectiveness, and the license system its weakness, to restrain intemperance. Indeed, license has fostered and promoted intemperance. It would, we think, be impossible to find an instance on any large scale where license has promoted temperance. The London "Times" voiced the confession of many on both sides of the Atlantic, when it said, "The license system has the double vice of not answering a public good, but a private one. It has been tried and found wanting."

3. The principle of prohibition has been fully vindicated by the highest civil tribunals of the land as a sound and just principle of jurisprudence. It is a notable fact, that though some of the provisions of the prohibitory laws, particularly the earlier and less mature statutes, were overruled by the courts, the principle of prohibition itself has been repeatedly vindicated by the local, district, and United States courts; and in no single instance condemned.

4. Prohibition is in harmony with the soundest political economy. Political economy recognizes the liquor traffic as the active cause of four fifths of the crime, pauperism, lunacy, wretchedness, and disorder that afflict society; and it teaches, on the fundamental principal universally recognized as lying at the basis of all government—the object of government is to protect society against all wrongs militating against its welfare, and to promote the happiness and well-being of its subjects—that no legislative body can consistently enact a law which provides for the licensing of the sale of alcoholic beverages. Such

legislation would defeat the great and important end for which government was established.

5. The best and most advanced medical science enunciates principles which constitute the germinal basis on which prohibition is logically predicated. It has been scientifically demonstrated, beyond the likelihood of successful disproof, that alcohol is not food nor an assimilation of food; that alcoholic liquors are neither helpful nor necessary to persons in health; but, on the other hand, they are injurious in their effects, and productive only of evil, even when taken moderately and in mild forms. If their use were productive of good, their sale could not be justly prohibited; but being prolific sources of untold evils, their sale as beverages should be prohibited. Ample and weighty testimonies confirming this view are at hand.

6. Prohibition is also in harmony with the purest philanthropy of the nineteenth century. The advancing civilization of the times is concentrating its stern condemning frown upon the drink shop, as not only a gross anachronism of the age, but an unmitigated nuisance. For the existence of the drink bar or the drink saloon there can be no good defense. Philanthropy finds nothing in the liquor traffic in common with itself, nothing upon which she can look with favor. Rather, it is ever and every-where the implacable foe of philanthropy, the prolific fountain of the woes she pities and seeks to ameliorate.

These six propositions have been wrought out by the beneficent thinking of this century. The trend of the best civilized thought has developed them. Such is the broad and high indorsement of the principle of prohibition.

It may be questioned whether, on any one of these grounds, singly, we might ask for constitutional prohibition. Other giant evils exist, for which we cannot ask for prohibition by the Constitution. Other principles are of great practical utility to society, for which we would not think of asking a place in the organic law. Other forms of legislation are in harmony with the highest jurisprudence, but hardly entitled to embodiment in the Constitution. Other principles may be in accord

with sound political economy; others vindicated by the best medical science; and others still may be justified and demanded on the ground of philanthropy, none of which, however, can successfully compete for a place in the Constitution.

But a single form of legislation, like prohibition, which combines all these six great advantages; which includes in its beneficent sweep the suppression of the most gigantic evil of the land; which has already demonstrated its superior practical efficiency in this work; which has never failed to be vindicated as just and equitable by the highest courts of law; which has been demonstrated to be in accord with the soundest political economy; which has an impregnable logical basis in the teachings of the most advanced medical science; which is fully in consonance with the purest philanthropy and its efficient handmaid—indorsements representing the highest pinnacles of modern thought, in the most vital relations of civil, scientific, and social life—certainly cannot long be denied a place in the Constitution of the State or of the nation.

The Constitution is the place in which to embody the most essential principles pertaining to the welfare of society. It is a summary of the most vital truths, a covenant of mutual obligations, touching the great interests of government. It is the expression and covenant of the whole people, because adopted and amended by their direct votes. In the language of the Preamble of the Constitution of Massachusetts, "The whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good." What more fitting than that the people should covenant with each other for their protection from "the giant crime of crimes" against humanity; and especially when the legal provision contemplated is so fully in harmony with the highest jurisprudence, the soundest political economy, the best medical science, and the purest philanthropy!

A plausible objection has been presented in some quarters among thoughtful men. It is said that if the constitutional prohibitory amendment should be adopted, it would be de-

pendent upon statutory law for its enforcement, and that the prohibitory statute would be liable to be repealed under some fluctuation of public sentiment, and we should be left with constitutional prohibition, but with no provision for enforcing it. We should then be in a condition of free rum under constitutional prohibition, which would be very demoralizing. Hence, it is argued, that it would be better to go along under a license law. In reply, we urge:

1. We are not likely to obtain constitutional prohibition until public sentiment has been thoroughly prepared for it. In most of the States it must pass through two successive Legislatures by a majority vote of the Senate and two thirds of the House of Representatives, each year, and then receive the majority of all the votes of the citizens voting. Such a severe preliminary ordeal implies a good preparation for the enforcement and maintenance of the provision. Is it said that, even then, reverses may come, and the statute be repealed, which would leave us in the condition already referred to, free rum under constitutional prohibition!

2. Even then there would be great advantages. So long as prohibition remains in the Constitution, no license law could be enacted. This would be a great gain, for the rum traffic could not then be taken under the sanction and protection of law. One of the most demoralizing things that can happen to society is the licensing of men, under the cognizance and seal of civil authority, to perpetrate the great wrongs of the liquor traffic against humanity. It will be an incalculable gain to put rumsellers in a condition where they cannot quiet their consciences with "the opiate of a court license."

3. Is it replied that we need a license system to regulate and restrain the traffic? When will the delusion that the license system regulates or restricts the liquor traffic be dispelled? When did it ever, on any considerable scale, restrict the traffic? The license system has ever been a powerful promoter of intemperance. Such is the testimony of the past, and the present, also. Said Rev. Heman Humphrey, D.D., "It is as plain to

me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance rests." Said Hon. Judge Platt, of N. Y., "The law which licenses the sale of ardent spirits is an impediment to the Temperance Reformation." Such were the workings of the old license system.

Any law which curtails the liquor traffic will encounter the fierce opposition of the liquor fraternity. The cause of temperance has nothing to hope, but much to fear, from a license system. Therefore it will be an advantage to society to have a constitutional prohibitory amendment, which will forever stamp upon the liquor traffic the infamy of outlawry, even though we should temporarily have, in some places, a condition of free rum. We have free rum now in numerous States, under the license system. Let us put it where it can have no civil indorsement.

In a constitutional prohibition of the liquor traffic we have an established standard of right principles exerting its instructive influence upon public sentiment, a beacon of essential truth before our children, illuminating and guiding public thought. There may be fluctuations and recessions in the temperance progress, but the high ideal will still remain to lift men higher in each returning flow of the great tide. The advancing civilization of the century is becoming thoroughly and irreversibly out of joint with drink shops, and cannot long dally with these pest-houses of evil. The eye of the age is fixing its gaze upon constitutional prohibition as the goal toward which society is advancing. We shall not reach it at once; but it is the objective point toward which we will struggle.

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